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Southern Convention of Congregational Christian Churches

Church History Room
Box 252

THE CHRISTIAN SUN

Vol. 114 January 2, 1962 No. 1

A Religi… …ekly for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

1962
HEALTH
SUCCESS

Another year is dawning,
  Dear Master, let it be,
In working or in waiting,
  Another year with Thee.

Another year of mercies,
  Of faithfulness and grace;
Another year of gladness
  In the shining of Thy face.

Another year of progress,
  Another year of praise,
Another year of proving
  Thy presence all the days.

Organ of the Southern Convention of Congregational Christian Churches.

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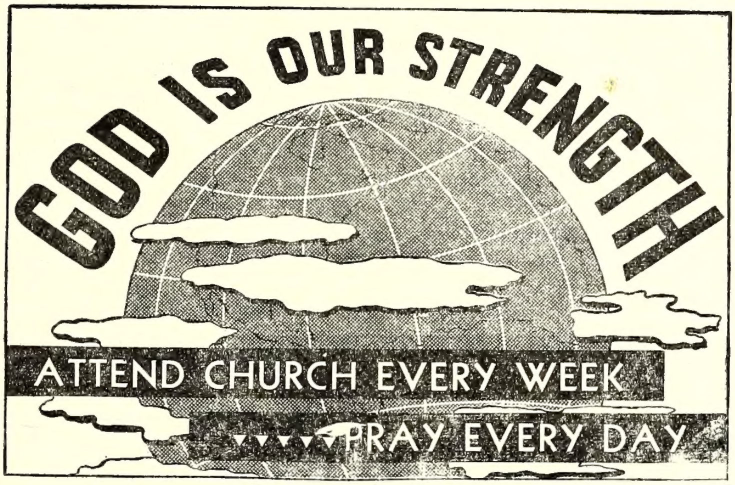


A New Year's Prayer

Father, let me dedicate all this year to thee,
In whatever worldly state thou wilt have me be:
Not from sorrow, pain, or care, freedom dare I claim;
This alone shall be my prayer: "Glorify thy name."

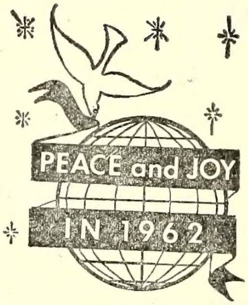
If in mercy thou wilt spare joys that yet are mine;
If on life, serene and fair, brighter rays may shine;
Let my glad heart, while it sings, thee in all proclaim,
And, whate'er the future brings, glorify thy name.

If thou callest to the cross, and its shadow come,
Turning all my gain to loss, shrouding heart and home;
Let me think how thy dear Son to his glory came,
And in deepest woe pray on: "Glorify thy name."
—Lawrence Tuttiett

complete

EDITORIALS

Changes May Help



Are you surprised, perplexed, pleased, or peeved? The outside of this paper does not look like the usual, and now where you expected to find short news items you have to settle for editorials. You have a right to some sort of explanation.

Habits can become so set that changes appear to be impossible. That should never happen to human beings, but it does. "As it was in the beginning, is now, and evermore shall be" applies to Deity, whose ways are perfect, not to us mortals who are imperfect.

Variety is not only the spice of life; it is a sign that there is life. Nature never grows two leaves alike, and the reason is that there is growth — life. Changes in The Christian Sun during its more than a century show that back of the printed pages there were persons whose minds were alert to the changing times in which they lived. It would be tragic if no further changes were to be made.

Changes are not necessarily improvements. Sometimes they make things worse than they were. But over the long pull the chances are always in favor of improvement. Let us hope that this will be true of this paper.

Your editor has a sneaky notion that some readers have become so familiar with just where to turn for the particular thing they want to read that they may not even see some of the other pages. It is hoped that all desirable features can be found somewhere among the sixteen pages. And it is further hoped that something interesting will be found on every page.

Comments on the changes will be welcomed — especially the suggestions for more improvements. But please do not expect the paper to stay "as is" so long as the present editor is constantly searching for ways to get people to read The Christian Sun.

Beginning Again

Days and years slide from one to another with such grace and ease that we may not notice the change. We eat, sleep, and work through the daily routine with such regularity that it is easy to forget that each new day is a gift fresh from the hands of God, and a challenge to start all over again.

A New Year should surely shake us out of our lethargy and set our souls in search of new and thrilling experiences. Government insists that books be balanced, property listed for taxation, and accurate figures be given for income received during the previous year. It is good to know how successful financially we are, but it is more important to check on the progress of the mind, spirit, soul. Suppose you had to list the real values of your spirit, or pay tax on your spiritual growth during 1961. What would you put down, and how much income tax would your Creator receive?

Well, here it is, another New Year. It is a chance to begin again. "Forgetting the things that are behind" everyone can look to what the future may hold. The year is new; untried, unspoiled, filled with a million choices, chocked with varied opportunities, challenging every man, woman and child to climb to new heights in personal life, community cooperation, national loyalties, international fellowship, and Christian experience.

One does not need to carry anger, hatred, suspicion, fear, doubt, sin, or any other defect into the New Year. Shed the old shell and grow something better. Try being friends rather than cherishing enemies. Let no one be your enemy, because you are a friend to all. Doubt not that you can succeed where previously you have failed. The reason for the New Year is to give us another chance.

Perhaps your church needs a new lift. Never say that it failed last year, but be sure that it does better in the next. Family difficulties that disturbed in the old year may find a happy solution in the new. Race problems looked at through clearer and more devout eyes may appear less difficult and surely possible of solution by new people (old ones made over) in a new age. Cold wars can be thawed by warm-hearted persons, and missles will be made useful when people are no longer greedy or afraid. Here is a challenge for the people of our time. Let's love and live: not hate and die.

Before you turn the page or lay down the magazine, please try to plan something new for your own experience in 1962, something that will give you joy, add to the happiness of those about you, and please the divine Father who gives you a New Year.

MORE OR LESS PERSONAL

This paper is being prepared before Christmas, and may be delivered a bit earlier than usual. . . A week in Florida at Christmas is a boon greatly desired by the editor and his family. . . If your annual church meeting is in January, please consider the reading of The Sun by all church families. Subscriptions are only $2.00 per year when sent by the church for half or more of the church families. . . THANKS for the many remembrances at Christmas. They brought much joy. Very best wishes to each of you for the New Year.

A MEDITATION

John G. Truitt

DEEPLY MOVED

"Jesus was deeply moved."
Matthew 20:34.

As Jesus was leaving Jericho he was followed by a great crowd of people. Two blind men waited on the roadside for Him, and as he came up they shouted: Have pity on us!

Now Jesus can hear a cry for help a long ways. He is like that! It bothered the people about for these men to interfere when the crowd followed and thus honored Jesus. "Son of David, have pity on us," they begged. How about that! Son of the youth who gave the description of a good shepherd that Jesus so much liked, and adopted. "Have pity on us!" "Jesus was deeply moved." "What do you want?" "We want our sight!" His heart was touched and with his hands he touched their eyes! At once their sight came back, and they went on their way? . . . No, they went after him! In other words, they saw and walked along with the crowd, just as the others did! Except, of course, there was something special in their hearts!

I saw that with my own eyes the other night. It was a Christmas pageant in a small church. The "no-other-hands-but-yours" were at work. A little blind girl with a very sweet voice, and a beautiful face made more beautiful still by the joy behind it, and the soft candlelight on it, sang at the right moment a carol about the birthday of a king! The congregation enveloped, mostly in darkness, was stirred to a complete stillness, in worship of that King, who had given it to his people to do his works! For the joyously singing little soloist there was no darkness! In a state school she was being given training in reading, playing, "seeing," serving — her home, her church, her people — in all these so many ways "Jesus was deeply moved" and touched her eyes. Leaning over her at the close of the service, as I put my arms about her I said, "I am Dr. Truitt, the minister." "I know it!" she replied. She had heard me pray! I had done nothing, for I was practically a stranger, but her church, and the Christ had done much! Amen.

First, Portsmouth, expects to be adequately heated for some time now that a $1600 boiler has been installed and paid for.

New address for Virginia Council of Churches: 2321 Westwood Avenue, Richmond 30, Virginia. Telephone number: 353-5587.

Fourteen members were received into the Suffolk Christian Church November 5. Junior and senior high young people conducted one worship service in November when Dr. George Alley spoke at Berea College. Hubert Young, Jr., was organist. Special music was presented by Sunday school departments, beginners through juniors. Taking part in the service were Alex Oliver, Tommy Savage, Bob Johnson, Tommy Morgan, Jack Brantley and Andy Dunn.

At a business meeting December 10 Lee's Chapel elected new officers for the Sunday school and church and adopted a budget for the coming year.

An "Adult Christmas Sing" in the parish house at Beverly Hills, Burlington, was an unusual feature of their Christmas activities. Christmas eve the Senior P. F. went caroling.

Varied Christmas activities are reported at Apple's Chapel: December 14, Junior High class party; December 15, Women's Fellowship covered dish supper; December 16, Helping Hands class basket supper; December 18, Angie Crew class party at parsonage; December 19, Willing Workers class party; December 22, Sunday school program and treat; December 23, P. F. caroling; December 24, Christmas eve candlelight service.

Christmas services at Bethlehem, Tenth Legion, Virginia, included a special worship service at 9:45 December 24, followed by the children's program, and a candlelight service that evening.

Western North Carolina Laymen's Rally will meet Saturday, January 27, at Farmer School at 6:30 p.m., according to announcement by David L. Lambe, president.

A Correction: The amount raised last year by the Women's Fellowship of Long's Chapel should be $3,070.75, rather than $370.75 as reported in The Christian Sun for December 5.

The three choirs of First, Greensboro (junior, youth, and senior) presented a candlelight carol service Sunday afternoon, December 17. Script was written and narrated by Bill Alexander.

Rev. Martin L. Fogleman of Route 2, Liberty, North Carolina, has accepted a call to serve Piney Plain church in the Eastern North Carolina Conference. He and Mrs. Fogleman expect to move there the first of this month.

Furnishings for the Hunter Room, used by adult classes in the Elon College Community Church, were dedicated December 24. The furnishings were given in honor of Dr. J. A. Hunter by his family, who include Mrs. Hunter and Richard of the home, Miss Marjorie Hunter of Washington, D. C. and Mrs. Dorothy Hunter of Lexington, Kentucky.

Vol. 114 No. 1

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Church rate, ½ families	2.00

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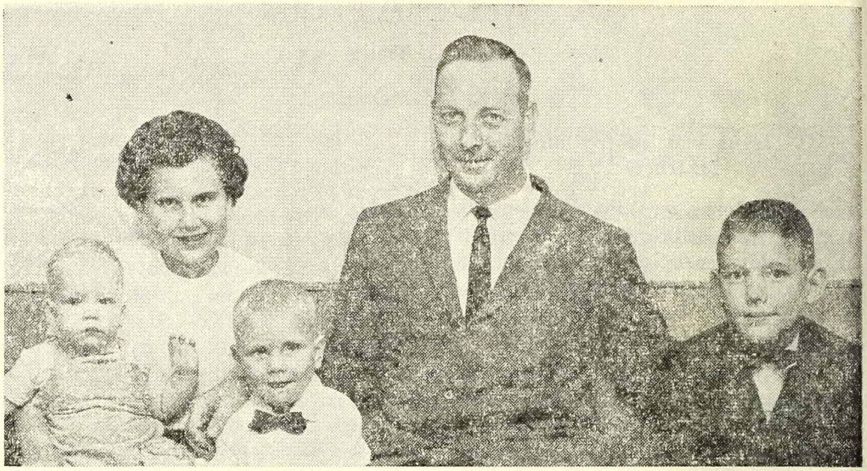
My Personal Experience

BY HARRY R. MATHIS



Rev. and Mrs. Harry Mathis and Family of Virgilina, Virginia.

If I could choose a text for this paper, I believe it would be the Apostle Paul's statement as found in I Corinthians 15:10, "But by the grace of God I am what I am."

I was born in Wilmington, North Carolina, May 17, 1930. This was the day of the wood-burning stove and my father was the leading wood dealer in Wilmington. He was to lose all this during the depression, and later took up the trade of carpentry. I can remember little of this: I do remember that once we had much, then we had little.

All of my days up to my seventeenth birthday were spent in Wilmington. My childhood days were spent in a home that was predominately Christian. We attended services at the Church of God or similar churches during this time. Most of them were very emotional and there was quite a bit of hand clapping, dancing, shouting, and speaking in tongues. The general doctrine was one of holiness. This consisted in the belief that we could not attend movies, our women could not cut their hair or wear make-up, and many other so-called "worldly" things. When I was about eleven my father's relationship to the church changed, and he no longer attended regularly. I continued going to church for several years; then, I too, was to follow the steps of my father. At age fourteen, I quit going to church regularly, and was to stay out of the fellowship of the church for some ten years.

During my Junior-High and High School years my chief interests were in athletics. The only spiritual emphasis in my life was participation in Grey-Y and Hi-Y. After my Sophomore year however, my grades did not qualify, and I lost this area of Christian fellowship.

At the age of seventeen, I enlisted in the Army, where I was to stay for the next six years. After a tour of duty in Japan with General McArthur's headquarters, I reenlisted in the 82nd Airborne Division. While in the service I finished my high school work and learned much in the field of administration and accounting. I was discharged from the Army before my twenty-third birthday.

After being discharged from the Army I decided to make accounting my life's work. Therefore, I enrolled in Business College in Fayetteville, North Carolina. I completed a two-year course in higher accounting and then obtained a position as an auditor with a C.P.A. firm in Lumberton, North Carolina.

In the spring of 1955 I enrolled in night classes which were offered in Lumberton by Presbyterian Junior College. We studied Bible each semester and these studies opened up new ideas concerning the things pertaining to God's Kingdom. They corrected many of the ideas of holiness that had been instilled into my head during my childhood days. As we studied in the gospels and I learned of the love which God had shown for me, I had a deep feeling of response to that love. It was then that I found the Lord — loving and kind, merciful and forgiving, gentle and caring — patiently knocking on the door of my heart. In my childhood days, I had learned of a righteous and wrathful God, who demanded holiness, righteous and sinlessness from His subjects — and if He did not receive it, they would be tossed into a lake of fire. It was this fear of God that made me mindful of Him, but it was only His love which could bring me to Him in an act of obedience and surrender. I began to pray again and the miracle of salvation began to take place within me.

In the fall of 1956, my wife and I joined the First Baptist Church of Lumberton on profession of faith. From the time that I professed Christ as Lord, I felt a tremendous responsibility which could only be fulfilled in service to Him. I wanted to share with others the wonderful changes which had taken place in my life, and the joy and peace which one could experience by trusting in Him. We took our places in the various organizations of the church. Soon we were called upon to teach and to work with our young people. I began to visit the lost and other prospects for our church. I began to speak at our local mission preaching station. It was in this atmosphere that I began to hear the call of the Lord.

In June 1957 I resigned my accounting position to return to college full time. In the months preceding, I had felt more and more the call of God to a full-time Christian vocation. I began to talk to my pastor about it. We began to pray together to be sure that this was God's call, and, if so, what the particular calling was to. This was also the main topic of our talk and prayers at home. In the next few months the answers were to come. Our hearts had become burdened with the attitudes of most of the people in our churches. We saw that they were unconcerned for one another; they cared little for the salvation of the lost; and they did not bear a positive witness to the saving power of Christ. We saw the great need of the many people who are without the fellowship of the church. And as I looked upon these needs, I felt that God wanted me to speak to them — to speak forth the good news of his love. Thus, in the fall of 1957, my wife and I set our lives aside, to be used in the preaching of the Word of God. In the summer of 1958 I graduated from Pembroke

State Teachers College and in September of 1958 I enrolled in Southeastern Baptist Theological Seminary.

I entered the Seminary with an open mind — seeking to discover more of the truths of God. Our professors urged, from a theological point of view, to stand on our own two feet. What they meant was for us to study the theologians, the Scriptures, and the History of the Church, and then to arrive at a theology which we thought best to describe true Christianity. I took this as my motto during my seminary years — "Stand on your own two feet." I soon found that the positions which I held were different in many respects from that of my denomination. They were exclusive, while I was very ecumenical minded; they were for closed communion, I open; they against the National Council of Churches, I for; they opposing religious education in public schools, I for; they for one mode of baptism, I for the traditional modes of the church; they setting forth doctrine which must be adhered to, I opposing due to the freedom of the conscience of the individual believer. These, among other things, caused me to realize that I was out of place for rendering utmost service to God. I began to look for a place where I might more fully express my personal faith in God. I investigated the Methodist, the Presbyterian and the Congregational Christian denominations. After thorough study, investigation, and prayer, I determined that the Congregational Christian or the United Church of Christ, best expressed that theology which is also mine. In June, 1960, I supplied the Rocky Ford and Elk Spur churches of the N.C.-Va. Conference. From October 1960 to January 1961 I supplied the Zion, Turner's Chapel and Moore's Union churches of the Sanford parish. When the call came from Union and Hebron churches, we accepted and united with Union church, feeling that our change of denomination was within the will of God and that we could better serve Him in this relationship. I received the B.D. Degree from Southeastern Seminary in May, 1961.

Beliefs

Creation: The Bible tells us that "in the beginning God created the heavens and the earth." He created vegetation, the sun, the moon, the stars, fish, fowl, beasts, cattle, and mankind. God did not create the world out of necessity, but out of love. He wanted to reveal Himself to His creation. As a Holy God He wanted to glorify Himself. As a loving God He wanted to give Himself to His creation. He created it in His own time and way, and all that He did create was good.

The Triune God: We of the Christian faith look to God as three persons in one. We see Him as Father, Son and Holy Spirit. Each of these are a person and have their own personal attributes. This is a paradox in that we have conflicting statements, yet each statement is true in itself. It is something which we cannot understand. It has been revealed and we must accept it by faith.

God, the Father, is the Author of creation. He is concerned and cares for His creation. He is a God of love, mercy and compassion. He is Perfect, Holy, Righteous, and Just. He is all-wise, all-powerful, all-knowing, and in Him all things consist and have their being. He is not like a master clock-maker, who makes a clock, winds it up and sets it into motion. Rather, He is concerned for His creation, as a good father is for his child, and He works in and through His creation.

God, the Son, is our Redeemer. When the fulness of time had come God sent His only Son into the world. He had existed with God throughout eternity. But at that point in history He came into the world — not as the super-natural Son of Man — but as a babe. John says, "The Word became flesh and dwealt among us." He came as the God-man, for He was both human and divine. He brought light and love into the world, and He revealed God as He truly is. He came to save men from their sins. He came to show them how to live. He came to give Himself to mankind — to such an extent — that He was willing to die on a cross. This is the climax of God's self-revelation; the supreme example of God's love. We can say with Irenaeus: "On account of His infinite love for us, He became what we ourselves are, in order that we might become what He, Himself is."

God, the Holy Spirit, is our Sanctifier. He is our Comforter and Counselor. It is He who opens the hearts and minds of men in faith. Jesus, in His farewell discourse, promised eternal life to all who believed and told His disciples, that, after He had left them, God would send another to comfort and counsel them: "These things I have spoken to you while I am still with you. But, the Counselor, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I have said to you." They could see Jesus and could kill him; the Holy Spirit, they could not see, and thus He would be with us unto the end of the world.

Man: Man is the highest level of God's creation. He is made in the image of God. By this is meant spiritual image, rather than physical image. Our souls or spirits are akin to God. When man was created, he was made good and perfect in the sight of God. But, God did not make man like a puppet on a string. Rather, He gave man a free-will. Man could do that which was good in the sight of God or that which was evil. Man chose to do that which was evil and this we call sin. This sin caused man to separate Himself from God, because God's righteousness and holiness cannot permit sin. Due to our human natures, all men are sinners. We are separated from God and we must believe in His Son, Christ Jesus, if we are to be reconciled to Him.

Salvation: Salvation comes through our faith in Jesus Christ. Paul says: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." It is the gift of God. Our faith must be in Christ and not in our own works. We are declared righteous because of who Jesus was and what He did for us. When we truly believe in Jesus, this belief or faith will bring about repentance and confession of sins. And our sins will be forgiven and we will be reconciled to God. For this salvation to become complete, we must truly take Jesus into our hearts and let Him become Lord and Master of our lives.

Priesthood of Believers: Man's relationship to God is personal. Each man is responsible for this relationship to God. Therefore, each individual must be given the right of private judgment and the liberty of conscience. Each individual has the right to go to God in prayer on his own behalf, or on behalf of others. Each individual has the privilege of Biblical interpretation, rather than having dogma of the church handed down to him. We are all priests before God for ourselves and one another.

(Continued on Page 15)

A Missionary's Image Of America

The image of America here (Japan) has been supplemented in these last six months with three negative impressions. First, there is the rise of middle-class McCarthyism in the John Birch Society and Congressional reluctance to do anything about it (along with Congressional indifference to their committee's responsibility for that faked film **Operation Abolition**). These have been quite fully reported in the newspapers here, and although not many people have paid attention to them, they are trotted out every now and then, along with reference to the Negro theological student at Vanderbilt, as arguments to prove the American trend toward the abandonment of democracy. Then there is the Cuban fiasco; the most startling thing about this to the Japanese was the manipulation by a supra-responsible U. S. Central Intelligence Agency of affairs in other countries, which reminded the Japanese too well how their irresponsible Manchurian army had maneuvered the government into unwanted action in and relations with China in the 1930's. Finally, the boxscore on the number of Freedom Riders beaten up and arrested is kept by the newspapers here as assidously as the American baseball leagues' standings. The interest here isn't so much on race relations — after Little Rock, the Japanese expect anything — as on the flouting of law by the governor and government officers. One young colleague remarked to me, referring to the Security-Treaty riots in Japan last year, that the difference between Japanese and Americans is that Japanese destroy democratic process to prevent an unpleasant proposal from becoming law, while Americans — even government officials — destroy democratic process to prevent an unpleasant law from being enforced.

Robert Grant,
Kyoto, Japan

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

Kyoto

1962
January

7—**Miss Carolyn Ladd** graduated from Middlebury College in 1960 and went to teach English at the Girls' High School of Doshisha University.

8—**John Rasche** graduated from University of Minnesota in 1954, served in the Navy, and then worked for an exporting firm before going to Japan in 1959. He counsels men students and teaches at Doshisha.

9—**Miss Priscilla Richel** graduated from Carleton College last June and now represents that college as a teacher for two years at Doshisha University.

10—**Mr. and Mrs. Robert Williams** live in Kyoto, while he attends language school and directs a church choir. Mrs. Williams was Kiroko Matsushima. He spent the summer of 1957 in Japan on a work team. She is a graduate of Japan International Christian University.

11—**Miss Dorothy Wilson** graduated from Carleton College in 1959 and went for two years to teach at Doshisha as a representative of Carleton. She has been asked to stay until spring of 1962.

12—**Rev. and Mrs. Robert Wood** both graduated from the University of California, then he got B.D. from Union while she got degree in social work. They served in Honolulu to prepare for work in the Orient. They arrived in 1949 in Japan and he is professor of Christian Ethics at Doshisha, directing the work of seminary students who serve 64 nearby churches, while she teaches sociology and supervises field program. They have four children.

13—**Rev. John Young** is home on furlough, but will return to direct Friend Peace House (men's dormitory) at Doshisha and teach in the colleges of theology, literature and commerce, as well as doing counseling and maintaining contacts with Japanese churches and their welfare projects.

WE MUST EDUCATE AFRICA NOW

You probably have in the back of your mind the question: why are they rushing back to Africa so soon. It is because we share the conviction with Arthur C. Coxe, who nearly a century ago wrote:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling:
To be living is sublime!

See! the waking up of nations,
Hosts advancing to the fray;
See! what's sounding is creation's
Groaning for the latter day.

Will you play then? will you linger
Far behind the battle line?
Up! it is our Lord's own struggle:
God's own arm has need of
thine!"

For our generation, this is certainly agreed to be an "awful time" (certainly in a more negative sense than the original author intended). But will you agree with us that "to be living is sublime"? For the sublime character of our time is the very fact that we are given the golden opportunity to share in the "waking up of nations." Yes, Africa is in turmoil, but Africa is moving ahead! Here in Southern Rhodesia we feel humbled by the privilege we have to be a part of the educating of skilled leadership for this country and her people.

The Christian Church is given a great challenge: can the gospel be made relevant in Africa? Can we help the African youth of Gazaland in Southern Rhodesia find vital Christian fellowship as they cross over the boundary from ignorance, poverty and superstition into the new world of knowledge, health, and faith in God? And so we have asked ourselves — and we ask you — "Will you play then? will you linger Far behind the battle line?" We have found only one answer: "God's own arm has need of thine." What is your answer? The need has never been greater: if we don't help educate Africa NOW — this year, not five or ten years from now — there are other forces and powers in the world that will. We are right now training the youth who within a decade will be the responsible Christian leaders. But if there are to be anywhere near enough such leaders, we must **double** our efforts!

Lester and Kay Weiner
Southern Rhodesia

FINANCIAL REPORT FIRST QUARTER 1961-1962 OF THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending November 30, 1961

WOMEN'S FELLOWSHIPS

Amelia	$ 25.10
Antioch (R)	19.00
Antioch (W)	10.00
Apple's Chapel	145.10
Asheboro	85.12
Auburn	3.00
Bailey's Grove	3.00
Belews Creek	52.25
Bethel	34.94
Bethlehem (A)	42.00
Bethlehem (W)	22.50
Beulah	14.87
Burlington, Beverly Hills	91.98
Burlington, First Church	624.28
Burlington, Lakeview	8.75
Carolina	10.00
Clayton	10.00
Concord United	22.00
Damascus	5.00
Danville, Va., Third Avenue	93.00
Durham	133.85
Elon College Community	325.51
Fayetteville, Eutaw Comm.	41.21
Flint Hill (R)	13.71
Fuller's Chapel	44.70
Garner Community	14.00
Gibsonville	10.00
Greensboro, Calvary	12.00
Greensboro, First Church	175.00
Greensboro, Palm Street	151.25
Greensboro, St. Peter's U.	23.00
Hank's Chapel	140.14
Happy Home	25.00
Hayes Chapel	33.00
Henderson, First Church	96.15
Hendersonville, First Church	10.00
High Point, First Church	40.00
Hines' Chapel	47.55
Hopedale	10.00
Hope Mills	5.00
Ingram, Va.	35.55
Lebanon	6.25
Lee's Chapel	10.00
Liberty, N. C.	66.00
Liberty, Vance	156.00
Liberty, Va.	14.06
Long's Chapel	45.80
Monticello	123.75
Moore Union	12.00
Mount Auburn	40.75
Mount Pleasant	20.00
Mount Zion	66.00
Oak Level	18.50
Pfafftown	9.00
Piney Plain	19.00
Pleasant Grove, N. C.	17.89
Pleasant Grove, Va.	101.80
Pleasant Hill	42.50
Pleasant Ridge (G)	30.00
Pleasant Ridge (R)	120.46
Plymouth	10.00
Raleigh United	83.50
Ramseur	33.11
Randleman United	4.00
Reidsville	237.13
Salem Chapel	15.00
Sanford, Northview	23.17
Sanford United	103.70
Seagrove	4.00
Shallow Ford	27.00
Shallow Well	64.53
Sophia	40.05
South Boston, Va., Center	57.43
Southern Pines United	10.00
Spoon's Chapel	22.75
Turner's Chapel	28.55
Union Grove	25.00
Union Ridge	97.20
Union, Va.	101.11
Wake Chapel	103.24
Winston-Salem Parkway U.	25.00
Youngsville	42.50
Zion (W.N.C. Conference)	19.00
Total	$4,805.24

CHILDREN'S GROUPS

Apple's Chapel	$ 24.01
Damascus	3.00
Durham	17.06
Henderson, First Church	6.00
Total	$ 50.07

CRADLE ROLL

Durham	$ 9.31
Reidsville	3.33
Total	$ 12.64

CONFERENCE OFFERING AT PLEASANT HILL

For Moonelon (Headquarters Building F.)	$ 165.56
TOTAL RECEIPTS	$5,033.51

DISBURSEMENTS

United Church Women— World Community Day	$ 17.50
Expense of Board Meeting (Burlington)	45.67
Expense of Board Meeting (Sanford)	52.93
Conference Expense (Programs, Report Books, etc.)	62.34
Expense of Friendly Service Department	15.25
Expense of the Secretary	4.00
Fellowship Stationery	10.00
Total	$ 207.69

Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention for:

Thank Offering for Woman's Gift	$2,468.34
Gift to Barbaros Chelikkol	247.00
Life Memberships	90.00
Memorials	20.00
Camp Moonelon	165.56
Prayer Room at Elon College	5.00
Foreign Missions — Special Fund	10.00
Women's Fellowship Sunday offering	2.50
Rachanyapuram School	6.00
American Board of Foreign Missions— for school supplies	5.00
Board of Home Missions— for school supplies	5.00
Missions—General Fund	1,801.42
Total	$4,825.82
TOTAL DISBURSEMENTS	$5,033.51

Respectfully submitted,
Susie D. Allen, Treasurer

Miss Susie D. Allen, long-time treasurer of the N. C. Women's Fellowship, writes that the above quarter's report is the first time in history the amount has exceeded $5,000. The needs of the world are so great, that we hope this only marks the beginning of good reports from all our groups.

CHURCH LIFE HERE SHOWS

Church life here continues to show signs of new hope, even in these most difficult times. Leaders, and even whole parishes of the Bantu Congregational Church are awakening to the need for serious evangelism and a sustaining program of Christian growth within the Church. All are searching for new ways to present the eternal hope of Christ, for the people in South Africa need hope perhaps more than anything else. One rural parish in the Durban district has started early morning Bible study at several points throughout its wide expanse. When another invited a Zulu agricultural expert to show the people new methods of using their worn out land, over 200 people turned out and there has been an enthusiastic follow-up. In the second new urban parish at Kwa Mashu, all the members go out nearly every Sunday following the service to visit nearby homes, seeking to bring new adults and children into the life of the Church.

—Robert Bergfolk

Program Materials For Your Use

For the Program Committee

PARAPHRASE OF "THE SOWER OF THE SEED"

By Mrs. Harry R. Lloyd, Ohio Conference

Luke 8:5-8 RSV.

"A sower went out to sow his seed; and as he sowed, some fell along the path and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." As he said this, he called out, "He who has ears to hear, let him hear."

"A sower went out to sow his seed: And as he sowed,"—

The Program Committee met to consider and plan.

"Some fell along the path and was trodden under foot, and the birds of the air devoured it."

There were those who would hear the programs announced, seem to be interested; but not attend. The paths or habits of a lifetime were so established, it was hard to break ground. Something always "just happened" to take away their interest and keep them from attending.

"And some fell on the rock: And as it grow, it withered away, because it had no moisture."

There were others who apparently were just not interested. They had built stone walls around and within themselves. If they did attend a program, it might make a temporary impression but because they did not want the insecurity of new insights and new avenues of thought, they made no conscious effort to listen or to learn.

"And some fell among thorns: And the thorns grew with it and choked it."

And some would come whose lives were cluttered with activities. Busy with service groups and social obligations, as well as the myriad of necessary responsibilities of home and family, they came and listened and appreciated. But their good intentions were soon "choked out" or set aside because they "couldn't find time now for the church."

"And some fell into good soil and grew, and yielded a hundredfold."

But the Program Committee knew also that there would be those who came with minds ready to accept new ideas, with ears tuned to hear the challenge, and with wills sensitive and flexible to God's call. These would produce new life because they are ready "to grow." The harvest was limitless. Not only would these lives mean necessary and needed commitment, but they would have the power to stimulate growth in others.

"And as He said this, He called out, 'He who has ears to hear, let him hear.'"

The Program Committee looked at the world. They felt its desperate need. They recognized that apathy, selfishness, busy-ness—were preventing the harvest from maturing. How could they help?

Prayerfully, they returned thanks to the Creator for the potential for growth placed in each of His children. They committed themselves to the task of finding the most effective ways of "cultivating the soil" so that his God-given potential for growth could begin to mature. They knew that the growth process would bring the individual closer to the Creator and would begin to meet the needs of the Kingdom.

They determined to fight apathy by evaluating the needs of their individual members and planning programs relevant to those needs. Selfishness could be overcome only as the security of loving acceptance made it possible for the individual to look beyond himself to others. Busy-ness is a "state of mind" and could be eliminated with the awareness that all of life is a gift from God and carries with it the trust that it will be well spent. (Stewardship)

Growth is a miracle which no one can explain. We only know that the seed requires light (inspiration), warmth (love and acceptance), moisture (refreshing new ideas or education), and soil prepared to receive it (personal willingness) before the harvesting (commitment and service).

WORSHIP ARRANGEMENT OF PSALM 51

Last fall at the women's session of the Midwest Regional Meeting in Grand Rapids, Michigan, Mrs. Edwin Arneson, president of the North Dakota Women's Fellowship, led a worship service in which she used Psalm 51 as follows. Our people will recognize the call to worship as their "theme verse" for the year.

CALL TO WORSHIP

Create in me a clean heart, O God, and put a new and right spirit within me. Psalm 51:10.

INVOCATION

Behold thou desirest truth in the inward being; therefore, teach me wisdom in my secret heart. Psalm 51:6.

CONFESSION

For I know my transgression and my sins are ever before me. Psalm 51:3.

THANKSGIVING

O, Lord, open Thou my lips and my mouth shall show forth thy praise. Psalm 51:15.

PETITION

Restore to me the joy of thy salvation and uphold me with a willing spirit. Psalm 51:12.

INTERCESSION

Then will I teach transgressors Thy ways and sinners return to Thee. Psalm 51:13.

DEDICATION

The sacrifice acceptable to God is a broken spirit. A broken and contrite heart, O God, thou will not despise. Psalm 51:17.

FRIENDLY SERVICE PROGRAM AVAILABLE

Additional copies of "What Is In Your Hand?," friendly service dedication program which was in the packet for this year may be obtained by writing to Mrs. Mark Andes, Box 307, Virginia.

Mrs. Andes has 200 copies on hand and they are free for the asking.

Four volumes of **The Interpreter's Bible** have recently been placed in the Rowland Library at First, Greensboro, as memorials.

World Day Of Prayer

Theme:

For God So Loved the World...

March 9, 1961

Basic Packet. All the basic needs for an effective World Day of Prayer observance. Contains one each of the seven items below, plus a report blank and offering envelope. FO8. One or two packets, 50¢ each; three or more to one address, 40¢ each.

Service of Worship for Adults and Young People. Prepared by women of Uruguay, a beautiful and reverent act of worship based upon the theme: "For God So Loved The World." FO8. 8 Pages. 5¢ each. $4.50 per 100.

Call to Prayer. The traditional leaflet that calls Christians to attend this day of prayer for thanksgiving. Also brief listing of World Day of Prayer projects. Its low cost makes it possible for it to be distributed in quantity. FO8. 35¢ per 100. $3.00 per 1000. Orders filled in 100 and 1000 lots only.

Children's Service. Especially prepared so that young Christians can join their prayers with those of their elders. A copy of "The Torn Page," the traditional story which accompanies the Children's Service, is distributed with every 25 copies of the service ordered. FO8. 5¢ each. $4.00 per 100.

The Guide for World Day of Prayer Committees. Complete information on how to plan for the 1962 observance. Provides brief history, formation of committees, resources for the service, information about projects plus other suggestions and ideas. FO8. 15¢ each.

Poster. Printed in three glowing colors. 11" x 17". FO8. 15¢ each.

Individual Offering Envelope. Provided so that each person attending or invited to attend World Day of Prayer can offer her gifts. FO8. 60¢ for 100, $4.25 per 1000.

Dramatic Presentation. "In Unbroken Line," by Irene S. Dykstra, arranged by Amy Faust. A truly versatile presentation for sanctuary or stage. 4 copies recommended. FO8. 25¢ each.

Filmstrip. Tells of united work being done by church women locally, nationally, and around the world. Color, 75 frames, 33⅓ rpm record with script. FO8. $8.00 each.

World Day of Prayer Map. Handsome wall map printed in 5 colors shows all countries where WDP services are held. 17" x 22". FO8. 25¢ each.

Suggested Newspaper Story. Adapt it to your local publicity campaign. FO8. 15¢ each.

Glossy Print of Poster. For newspaper or magazine reproduction and for use with suggested newspaper story above. FO8. 25¢ each.

Mat of Poster. For newspaper use with suggested newspaper story above. FO8. 25¢ each.

Radio and Television Program Script. For expanded radio production. 6 pages. FO8. 25¢ each.

Spot Announcements for Radio and Television. A source of announcements ranging from 10 to 30 seconds in length for use in your own local area. 3 pages. FO8. 20¢ each.

Emblem Seals. Sheet of 35 gummed seals with World Day of Prayer emblem imprinted. Sold only in sheets. FO8. Each sheet 20¢, 10 or more sheets 15¢ per sheet.

A Winter Garden Prayer

Dear God, as snow drifts across the brown clumps in my garden, and dry leaves, tossed by the wind, cluster around the bare stocks of the summer roses, I thank thee for the beauty which has flowered here. The frost has laid low the flowers, but winter has a beauty of its own and under its sweeping winds lies promise. For a time we turn to other things, with only a few green plants to water in our sunny windows. Yet we know that after the days of bitter cold and snow the daffodils and forsythia of spring will seem doubly beautiful in our eyes. May we have faith, not only as gardeners, but in our lives, that under the bleakness of dark days there is always the promise of beauty from thy hand. Amen.

(Used by Plymouth, Des Moines, Women's Fellowship)

RELIGIOUS SYMBOLS USED IN OUR CHURCH

The Altar stands for the presence of God.

The Cross is the symbol of Christ's Incarnation (His life, death and resurrection). Its base of the three steps signify faith, hope and charity. Jesus' climb up the hill of Calvary is also implied.

The Candles (usually two in number) signify Christ as the light of the world and speak of His two natures — the human and the divine.

Flowers are works of God's creative power and are usually placed at each end of the altar on small tables. Since we have no flower tables we place them at either end of the retable (a part of the altar). Many churches follow this pattern today.

The Cross should always be at the center of the altar. But, there is no iron clad law in the United Church of Christ as to the candles and flower vases. However, in most of our altar centered churches the general practice seems to be as follows: the Cross at the center, then the candles on either side of the cross with the flower vases on the outside. The symbolism here, of course, is Christ as the center (Cross) giving of Light (candles) to be shed abroad upon His created world (flowers). The cross should never be taken from the altar.

The IHS on the face of the cross, altar vases and altar are the first three letters in Greek spelling Jesus. At the front and on either side of the altar are the Greek words Alpha and Omega, meaning the beginning and the end.

Offering plates are permissible on the altar when the offering is in them. Vases without flowers and empty offering plates are not to be left on the altar. Our church does not use extensively the five liturgical colors (white, red, purple, black and green). The three steps up into the chancel typify the Trinity (Father, Son, and Holy Spirit).

—**Union Ridge Bulletin**

The United Church of Christ is now producing a **Daily Devotional Guide** for adult personal use, and **Family Devotions** for the home with children. Ten or more copies cost ten cents each. Single subscription for a year is 90 cents. Order from Eden Publishing House, 1724 Chouteau Avenue, St. Louis 3, Missouri.

A Page for Young People Edited by Cathie Sandstrom

Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

JUVENILE DELINQUENCY

It is a shame how boys and girls get on the wrong path so early in life. They have either been spoiled at home or have joined up with the wrong group. Many cannot resist the temptation to do wrong. This almost always results in trouble for citizens and police as well as themselves.

I think that the reason for delinquency starts in the home most of the time. So much of the time the parents do not give their children a religious and loving background. Instead of teaching them the difference between right and wrong, many parents neglect their responsibilities to their children and live their own lives.

But don't get me wrong. The good, loving, responsible parents outnumber the others by a very, very, large majority, I'd say. The trouble is that the number of juveniles of the other parents cause much pandemonium and crimes all over many cities of America.

Another factor causing delinquency is juveniles with unstable minds. Many with this trouble are not treated and they often get in gangs of troublemakers.

It is a pity that there are not near enough institutions and reformatories to help these boys and girls. Many people think that juvenile delinquents should be gotten rid of. These people sometimes discourage other people from helping the boys and girls.

Like the Chinese, I think that the young boys and girls of America ought to be taught to respect their parents, the laws, and be taught the fear of God.

Too many times when a boy or girl has changed from their bad ways, some people will not accept them again as one of their own. The young person cannot find a job or a friend. At this, they go back to their old ways.

I sincerely hope that conditions will be improved considerably soon. But it is up to the parents, citizens, welfare workers, and us young people to try stop the juvenile delinquency which is ever so present now in these United States of America.

Larry Andrews
Pleasant Hill Church
In **Crossbearer**

RATE OF ILLEGITIMACY HIGH AMONG TEEN-AGERS

At least 221,000 illegitimate children were born in the United States in 1959, the U. S. Public Health Service reports. (This is the most recent year that statistics are available.) The total may have exceeded 250,000 since only 35 of the 50 states maintain proper statistics and in some areas such births are not recorded at all.

The rate of illegitimacy is tragically high for teen-agers. Among mothers who are 15 years or under, the rate is 679 per 1,000 births — or to put it another way, nearly 68 per cent of the births within this age range are out of wedlock. At ages 15-17, it is 242 per 1,000 live births and at ages 18 and 19, 106 per 1,000.

At least 52 out of every 1,000 children born during 1959 were born to unmarried mothers, or about one out of every 19. More than one out of five non-white children were recorded as illegitimate. The rate for white births was 22 per 1,000 and for non-white 218 per 1,000.

Tied up in all these statistics is a disturbing trend — the increasing number of teen-agers involved in births out of wedlock. No parent can study these figures and be naive enough to think that these things always happen in some other family. To take such a smug attitude is very unwise.

—Editorial, Biblical Recorder

OPERATION CROSSROADS AFRICA WORK CAMP

During June and July thirteen Canadian and American students under the able leadership of the Rev. Hugh and Mrs. Nelson joined forces with African students at Mindolo to build an amphitheatre.

During their stay they met members of various conferences and training courses held at the Mindolo Ecumenical Centre. They were given an extensive tour of the Nkana mine, taking some five mornings. They also visited the Roan and Nchanga. Their contacts with private homes and also with various groups were greatly appreciated.

They are now back in the States. They have left behind them many friendships and solid evidence of their goodwill and hard work. They have taken back with them a rich experience which they will share, in the course of the next twelve months, with thousands of their countrymen. These 13 students together with 200 others who were involved in similar work camps throughout Africa at the same time, are each committed to give one public address each week for the next twelve months.

—Mindolo (Africa) Newsletter

Boy Scout Troop 505 sponsored by Union Grove church, near Asheboro, has secured a permanent campsite with a good spring on it. They have been opening a road into the site and clearing it and constructing a shelter, according to Clinton Brown reporting in the December issue of "The Fellowship," the monthly church newsletter.

The Christmas project of our Asheville church school was furnishing gifts for boys and girls at Plymouth Church Community Center, Charleston, South Carolina, directed by Rev. John T. Enright.

Portraits Of Professors

MISS LILA NEWMAN

As the first child born to an Elon College faculty member, Miss Lila Clare Newman, professor of art at Elon College for the past 38 years, has had a close relationship to the College since birth.

Miss Newman's parents, Dr. and Mrs. J. U. Newman, first came to this community in 1890 from Antioch College in Ohio, where both had been teachers. Dr. Newman became a member of the faculty of Graham Normal School, forerunner to Elon College. When Elon College was established at its present site. Dr. Newman continued on the faculty as professor of Bible and Greek for a total of 50 years. Mrs. Newman, the former Pattie Beale Long, of Odessa, Mississippi, was the niece of Dr. W. S. Long, first president of the College.

Miss Newman, her sister, Mrs. O. E. Young, of Vernon, Alabama; and three brothers, J. U. Newman Jr., of Cary, Dr. J. B. Newman, of Burlington and Dan L. Newman, of Vernon, Alabama, are all graduates of Elon College.

"Miss Lila," who says her first love is her students, is a member of Elon College Community Church, Women's Fellowship, Faculty Women's Club, N. C. Art Association, Alamance County Art Association and Pilot International Club. A member of Delta Upsilon Kappa Sorority, she usually serves as sponsor for one of the campus sororities. Once elected sponsor of the entire Athletic Association on campus, Miss Newman considers this her greatest honor.

In addition to her many activities in connection with art, Miss Newman devotes many hours to her hobbies — gardening, fishing and sports, particularly baseball.

"Miss Lila" received a Ph.B. degree and diploma in art from Elon College and had graduate work at Columbia and Harvard Universities.

ELON SELF-STUDY APPROVED

The Southern Association of Colleges and Secondary Schools approved the Elon College institutional self-study completed earlier this year, thus assuring the college of continued accreditation.

Announcement of the approval of the two-year self study program at Elon College was made by Dr. Henry King Stanford, chairman of the Commission on Colleges and Universities, at the annual meeting of the association held recently in Miami Beach, Florida.

Member colleges and universities in the Southern Association are required to conduct periodic self-study programs. Elon College asked permission to begin its program in 1958. The self-study was begun in the fall of 1958 and completed early in 1961. Following the self-study, Elon was visited by an evaluation team.

The faculty steering committee for the Elon study was composed of Dr. H. H. Cunningham, chairman; Mrs. Frances Longest, secretary; Prof. Fletcher Moore, Dr. Robert Benson, Dr. Arnold Strauch and Mrs. John Williams. This committee directed faculty, trustees, students, alumni, church constituency and other groups participating in the study.

Members of the visiting evaluation team included Dr. Gus Metz, assistant to the president of Clemson College; President Wright Spears, of Columbia College; President C. A. Anderson, of Judson College; and Dean Ralph Lyon, of Livingstone State College.

Dr. J. Earl Danieley, Elon president, attended the association meeting in Miami. While there he also attended sessions of the annual Conference of Church-Related Colleges in the South and a meeting of Public Institutions of Higher Learning. Dr. Danieley was accompanied by Prof. Alfred Hassell who attended the meetings of the Southern Association of College and University Registrars and Admissions Officers.

SLOAN CONDUCTING TOUR

Dr. W. W. Sloan, professor of Bible at Elon College, is accepting applications for a tour of countries of the Bible and a trip around the world.

Dr. Sloan's 19-day tour of Palestine will begin June 14 and will include stops at Rome, Italy; Athens, Corinth and Salonika, Greece; Cairo, Egypt; Damascus, Syria, and Beirut, Lebanon. This portion of the tour is separate from the around-the-world extension, which will begin in Palestine and carry travelers through Iran, Afghanistan, India, Nepal, Burma, Thailand, Cambodia, Hong Kong, Formosa, Japan and Hawaii. This will be Dr. Sloan's 15th trip abroad.

STUDENT PARTY FOR CHILDREN

Members of the student body at Elon College played host to the boys and girls of the Congregational Home for Children at a Christmas party held recently in McEwen Dining Hall.

The annual event was again sponsored by the college's fraternities and sororities, operating through the Pan Hellenic Council.

The first Christmas party for the children was given in 1947 under the sponsorship of Alpha Pi Delta Fraternity. The social groups have been working this year under Frank Purdy of Burlington.

HONOR SOCIETY STUDENTS

Carolyn French, of Henderson, and Cary Keogh, of East Orange, N. J., have been initiated into membership in Elon's Lamba Omicron Cast of Alpha Psi Omega, national Honorary dramatics fraternity.

Five outstanding Elon students in the field of social science and history have been elected to membership in the North Carolina Alpha Chapter of Pi Gamma Mu, national social science honorary fraternity. Elected were Clifford Hardy, of Franklin Park, N. J.; William Hovater, of Yanceyville; Patrick Kelly, of Pleasant Ridge, Va.; Robert Saunders of Birmingham, Ala.; Robert Stanco, of Elon College; and Lindsay Tapp, of Efland.

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Our Great Concern Is 1962

Dear Friends:

Now we have to concentrate on writing 1962 instead of 1961. How many times will we write the old year instead of the new? Many times. This is partly because of habit, but most of all because the year has gone so swiftly and we can hardly realize it has passed.

As we look back on 1961 there are many accomplishments that make us very happy at the Children's Home. Then, of course, there are the failures that cause us regret. Regardless of whether success or failure, this much is true — the year is past and nothing can be done one way or the other. The year 1961 is history.

Our great concern now is 1962. What kind of a year will it be? What will it mean to those who live at the Children's Home? This we will only know as the year unfolds. Our hopes are that it will be a good one for all who live here at our Home.

As you read this all our children have returned from their Christmas vacations and are back at school. What happens to them this year depends a great deal upon you and others who will read these words. This is true because for the most part you are the ones who support our Home over and above the amount our churches are apportioned to give each year. Without this over and above giving we cannot hope to operate our Home on the level the Southern Convention wishes us to operate.

We hope each of you will be among those who help us to give those who are in our Home the kind of care they should have.

We at the Children's Home hope each one of you will have a most joyous and happy nineteen hundred sixty-two!

In December Rev. Melvin Dollar reported for the last eleven months at United Church of Mission Village, San Diego, California: membership grown from 196 to 403; average attendance from 160 to 342; weekly offerings from $294 to $532; church school from 143 to 348; erected church plant at cost of $85,000; organized Women's Fellowship of fifty; tripled youth groups; went over next year's budget in pledges, the total amount being $32,502.

REPORT FOR DECEMBER 18, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward		$ 7,471.12
Virginia Valley Conference	43.00	
Eastern Virginia Conference	112.32	
Eastern North Carolina Conference	108.00	
Western North Carolina Conference	20.96	
North Carolina and Virginia Conference	198.71	
Total		$ 482.99
Grand Total		$ 7,954.11

SPECIAL OFFERINGS

Amount brought forward		$16,373.02
In honor of Rev. & Mrs. Fred Allred's 27th Wedding Anniversary — Mr. and Mrs. J. Harvey Wilson, Walnut Cove, N. C.	5.00	
Philathea Class, Suffolk Christian Church	5.00	
In Memory of Mrs. E. H. Morris		
In Memory of George W. and Ella Haughwout		
In Memory of Carroll L. Pope		
In Memory of Mrs. R. C. Marshall		
Total Memorial Gifts	45.00	
Thanksgiving Offerings:		
Pleasant Grove Christian Church (WNC)	20.00	
Cyrus Shoffner, Liberty, N. C.	10.00	
Salem Chapel Church (NCVA)	17.18	
Grace's Chapel Church (WNC)	164.25	
H. M. Holland, Suffolk, Va.	25.00	
Dendron Christian Church (EVA)	15.00	
S. C. Donnelly, Durham, N. C. (Rotary)	10.00	
B. Everett Jordan, Saxapahaw, N. C. (Rotary)	50.00	
Wm. E. Peterson, Webster Groves, Mo.	10.00	
Leroy Stadler, Greensboro, N. C.	25.00	
Miss M. C. Crump, Norfolk, Va.	5.00	
Beverly Hills Christian Church, Burlington, N. C.	71.00	
The Cone Foundation, Greensboro, N. C.	100.00	
Mr. & Mrs. H. H. Waters, Newport News, Va.	5.00	
A Friend	2.00	
First United Church of Christ, Randleman, N. C.	35.00	
Men's Fellowship, Eutaw Comm. Church (ENC)	50.00	
Primary Dept., Rosemont Christian Church (EVA)	5.00	
Flint Hill (R) Cong. Christian Church (WNC)	4.00	
Belews Creek Christian Church (NCVA)	20.19	
R. A. Maynard, Burlington, N. C. (Rotary)	200.00	
A Friend	500.00	
Great Bridge Cong. Christian Church (EVA)	50.00	
Alfred W. Haywood, Chapel Hill, N. C.	50.00	
R. H. Coble, Burlington, N. C.	5.00	
Garland Gray, Waverly, Va.	150.00	
Bethlehem Christian Church (VVA)	19.50	
Christmas Gifts:		
Mrs. Helen M. Tucker, Burlington, N. C., Honoring: Mrs. W. W. Sellars Mrs. B. Everett Jordan Mrs. Lyman Spalding Mrs. E. H. Foley Mrs. E. Harold Eaton	20.00	
The Beginner Dept., Suffolk Christian Church	6.00	
20th Century Baraca Class, Suffolk Christian Ch.	125.00	
Philathea Class, Suffolk Christian Church	60.00	
Miss Cleo Cash, Franklin, Va.	2.00	

(Continued on Page 15)

Laws For Living

Background Scripture: Exodus 34; Deuteronomy 5:1-21; Matthew 5:1-20.

Memory Selection: **Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill.** Matthew 5:17.

By Way Of Preview

We begin today a series of lessons — twelve of them — on the general theme, "Jesus and the Ten Commandments." We will have for consideration every Sunday one of the Ten Commandments, and then Jesus' interpretation and application of it. Sounds interesting, doesn't it? We will see more clearly what Jesus meant when he said that he had not come to destroy the Law or the Prophets, but to fulfill them. He filled them with new meaning, filled them full of new meaning. He did this by taking them from the outward act and putting them in the inner motive and spirit, by transforming them from the negative to the positive, by emphasizing the spirit of the law rather than the letter, by making religion a matter of grace and not of law.

A Second Chance

God had already given Moses the Ten Commandments or the Ten Words or Laws. But when Moses came down from the Mount — Mount Sinai — he was irked, indeed angered, by the fact that the children of Israel, under Aaron, had made, and were worshipping, a golden calf, and he dashed the "tables of stone" to the ground and they were broken. But God gives men a second chance, and He commanded Moses to go up into the Mount to receive again the Laws, or Rules, for Living. O the depths of the longsuffering and goodness and patience of God in dealing with his children! He is always giving them a second and another chance.

Laws For Living Or Rules For Living

The Ten Commandments might well be called "The Rules for Living." Life might well be called a game, and every game has its rules. So with life. There are certain basic rules or laws for living life in its relationships with God and with our fellowmen. And the Ten Commandments succintly state and sum up these rules. To be sure one can cheat and play fast and loose with the rules, but he cannot win in the long run. We often speak about "breaking the Ten Commandments." As a matter of fact one does not break the Ten Commandments. In the long run he breaks himself against the Ten Commandments! They have not been repealed. They are as operative or binding today as when they were first proclaimed from that rugged mountain in that far-off land in that long-ago yesterday. Like many other laws they have to be interpreted in the light of changing conditions, but they will never be superceded by man-made Laws. And Jesus interpreted them in terms of principles which will never be outmoded or changed.

Whence And How Did They Come?

They came, of course, from God. They were not man-made. Some braintruster did not dream them. "The Lord passed by before him (Moses) and proclaimed..." There are those who believe literally that God wrote the Ten Commandments with his finger on two tablets or tables of stone. Let every man be fully persuaded in his own mind. Back of this simply imagery, however, stands the fact that the Spirit of the Living God moved upon the mind and heart of that great man of God, and made clear to him the basic rules for living. It is significant that Moses was alone when the revelation came. It is equally significant that he was alone for a long time. As he brooded, the truth came. We rush into God's presence, mumble a few words, often thoughtlessly, and then expect something to happen, or some revelation to come. But this is not the way God works. Divine insights and divine resources come to men as they wait in the mood of prayer and meditation, and as they brood over the divine nature and message. We must be still if we are to know God. We must listen if we are to learn.

SUNDAY SCHOOL LESSON
JANUARY 7, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

The Covenant

Here is recorded the "covenant" which Jehovah made with his people. It was a covenant which had mutual responsibilities. God was to be their God, and they were to be God's people. He never broke that covenant but his people did. In Jesus Christ God made a new covenant with his children. The Old Covenant was a matter of law; the New Covenant is a matter of grace. And it is an everlasting covenant, sealed by the blood of his only Son, Jesus Christ.

Behind The Law

The Law, the Law as spelled out in Exodus and other Old Testament legislation, seems like a formal, cold, demanding thing. And of course it is in a way. It is often regarded as a burdensome thing. And it is. No man can obey it in its entirety. But it has a beneficent purpose, or it comes from a beneficent Father. Look at verses six and seven in today's lesson (Exodus 34:6, 7). The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin... Why then the Law? Paul later said that the Law was a schoolmaster to bring us to Christ. The Law made sin clear, the Law had disciplinary value in the childhood of the race, the Law simply illustrated the fact that **life does have its prohibitions.** But as has been stated above, the Law was not the final word of God. The final word of God is Jesus, the Living Word. The man who is under bondage to the Law has not sensed the joy and peace and power of Christianity. Jesus Christ has set us free from the Law. We are not under law but under grace. Back of the law was the grace of God although the Jews did not know it at the time, just as children do not understand or appreciate the discipline of their parents, which is administered, or should be administered, in love.

But Still The Law Of Living

"By no means clear the guilty, visiting the iniquity of the fathers upon the children..." Grace, longsuffering, patience, forebearance — yes, until seventy times seven. But ultimately disobedience brings its own penalty. God does not punish men; punishment is the natural penalty for breaking the rules of living.

ANNUAL CHURCH MEETINGS

Many of our churches have their annual business meetings in January. Those from whom we have received announcements include:

Warwick, Newport News: Wednesday, January 10, 7:30 p.m. Written reports from all boards and committees; election of new officers.

Tryon: Wednesday, January 10. Reports expected by December 22 so they could be mimeographed and made into a booklet.

Rosemont, South Norfolk: Monday, January 7. Year's reports and election of officers.

Eutaw Community, Fayetteville: January 10, with reports from all groups for past year. A Unified Board, representing all organizations, to meet monthly is proposed for 1962.

A special feature of the Christmas vesper service at The Christian Temple, Norfolk, was the use of The Magnificat as a responsive reading.

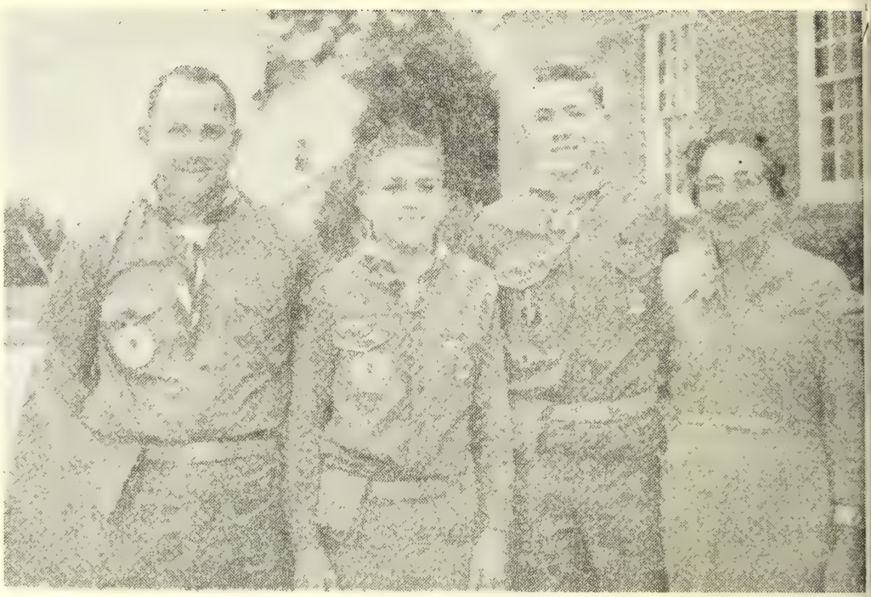
Rev. Willis Joiner, pastor of Shelton Memorial, Portsmouth, preached at the community Thanksgiving service at the Methodist church. His text was: "There were ten cleansed. Where are the nine?"

At our Winchester church, a Christmas pageant was given December 17, a "Birthday Party for Jesus" was held for the children, a Christmas cantata given December 24 and a candlelight service, held Christmas Eve.

Garner Community Church is selling tickets for 25¢ reading "Buy A Block for Building Program." Rev. Rosser Lee Clapp is pastor of this new church in Garner, North Carolina.

January 14 Rosemont and Great Bridge churches will have a joint service at the former. Rev. Bill Simmons will preach. There will be a joint baptismal service.

Conference president W. A. Rich conducted the recognition service for Rev. Collie Seymour as pastor of Apple's Chapel October 1 and Superintendent Clyde Fields preached. It is interesting to note that the two other participants in the service, Rev. Charles Bell and Rev. Richard Petersen, were once fellow-ministers of Mr. Seymour in the Southeast Convention, all having "migrated" to our area.



A SCOUTING FAMILY

Brothers, Chester W. Burgess, III (Butch) and Robert Earl Burgess (Bobby) received the coveted God and Country Awards at the morning worship service at Hunterdale church, Franklin, Virginia, October 22. Shown above are their father, who is the assistant scoutmaster, Bobby, Butch, and their mother. John Brenner, scoutmaster, and R. D. Barham, institutional representative, shared in the service. These awards were earned under the guidance of the pastor, Rev. Harold W. Tribble, Jr.

Councils Of Churches To Meet

VIRGINIA COUNCIL

(We assume this meeting is in Richmond, although the Council announcement did not so state.)

January 30

8:00 P.M.—Ecumenical Service, Ginter Park Methodist Church — Dr. Leslie E. Cooke of Great Britain, speaker.

January 31

8:00 A.M.—Breakfast for Ministers, Grace Covenant Presbyterian Church — Dr. Cooke, speaker.

10:00 A.M.—Business Session, First English Evangelical Lutheran Church.

NORTH CAROLINA COUNCIL

Burlington, N. C.

January 29

6:00 P.M.—Dinner Meeting for United Church Women, Macedonia Lutheran Church (Reservations should be sent to Mrs. R. W. Barnwell 1204 W. Davis St., Burlington for meals and overnight entertainment).

January 30

Sessions in the First Presbyterian Church.

Pastors' Conference — Speakers: Dr. Robert V. Moss, Dr. John A. Mackay Dr. A. Dudley Ward and Dr. Richard Hoefler.

Lunch — Elon College.

Dinner — First Presbyterian Church.

January 31

Annual Business Session.

Luncheon — Front Street Methodist Church — Phillip Howerton, Charlott Presbyterian layman, speaker.

(Continued from Page 5)

The Bible: The Bible is our rule of faith and practice. It was written by men as they were inspired by the Holy Spirit. In the Bible we have recorded the mighty acts of God in history. It is not all of the same value, but must be interpreted in light of the person of Jesus Christ, who is our highest revelation of God. For an understanding of the Bible we must understand the language, the history, the culture, the time and place and people about whom it was written.

The Church: The church is the instrument of God in the world. Jesus Christ is its head. It is in the church that salvation takes place; that we exercise our priesthood of believers; that the Bible is interpreted and proclaimed. The primary task of the church is to spread the message of salvation to all the world. It also has the task of teaching, training, and nourishing the saints who have accepted this salvation. The church is both local and universal; spiritual and institutional. It was instituted by Christ and He died to redeem it. It is guided and directed by the Holy Spirit.

The Sacraments: The Sacraments or ordinances of the Christian church are two, Holy Communion and Baptism. Both are symbolic. Holy Communion is a memorial supper, in memory of what God has done for us in Christ Jesus. It helps us to remember that Christ is not dead, but is alive and the Lord of all life. Christ is the host at his table. It is a communion of fellowship among all who have had a personal relationship with Christ and is open to all who profess Him as Lord and Saviour. It proclaims the Lord's death and resurrection until He returns.

Holy Baptism is an ordinance whereby one is initiated into the fellowship of the church. It is a symbol of a new relationship with God, through Jesus Christ, by which the infant, child, or adult is received as a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. When administered to a child, the parents and church are saying that they will bring up the child in the ways of God, so that when he is of age he can choose for himself. When administered to an adult, it is on his profession of faith in Christ.

The Sacraments should be continued and perpetuated by the churches.

The Kingdom of Heaven: God's Kingdom is eternal and everlasting. It always has been and always shall be. There is no beginning and no end. It is spiritual for God is Spirit. Jesus said: "In my Father's house are many rooms." The Kingdom of God is our eternal dwelling place. We know that because Christ lives, we too shall live. Because of His resurrection, we know that we shall likewise be resurrected. And our dwelling place will be with God. Paul says: "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."

Dr. A. R. Keppel, president of Catawba College, has been named as a delegate from the Evangelical and Reformed Church to the International Congregational Council to be held in Rotterdam, Holland, next July. Mrs. Keppel, president of the Southern Synodical Women's Guild, will be an associate delegate.

CHRISTMAS AT WAKE CHAPEL

The Wake Chapel Christian Church observed Christmas Eve with a full service of worship.

At 9:45 the youth choir presented Christmas music and a candle lighting worship service. After this, the various classes assembled for a study of the Christmas lesson.

At the morning worship service, Rev. Earl T. Farrell chose as his subject "God Is With Us."

At five P. M., the choir presented "The Child Jesus" by Joseph W. Clokey.

On the preceding Friday evening, the young people of the church enjoyed Christmas caroling, and the Boy Scouts packed and delivered small baskets of fruit to the aged members of the church.

Members of the Women's Fellowship of Mt. Pleasant church, near Vass, North Carolina, visited Elon College Sunday, November 12.

The budget of The Christian Temple, Norfolk, amounting to $48,237 has been oversubscribed by about $2,000!

(Continued from Page 12)

Cong. Christian United Church of Christ, Winchester, Va.	52.00
Sigma Mu Sigma Fraternity, Elon College, Elon College, N. C.	50.00
Mr. & Mrs. Robert C. Miller, Braselton, Ga.	50.00
Pauline Kennedy Circle, Cong. Christian Church, Sanford, N. C.	12.50
Engineering Dept., Bell Telephone Laboratories, Burlington, N. C.	227.00
Women's Aux., Berea Christian Church (EVA)	10.00
Mr. & Mrs. Arthur Wilkins, Suffolk, Va.	25.00
Mrs. B. Everett Jordan, Saxapahaw, N. C.	50.00
Honoring:	
Mrs. W. W. Sellars	
Mrs. L. D. Tucker	
Mrs. George G. Sharpe	
Mrs. W. R. Sellars	
Mrs. Howard Fogleman	
Interstate Equipment Co., Statesville, N. C.	50.00
Carey E. Haigler, Charlotte, N. C.	10.00
Mrs. George Steele, Greensboro, N. C.	5.00
Vocational Education Dept., Senior High School, Greensboro, N. C.	27.00
Intermediate Dept., Liberty Spring Christian Church (EVA)	11.50
Special Gifts	203.10
Total	**$ 2,669.22**
Grand Total	**$19,042.24**
Total for the Week	**$ 3,152.21**
Total for the Year	**$26,996.35**

LITANY

BASED ON THEME HYMN

"Once To Every Man And Nation"

Florence Alden Partridge, Executive Secretary, The Women's Guild

Leader: Our Father, speak to us now in the words we say:

People: "Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side."

Leader: God of our fathers, ever near to us in love but also in judgment, today thou dost set before us good and evil, light and darkness, death and life abundant. By the life and redeeming love of thy Son, thou hast shown us how to choose.

People: "Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light."

Leader: Keep us, O God, from failing to make the right choices. In this time when man seems bent on destruction, deliver us from indifference. Help us to see the agony of the millions, to hear the voices of those who will die if we do not hear; help us to love thee so much that we will give our whole life to thee.

People: "By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back."

Leader: Our Father, who didst send thy Son to live on earth and to suffer and die for us, hear us now, we beseech thee, as we ask for an understanding of such love. May we seek to have a portion of it and set our feet on paths that lead to "new Calvaries ever." Save us, O God, when we hesitate and stop to count to cost.

People: "New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

Leader: O God who are ever ready to help us, open our minds to new truths. In our love for the Church, we so often are satisfied with her ways. Awaken us, lest we sleep. Stir our hearts, stretch our mind and give us courage to search for thy truth for our own day.

People: "Though the cause of evil prosper,
Yet 'tis truth alone is strong
Truth forever on the scaffold,
Wrong forever on the throne."

Leader: Lord of all life, constantly remind us that thou art ever present. In the midst of all the evil, may we still see thy guiding hand. Constrain us in our living so that we may know that thou art always the irresistible, inevitable and ever loving God.

People: "Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own." Amen.

Southern [illegible] of [illegible]

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HRISTIAN SUN

Vol. 114 January 9, 1962 No. 2

A Reli[illegible] Weekly for Christian Homes

Church History Room X
Box 232

MOTTO:

n essentials, Unity
n non-essentials, Liberty
n all things, Charity

elf-consecration is the most ectual way by which we can ve God in our generation. is is the way in which the ch has been handed on by long succession of runners ce the gospel of Christ came o the world.

William Ralph Inge

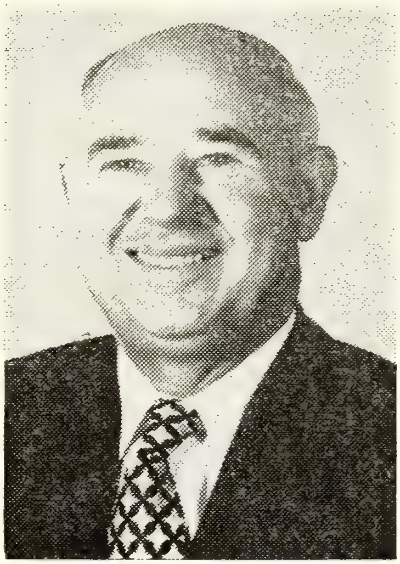
Organ of the Southern nvention of Congregational ristian Churches.

Editorial and Publication fices at Asheboro, North rolina.

Subscription office:
n College, North Carolina

Changing Convention Presidents

Dr. George D. Alley



Rev. Joe A. French

It is with a deep sense of loss and regret that The Christian Sun announces that Dr. George D. Alley, president of the Southern Convention, has resigned his eight year pastorate in our Suffolk (Virginia) church. He has rendered yeoman service in his church, conference, and convention. His counsel has been wise, his work willing, his friendship enriching, and his vision a guiding light. The good wishes of a multitude will go with George and his family to their new home and field of endeavor.

Leadership in the Convention now falls on the vice president, the Reverend Joe A. French of Henderson, North Carolina. The MANUAL of the Convention says: "The vice president in the absence of the president shall perform the duties of the office." The Reverend Mr. French is familiar with the work of the convention. He is a good planner. It can be expected that the work will move forward under his leadership, and The Sun assures him that the people of the churches will not only expect leadership but will follow, and will share in the work.

Fog Or Faith

The January 1 issue of **The Standard,** publication of the Southern Synod, carries three articles concerning the New Year. Rev. Edwin M. Alcorn of Conover, N. C., says that five buckets of water can paralyze a whole harbor or city — if it is in the form of fog. He further points out that light and sound are two methods of penetrating fog and directing life in its midst. Rev. Van D. Grimes of Lexington, N. C., calls attention to the date line which says "in the year of our Lord," and concludes that we should maintain that time belongs to the one who gave us Christmas — and all time. Rev. Aubrey W. Hedrick of Winston-Salem, N. C., reminds us that in regard to the works of the past we should remember the saying of Jesus: "Greater things than these shall ye do."

News reporters around the world indicate that this "year of our Lord" dawned in the midst of much fog. Half the people of the world are hungry and cannot see where to find food — even though the U. S. A. spends millions of dollars to store its oversupply. Little nations and new nations can't quite see through the fog of international politics. Fog still covers any intelligent reason for building a wall around West Berlin, or how to get it removed, or how to live with it happily. Bigger and faster instruments of destruction piling up by the billions of dollars worth in the two nations that could really give to the world the food, clothes, housing and other comforts that people need casts a thick fog across the future of civilization. Pride of nation and race clouds the eyes of neighbors and nations and chills the soul of those who seek peace, freedom and fellowship. Theology of the market place casts its shadow across churches until they sometimes act like exclusive social clubs rather than saving stations for humanity.

Fog? Yes; plenty of it, and in all phases of life in all parts of our world.

But five buckets of water is little indeed compared to the amount of water in a single harbor. And there are mighty oceans!

However dense the fog may be, the shining sun can dispel it.

Christians profess to live in the sunlight of God's love. They know that "The Light of the World Is Jesus Christ." They believe with reason that the truth taught by Jesus can penetrate the darkest corners of politics, international relations, economics, brotherhood, education, religion, war, peace that can be permanent, and all the rest. It is their confidence that we live not in a world made by the hands of men, but in a place prepared by the Infinite and Visited by God's Son who came to be man's Savior.

Our fog in this "year of our Lord" may be caused by our failure to put the Light in the dark places, and to give witness to our faith. Radar makes no sound but is invaluable in directing traffic through fog and wherever there are no visible guideposts. Fog horns booming in the harbor tell to every sailor that the port is still there.

It is faith we need. Englishmen have never deserted their lovely island because of the fog. Not even when bombs were destroying their homes and churches. They were confident there would still be an England; and there was, and is.

Our faith is in God. "In God we trust" says our money — and our hearts. Sometimes our minds forget, and we see only the fog. But faith in God put songs in the hearts of Christians thrown to lions, and burning at the stake. Shall we, Americans pampered by luxuries unknown to any other people present or past, see only the fog, or shall we walk by faith through whatever trials may come? Remember: this is "the year of our Lord."

Faith is not something separate and apart from action. As the Rev. Mr. Hedrick pointed out in his article referred to above, the boy with the loaves and fish gave what he had before the multitude was fed by Jesus and his disciples. Our talents are to be used. Politicians using talents as Christians may become statesmen, and help to drive the fog from international thinking. Citizens acting as Christians may help to reduce the slaughter on the highways, educate youth in good citizenship (the kind that gives loyalty to the best regardless of what others may do), assure good homes for little children where they will be supported by parents "until death" do them part, open equal opportunities to all regardless of race or ancestral heritage, relieve communities of gambling, thievery and an endless and growing list of crimes, and restore confidence in the ability of people to maintain both peace and prosperity. The miracle of a changed world awaits the use of God-given talents owned but inadequately used by those who claim to be followers of Jesus of Nazareth.

Church Literature

The United Church of Christ has spent more than a million dollars recently to revise and bring up to date its literature to be used in Church School. It was prepared by people who know modern educational practices and who believe in the theology, history, program, and missionary activity of the United Church.

The United Church is also investing millions o dollars in new church buildings and helping new churches to get started.

The United Church publishes a national pape known as the **Herald,** and is constantly printing othe papers, pamphlets and literature for the intellectua and spiritual health of its members.

BUT. It is reliably reported that not many people in our area read this literature. The **Herald,** a masterfully edited and printed magazine, goes into only a few of our homes. Some churches receiving missionary aid are said to be using some other Sunday school curriculum material than our own, and many other of our Convention churches have not learned the fine art of eating at the family table when i comes to Sunday school literature.

WHY? Your guess may be as good as any, so tell me. Could it be (1) it costs a little more, (2) we do not believe in our Church, or (3) we do not know how to use the materials and are not willing to learn. Whatever the reason, it costs mightily in a sense o loyalty and in knowledge of our Church when we fail to read our literature.

A MEDITATION

By John G. Truitt, D.D.

MOUNTAINS, AND ALL HILLS

"Praise ye the Lord . . . mountains, and all hills."
Psalm 148:1, and 9.

To me that is a beautiful line from a very beautiful Psalm. Perhaps it is because I was born and reared on the level, and sometimes rolling top, of a watershed in the Piedmont hills. To the northwest were the nearby Blue Ridge mountains, and the hills which lay between my parental home and the mountain range. When both the atmosphere and seasons were right we could see the Blue Ridge. It was a beautiful view, and haunting because one could only get an inviting glimpse of it; but the hills and forests in the nearby foreground were often beautiful beyond words.

So I like the line that says praise the Lord, ye mountains, and all hills! As I saw them, to me they did it! They blessed God, the Creator, and to me he was contemporary, and great, and near.

Perhaps we came first to see it, and awaken to it, when it was winter, the leaves were out of the way, and the snow-crested ridge, beyond all the hills, was there for us to see. While we could only see the top rim of it, yet it seemed so mighty, so permanent, blue and beautiful. And all the hills near and far fit in with an un-marred loveliness plenty good for the eyes of a lad that loved the Lord, and often looked in awe, and wonder, and gratitude!

Now I am past three score years and ten, but I like to go back there and join in the "Praise the Lord ye mountains, and all yon hills." So you see I sort of understand when the Psalmist says in another place the little hills shout for joy! I do too! Amen.

It Makes A Difference

By W. E. Wisseman

The pastor of a large city church walking down the street one day met young lad and his mother.

"Hi!" shouted the boy, a broad smile of recognition on his face. The inister responded with a cordial greeting, and, as he passed on, heard the nother ask, "Who was that gentleman, Bobby?"

"Oh." the lad replied, "he is just a guy that goes to my church." And he aid it with a sense of pride.

We have the church today because through the ages there have been hose — in high and in low places — who loved the church so much that they vere ready to give their best.

Jesus spoke of the church as "my church"—"I will build my church."

And Paul tells us that Christ loved the church so much that he gave his ife for it.

It makes a difference whether we say "your" church or "the" church or 'my" church. If we think of the church as "your" church or "the" church ve are prone to shift all responsibility to others and blame them for the hurch's failures.

But if it is "my" church I feel a deep sense of responsibility to support t with my prayers, my service, my gifts and my witness.

It makes a difference whether it is "the church" or "your" church or "my hurch."

A tiny tot — three years old — was with the family as they were driving y the church. As they passed he cried out with enthusiasm — "that is my hurch." They had passed other churches but here was his church.

It makes a difference. —**Newsletter, First Church, Greensboro**

A "CONSERVATIVE" CHRISTIAN

Supt. Clyde L. Fields

A recent editorial in the Greensboro Daily News raised the question, "Is North Carolina 'Conservative'?" The editor lists some conservative principles which seem to have such significance that it has led me to define a conservative Christian in much the same way. With some change of wording, I list essentially the same principles outlined by the editor of the Greensboro Daily News to describe somewhat the position taken by a modern conservative Christian:

1. A sense of history, acting less as a barrier against change than as a teacher in how change, itself inevitable, may be controlled and made to serve people.

2. A corresponding distrust of abstractions, slogans, dogmas, and doctrinaire preachers and preachment of all stripes.

3. A faith so that the Church, far from being a monstrous and suspicious evil, is a proud institution existing for the common good of all mankind.

4. A firm adherence to established institutions and respect for them which transcends the pettiness or bad behavior of those leaders who might serve them at any given moment.

5. A faith in traditional procedures — whether by due process of law or freedom of speech.

Vol. 114 No. 2

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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SUPERINTENDENT FIELDS PRESENTS

New President Of The Southern Convention

The Rev. Joe A. French, vice president of the Southern Convention, has been elected by the Executive Committee of the Executive Board to fill the unexpired term of Dr. George D. Alley as president of the Southern Convention. Mr. French will serve as president of the Southern Convention until the nomination committee makes its report at the 45th Biennial Session of the Convention, meeting in Bethlehem (Nansemond) Church, Suffolk, Virginia, May 1-3, 1962.

Rev. and Mrs. Joe A. French are the parents of two daughters — Agnes, a junior in Henderson High School, and Carolyn, a senior at Elon College.

Mr. French served for several years as pastor of our Reidsville church, going from there to Lanett, Alabama, where he served for a number of years. Mr. French returned to the Southern Convention as pastor of the Hunterdale Congregational Christian Church, from which he was called to be pastor of the First Congregational Christian Church in Henderson, North Carolina, where he now serves with distinction.

Mr. French has served with honor on boards and committees of the Southern Convention. He brings to the presidency of the Southern Convention a rich background of experience and dedication as we move forward in the United Church of Christ in our Southern Convention.

The Southern Convention Office and Staff and The Christian Sun offer congratulations and best wishes to Mr. French on his election as president of the Southern Convention.

Final Letter Of Dr. Alley To Church

For the past eight years I have taken time, each month, to share some of my thoughts with you through these pages. They have never been set down in haste, and they have always been from the bottom of the heart. As I look back over the file of nearly a hundred such letters, one thing is very clear: You have been challenged, consistently, to give of your best to the Master: in the living of his kind of life, and in service to the church which bears his name. You would expect no less of anyone who might be your minister. I would expect no less of any persons whom I might be called to serve. Now, as I take leave of you and move on to other work, I go with the knowledge that others will have the right to expect more of me because of my having been with you. I am eight years older and, experience being my best teacher, should be wiser. The common ventures of life in which we shared, I with you and you with me, should mean that I will be a stronger person and a more effective minister. So, whatever the future may bring, I will ever be indebted to you for all that I have been privileged to give and to learn in your midst, will ever cherish all that your friendship has meant to me and, because our lives have been so closely bound together for a portion of time, will ever know that a portion of my heart has been left in this place for all time to come.

Christmas, 1961, comes to a world very much as the world was when Jesus was born: a world of confusion, of turmoil, of near-chaos. Indeed, it may be this kind of world for as long as we live . . . even through the lifetime of our children and our children's children. What, then, is the message of Christmas to a world such as ours? It is a message of challenge . . . the challenge which says that Christmas is not a day or a season, but a condition of heart and mind. If we love our neighbors as ourselves; if in our riches we are poor in spirit and in our poverty we are rich in grace; if our charity vaunteth not itself, but suffereth long and is kind; if when our brother asks for a loaf we give ourselves instead; if each day dawns in opportunity and sets in achievement, however small; then every day is Christ's day and Christmas is always near. If we give of ourselves, in love, even as God gave of Himself in the gift of His son, we will have met the challenge. And even though we may not live to see His final victory, we will know that we have done our part in the unfolding of God's holy purpose for His kingdom and for our lives.

In this holy time, and for each new day of our lives, may we hear the call of Christ. He comes to us as one unknown, without a name, as of old he came to those who knew him not. He speaks to us the same word, "Follow thou me," and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the suffering which they shall pass through in his fellowship, and as an ineffable mystery, they shall learn in their own experience who he is.

It will be my prayer for each of us that we may so live that Christ would approve of our lives. In love and gratitude to you all,

George D. Alley

Dr. And Mrs. Alley Honored

Dr. and Mrs. George D. Alley and family were honored at a reception Sunday night, December 17, in the Social Hall of the Suffolk Christian Church immediately following the Christmas recital presented by the combined choirs of the church.

The reception was given by the congregation of the church and sponsored by the Women's Fellowship with Mrs. James Darden, president in charge of arrangements.

The social hall was decorated in the Christmas motif. The guests were welcomed at the door by Mr. and Mrs. James F. Darden. Mr. and Mrs. Burke Howell received the guests in the foyer. The receiving line was composed of O. F. Story, chairman of the Board of Deacons, Mrs. Ray F. Gordon, president of the Women's Fellowship of the Southern Convention of the Congregational Christian Church, Dr. and Mrs. Alley, Mrs. Faye Alley, and Becky Alley. Chamber music was played by Hubert Young Jr.

The guests were registered by Mrs Randolph Chapman. Serving were Mrs. Hubert Young, Mrs. E. H Stephenson, Mrs. J. J. Felton, and Mrs. George S. Scott. Mrs. J. R. Vann presided over the sweet table.

Those in charge of decorations were Mesdames N. G. Newman, Jr., W. R Savage, Jr., W. H. Chapman, James E. Parker and Gordon Haskins.

Those assisting in serving were Mesdames James Bradshaw, J. R Vann, Harvey Brown, Jacob Woodward, S. P. Kirkpatrick, William Morgan, George V. Beamon, Rache Tyler and Miss Jamie Felton. Members of the Junior Pilgrim Fellowship also assisted in serving.

About » » » AN EVANGEL OF EDUCATION

As one moves along the ever-rning belt of time, and as the belt ems to turn faster and faster, the ckward look at events of childhood ys cannot well be avoided.

One of the many things that come the mind of this scribe was some-ing he recalls from memory from ading a weekly paper that came to his father's home. And the emory, happily enough, carries this riter back to the name of the first an who, in all probability, created a sire in thousands of other youths North Carolina for a higher educa-on than their local schools afforded.

Sixty-one years ago Charles Brant-y Aycock, standing on a platform the east portico of the State apitol in Raleigh, North Carolina, oclaimed in his inaugural address governor the dawn of a new era. e stated, as memory recalls: "A ew State constitution greets a new ntury."

Governor Aycock, one of North arolina's great champions of educa-on, further declared — and again memory has sustained over the eeting years — that "henceforth in orth Carolina the song of the ockingbird and the laughter of little ildren should be heard in place of e pistol."

The crown of sorrow is that overnor Aycock's prophecy did not pen into fruit for all the people of e State, who thereby would have ilt upon that prophetic utterance the intervening years an even eater commonwealth, not only in aterial things but in other things at were nearer to the heart's desire the governor.

On that glorious, and to some ex-nt eventful, January day no one uld foresee the things that were come between that day and 25 ears later: The automobile which as then only a rich man's toy; the ying machine which scientists in at year said could never fly; the early 2,000 school children of the ate for whom Aycock pleaded, who ould be killed in France, and the her thousands who would fill peni-ntiaries and various other jailer stitutions.

The rapid and unforeseen transi-ons that took place after Governor ycock was succeeded by Robert B. enn seem too close to the present for comment, except that Governor Glenn made one of the most stirring addresses on education ever heard on Elon's campus during those unforgotten years.

It was not that those who heard Aycock plead the cause of a better day did not heed his words and carry on. It was, and is, that ever-changing cycle — sometimes good, sometimes bad — through which all people go as a result of fortunes and misfortunes over which they often have no control.

But time, like a river, rolls on and —

"Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sand of time."

And over each footprint the song of the mockingbird is heard, and the laughter of little children will continue to echo through the halls of time so long as the Old North State produces men of Charles B. Aycock's fervor for the advancement of education. And it will.

C. B. Riddle

MISS
LIVING LEATHER
OUTER SPACE CONTEST
SOME BOY OR GIRL IN THIS STORE WILL WIN THIS SENSATIONAL PRIZE!
DOES 101 THINGS
ROCKET BLASTS OFF!
MISSILES FIRE!
CRANE REALLY WORKS!
DIALS LIGHT UP!
HOURS OF FUN
AUTHENTIC ACTION-PACKED OUTER SPACE DEFENSE BASE!

Patsy Beaman Wins Essay Contest

Just recently several of our children entered an essay contest conducted by Merit Shoe Company, Burlington, North Carolina. On the week-end of December 2-3, the winner was announced and it was one of our girls. Patsy Beaman, age 12, was most delighted when she found that she had won the contest with her letter on the subject of "Why I would Like to Go to Outer Space."

In her essay, Patsy named all of the planets in the solar system and several moons. She won a huge rocket kit, which was a miniature missile base. In the accompanying picture you see Patsy receiving her prize from the manager of Merit Shoe Company, Mr. Russell Ferris, left. Just behind Patsy is Mr. Demus Thompson, of the Burlington Recreation Department, which assisted in the contest.

All essay entries in the local contest will go to Endicott, New York, where they will be judged. The winner of that contest will receive a scholarship and a trip to Cape Canaveral.

We are most delighted that Patsy won this contest and that she has an opportunity to try for the national prize, which will be a most rewarding one for some young person. As far as the subject of her essay is concerned, we certainly hope that she will not be going to outer space very soon.

Walstein W. Snyder, Supt.
Home for Children

NEW YEAR PRELUDES

At Congregational Church of Christ, Tryon, two choral preludes by Bach for the New Year were used December 31. The text of the first:

The old year now hath passed away,
We thank Thee, O our God today,
That Thou hast kept us through the
year,
When danger and distress were near.

The second prelude expresses the utmost joy and happiness over the advent of the New Year. For its length it is considered "the biggest composition in music." It's text:

In Thee is gladness, amid all sadness,
Jesu, sunshine of my heart.
By Thee are given
The gifts of heaven
Thou the true Redeemer art.

Our souls Thou wakest,
Our bonds Thou breakest,
Who trusts Thee surely
Hath built securely,
He stands forever, Alleluia!

Our hearts are pining
To see Thy shining,
Dying or living
To Thee are cleaving,
Naught can us sever. Alleluia!

The Hunterdale Laymen's Fellowship has made a special gift of $50.00 to Our Christian World Mission through Mr. Arthur Smith, treasurer. It will be divided between home and foreign missions. The Southern Convention Office hereby expresses gatitude to the Hunderdale Laymen's Fellowship and other individuals and groups who share our concern for Our Christian World Mission.

Rev. G. H. Veazey of Elon College will not be serving the Carroll County churches during the winter. He is available for supply work, as he says, "I want to render service as long as possible."

Annual business meeting of The Christian Temple, Norfolk, is scheduled for January 15. Amendments to the church constitution are to be voted upon.

Last spring Eutaw Community Church, Fayetteville, organized a cub scout den with eight boys. There are now 28 boys in three dens.

A COLONIAL ORDER OF WORSHIP

This is the way it was done in New England Congregational Churches in colonial times.

Drumming to Worship — Some churches used conch shells, when they had no bell.

Entrance of Minister — The people arose.

Opening Prayer — Not read.

Singing of a Psalm — Bay Psalm Book, published in 1640.

Reading and Exposition of the Scripture — With comment.

The Singing of a Psalm.

The Pastoral Prayer — No amens.

The Bringing of the Offering — The people would file past the Deacons' pew below the high pulpit and place their offering in a "box of wood."

The Sermon — An hour or so long.

The Singing of a Hymn — Lined out often.

Concluding Prayer and Benediction — The people stood as the minister departed.

—Asheville Newsletter

E. N. C. LAYMEN TO MEET

President Gordon Wicker remind laymen of the Eastern North Car lina Conference of their meetin Sunday, January 14, at 6:00 p.m. McCuller's Hall. The host church Wake Chapel, at Fuquay-Varina.

Dr. W. D. Weatherford, founder the Blue Ridge Assembly near Blac Mountain, North Carolina, will spea on "Southern Appalachian Studies January 23 at the Asheville Women Fellowship meeting. At 86, D Weatherford is director of the Fo Foundation's Appalachian Studies a is vice chairman of the Board Directors of Berea College.

Flowers in memory of Dr. and M J. O. Atkinson and their daughte Mrs. R. T. Bradford, were placed the Elon College Community Chur Christmas Sunday by Mrs. W. McCardell, Mrs. David Reed and J. Atkinson, Jr., children of Dr. a Mrs. Atkinson. Dr. Atkinson was f many years secretary of missions the Southern Convention and was long-time editor of The Christian Su

SCOUT AWARDS AT WAKE CHAPEL

Featured in the above picture are Larry Arnold, Allan Johnson, and Ja Cotten, members of Scout Troop 312, who received their Eagle Scout awa at the morning worship service at the Wake Chapel Christian Church Sunday, December 10. The awards were presented by Mr. John Bunch, Sc Executive of the Occoneechee Council, pictured at the extreme right.

Also in the picture are the parents of the scouts, Harold W. Johnson, Scoutmaster, and Rev. Earl T. Farrell, Pastor. The troop is sponsored by Laymen's Fellowship, and the boys receiving the Eagle awards are memb of Wake Chapel.

Visit The World Church

You are invited to set out on a our that will enrich your life by eading to new friendships, fasciating study and challenging responibility. Under expert leadership you an engage in travel with a purpose, isiting mission stations and other laces where the Church is at work in ur own country or abroad. This kind f tour offers lifetime rewards. Begin y writing for further information to he person listed as correspondent for our choice of the following tours.

Puerto Rico, Virgin Isles
February 13-24, 1962

ponsored by the Board for Homeland Ministries.

ethod of Travel: By air, Idlewild to San Juan.

ost: $250 New York and return. Party limited to 15.

orrespondent: Dr. Walter C. Giersbach, 1505 Race Street, Philadelphia 2, Penn.

Southern Tour, Eastern Section
April 24-May 4, 1962

ponsored by New England Laymen's Council.

ethod of Travel: By private car.

laces to be visited: Churches, colleges, hospitals, community centers.

stimated cost: $175.

orrespondent: Mr. William W. Richardson, 60 Bluff Road, Barrington, R. I.

Southern Tour, Midwest Section
April 24-May 8, 1962

ponsored by the Stewardship Council.

ethod of Travel: By bus or private car.

laces to be visited: Colleges, hospitals, churches, community centers.

ost: Approximately $165.

orrespondent: Rev. James E. Waery, 19 South LaSalle Street, Chicago 3, Ill.

National Missions Tour
June 16-26, 1962

heme: "The Church's Mission to Persons of Special Need."

ponsored by Church Tours, Incorporated.

laces to be visited. Missouri, Iowa, Indiana, Illinois, Wisconsin.

orrespondent: Mr. Stanley Wilke, 1720 Chouteau Avenue, St. Louis 3, Mo.

East Asia Study Seminar
June 26-August 25, 1962

heme: "Encounter With Resurgent Asia."

tudents who are related to the United Campus Christian Fellowship are eligible.

Places to be visited include: Hawaii, Japan, Hong Kong, The Philippines.

Estimated cost: San Francisco and return, $1,275.

Correspondent: Miss Margaret Flory, Office of Student World Relations, United Presbyterian Church in the U.S.A., 475 Riverside Drive, New York 27, N. Y.

International Missions Tour
September 8-October 7, 1962

Theme: "The Church's Mission in Southern Asia."

Sponsored by Church Tours, Incorporated.

Places to be visited: India, Holy Land, Greece, Rome, England, Iceland, and Scotland.

Estimated cost: $1850.

Correspondent: Mr. Stanley Wilke, 1720 Chouteau Avenue, St. Louis 3, Mo.

Six members were received at First, Portsmouth, December 17, where Rev. Daniel Bowers is pastor. Following the annual Christmas program, which concluded with a candlelight service, the group enjoyed a Christmas party in the Fellowship Hall, with Mr. T. C. Mountcastle as master of ceremonies.

HISTORY OF NEW HOPE CHURCH

Billy Joe Willett, Pastor

New Hope began under bush arbor in 1880 just east of present site. D. F. Jones of England first pastor. His sermon, taken from Daniel 6:25-28, probably influenced the first 20 charter members. Since Jones was preaching at Good Hope, he suggested the name New Hope. In 1881 land for present site purchased from Pink Harris and his wife. The original donors of money or timber were Calvin Strickland, Dr. R. P. Floyd and Jack Richards. 1886 Sylvester Ransdell and Calvin Strickland were first delegates to conference near Burlington. The first musical instrument was Bob Dickerson's hand organ. There has been extensive renovation in the church from 1922-1956. Parsonage was build in 1951 and garage in 1954.

—**New Hope News**

The pastor of Mt. Pleasant Congregational Christian Church, Vass, North Carolina, Rev. Ronald Nichols, announces plans for a dedication of their new church building on Sunday, April 29. The memorial service, usually held in May, will be combined with the dedication service. Indebtedness on the new building and furnishings has been paid in full.

Members Of The World Council Of Churches

DR. FRANCES KAPITZKY

Miss Frances Kapitzky, who was a delegate of the United Church of Christ to the World Council of Churches at its recent meeting in New Delhi, India, has been honored with election to the Central Committee of that august body. She is one of two women among the 23 North American members. Miss Kapitzky, who was the first woman from the former Evangelical and Reformed Church to be chosen as a delegate to the World Council, has just stepped down from the presidency of The Women's Guild. She is the new president of the Ohio Council of Churches.

The other member from the United Church of Christ on the Central Committee of the World Council is Dr. Alford Carleton, executive of the United Church Board for World Ministries, and long-time ecumenical leader.

The committee is scheduled to hold its 1962 meeting in August in Paris, France.

Christmas Letter From Angie Crew

Soon the Maple leaves and Cherry,
(Let me not forget the Ginko!)
Turning crimson, brown and golden
Will be warning us that Winter
Is just waiting for her entrance —
A reminder, too, that Christmas
Will be bearing down upon us!
Therefore we must hasten, hasten,
If we wish to send our greetings
To our friends in far-off places.

As the leaves in autumn scatter
Leaving bare the trees for winter
So Life's Days — and Friends are passing!
All too quickly both have vanished!
Mission Friends, like Leaves of Beauty
Have forever left us — lonesome
Though we know "beyond the Portal"
They are waiting for our coming.
Mack and Mary left us quickly; *
Then Clarence followed in a short while; **
Last — and most unexpected
Jean Grant took that long, long journey.
And as Time bears Sons and Daughters
To that World of Light and Glory
So more and more that sure knowledge
Makes us ready for our Journey
Where our friends wait there to greet us.

But Life goes on upon this planet:
My nephew takes a bride to bless him
As he works and plans and studies
For a bright and happy future.
And now my niece is soon to follow
In the footsteps of her brother.
So before another Christmas
Mary Rose, too, will be married,
Having recently been graduated
From Nurse's Training School in Cincy.
So — for the Crews — Life thus continues.

And for "Yours truly" here at K. C.
Life goes on — with variations.
Floods and typhoons and "The Shingles"
Break monotony for us mortals;
Friends from far-off come to visit;
Others go back to their homeland;
Still others come back from their furloughs
Things are happening in our college:
Our old Dean changed jobs in April
And a new Dean then took over.
Our pupils, too, are always changing.
Fact is, I can't quite keep up with them!
Their names are always slipping from me!
My Beginners, though, continue
To make my life here interesting.
This past year we broke the record
When seven of our High School students
Won scholarships to enter
As many High Schools in the U. S.
In the six years since we started
To compete for A. F. Service
Twenty-three girls from our High School
Have won scholarships to study.
Also we have "traded" daughters
In the I.C.Y. Exchange
Receiving two American daughters
In place of two of our own students.
These girls learn the life and customs
Of the countries they are visiting.
We are glad these girls are helping
To promote World Friendship Projects.

Many teachers come to visit
Our K. C. High School English classes.
Recently an invitation
To demonstrate our English teaching
In the city of Nagoya
Came to us from Kinjo teachers.
We met the teachers and talked "methods"
After teaching their beginners.
They seemed greatly interested
And want to try the "Oral Method."

Revising syllabi or workbooks
Composing different exercises
To be recorded for our students
Planning lessons, new materials,
Making speeches here in chapel
Or in meetings with our graduates,
Entertaining groups of students
So that I may better know them,
At present I am also acting
As housekeeper for our family
While May Roberts is on furlough.

For the past three Summers I have
Spent vacations on this campus.
This past summer almost "cured" me
It was the hottest summer ever!
Now I am thinking, planning
A "Jet" trip to old Ohio
If it can at all be managed,
This next year to see my family.
So, perhaps I may be seeing
Some of you who'll read this letter.
— Perhaps next summer I'll be coming.
Anyway, please let me wish you
Each and all
A Merry Christmas
And a blessed, joyful New Year!

Yours sincerely,

Your Old Friend,
Angie

* Rev. and Mrs. William Q. McKnight
** Dr. Clarence C. Gillett

DR. ANGIE CREW

Miss Crew, long-time missionary of our denomination in Japan, is listed in the Calendar of Prayer for January 19. Her Christmas letter is on the opposite page.

Hines Chapel Women's Fellowship

By Etta Bolin, Secretary

Report 1960-61

The Women's Fellowship of Hines Chapel has had a very busy year. We have two circles with a total membership of 53.

Women's Fellowship Sunday was observed November 13, 1960, at which time the Women's Gift boxes were dedicated. Our Christmas party was held on Saturday night December 3. Our Friendly Service quota was met and the gifts dedicated at this party.

We were invited to join with Monticello in observing World Day of Prayer. We had attendance at Fall Conference, World Day of Prayer, School of Missions, and Southern Convention. Spring Rally was held at Hines, April 11, 1961, with our Fellowship being responsible for the luncheon.

The followers circle has been responsible for the installation of a P. A. system for the nursery. This enables the persons in charge to participate in the Sunday morning service, as well as any other services held in the church. This circle also purchased crystal for the basement kitchen and a coffee-maker.

Mrs. Robert Kimball of the First Church, Burlington gave the foreign book review, "One World and One Mission." Our neighboring churches were invited to join with us for this enjoyable event and also the social hour which followed.

Hines was host for the May Fellowship Dinner. All present enjoyed the film "Frontiers of Faith" shown by Mr. Herbert Trost of the Monticello Church.

Picnic suppers were served the personnel of two stores and one civic club. The net proceeds from these projects was applied on equipment for our educational building and also aided in liquidating the debt on the building. Circle No. 1 sponsored three stews and applied the proceeds on the building debt.

Our Home Mission Book review "Mission of the Church" was given by our pastor's wife, Mrs. Patsy Madren. Our Bible Study was given by our pastor, Rev. Thomas Madren and Mrs. Steve Eure.

A Life Membership was presented to Mrs. Polly Melvin donated by a member of Circle No. 1. Money was forwarded to aid the Migrant Workers. Also our apportionment was paid in full.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Matsuyama

January

14—**Miss Louise Auchenbach**, who has her M.A. degree from Eden Seminary, served 1951-57 on the staff of The Women's Guild, where her sister, Ruth, now serves. Louise went to Japan in 1956 for a special assignment and decided to stay as a career missionary. She teaches English at Shinonome Girls School. She also teaches Bible classes.

15—**Dr. and Mrs. Clarence Gillett** began their service in Japan in 1921. Since World War II they served at Shinonome Girls' School, having been largely responsible for its rebuilding after being completely destroyed shortly before the end of the war, and in starting there two year post-graduate departments in dietetics and home ec. Dr. Gillett received the Fifth Order of the Sacred Treasure from the Japanese government as a tribute to his long and effective service. He died in June, just before coming to the U. S. to begin pre-retirement furlough.

16—**Miss Edith Husted** became an emeritus missionary last July after 38 years of devoted service in Japan, which began as a teacher of English and music at Kobe College in 1918 and finished at the Shinonome Girls' School. 1924-41 she taught at Kobe Women's Evangelistic School, preparing women for a wide range of service in local churches. Her quiet disposition plus a wonderful sense of humor endeared her to her Japanese colleagues. She is a graduate of Oberlin.

17—**William Ruch** attended Catawba and Moravian Colleges and studied at Lancaster Seminary one term before going to Japan for a short term as a teacher at Jonan Boys' School.

Nishinomiya

18—**Miss Patsy Cooper** went to Japan in 1960 to teach English at Kobe College. She graduated from Phillips University.

19—**Miss Angie Crew** is well-known in the Southern Convention, for she served on its staff during the war years as leader in missionary education. Miss Crew graduated from Defiance College and went to Japan in 1924 as a missionary of the Christian Church, serving in Sendai and Tokyo. Since 1931 she has served at Kobe College as a teacher of English, working out a phonetic-dramatic method for teaching English that was so superior that girls trained under her are "tops" over those studying in any other private or government school. She received an honorary doctorate from Defiance in 1958. (See Christmas letter in this issue.)

20—**Miss Bernice Davies** went to teach English at Kobe College in 1960, after having taught for years at Yankton College, Tougaloo College (both our denomination) and Westmar College, Iowa.

How do you answer this question? What does your church say?

Why Use Denominational Material?

Theoretically, a church is free to choose any system of lesson materials which best suits its needs, no matter who publishes it. But these are important reasons why first consideration should be given to the publications of its own denomination.

1. These materials are prepared with the needs of the churches of that denomination in mind, by people who are within the traditions of the denomination, and who are responsible for what they do.

2. They are written from the viewpoint of the theology, history, church organization, and program of the denomination.

3. They include the missionary and benevolent emphases of the denomination, and these are the local church's responsibility.

4. As a member of the denomination, each church has an interest in what is done by its Board of Christian Education, and the board in turn has a right to expect the church's loyal support.

5. The problem of selecting curriculum material is greatly simplified if only the series of the church's denomination are to be considered.

In view of these considerations, it is strongly recommended that a church select its curriculum materials from the publications of its own denomination and concentrate its efforts on using them as effectively as possible. If a church finds it necessary to go outside its denomination, this should be done in the full knowledge of the disadvantages incurred.

—Encyclopedia for Church Group Leaders by Gable

"TRAIN UP A CHILD . . ."

"Given the opportunity, the child will begin early a progessive development which will continue throughout his life, first of relationships with his family, then with his community because his parents and others are concerned about conditions in the community, later a relationship with his state. Now, however, there is an acute and immediate need of world citizens. Human relations throughout the world have become the all important matter, not our little comforts, not our ability to make more money, but the feelings of millions of people in other parts of the world about us. These are the things that will keep us alive or kill us off within the next few years. The world will be what the children of the next generation make it."

—Broch Chisholm, M.D.,
In "A New Look At
Child Health."

The United Church of Christ in Southern Pines has received an anonymous gift of $100 towards an amplifying system for the sanctuary. Air-conditioning of the sanctuary and classroom space in the basement is to be done soon.

DO YOU STAND BEFORE A GROUP AS ITS TEACHER, LEADER, CHAIRMAN OR PRESIDENT?

Don't be a chairman of the **bored**! ! !

1. Have an agenda.
2. Tell them why they are there.
3. Keep the meeting moving.
4. Speak clearly.
5. Prevent everyone talking at once.
6. Avoid talking to individuals without talking to the group.
7. Stop aimless discussion by recommending further study.
8. Remember you are the chairman. You are conducting a symphony, not playing a solo!

—The Methodist Woman

A Latin American supper and program will precede the annual business meeting of First Congregational Christian, High Point, Sunday evening, January 14, at the parsonage.

Rev. J. Everette Neese has accepted a call to the First Congregational Christian Church, Albemarle, North Carolina. He resigned at First Congregational Christian, Richmond, Virginia, December 10 and expects to begin work in Albemarle February 1.

The recently organized Junior High Fellowship at Eutaw Community, Fayetteville, enjoyed a pot-luck supper and recreation program in the parsonage basement November 26 and a trip to Chapel Hill to see "The Star of Bethlehem" December 20.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP RALLY

By Martha Tedder

The Youth of the Western North Carolina Conference met at our church (Union Grove) for its regular rally on December 31.

Dorothy Lester, P. F. president, was in charge of the rally. The young people of the Flint Hill Church presented a very inspiring worship service. Afterwards, Martha Tedder extended the welcome from the host youth group to the visitors.

During the business session, reports were given by each group on the projects they had carried throughout 1961 and any plans which they had for 1962. This carried through the theme of the New Year.

The attendance trophy was presented to the Pleasant Ridge youth. An invitation was extended by the Northview Church for the April rally.

At the end of the business session, Reverend Dolan Talbert led the group in songs and recreation. The Union Grove youth and counsellors served cake and soft drinks, which were enjoyed.

Thanks to all those who helped to make the rally a success.

—Union Grove "Fellowship"

SCOUTS ENJOY HIKE

By Clinton Brown

On Saturday afternoon, December 30, Boy Scout Troop 505 (Union Grove Church) went on a five mile hike. The troop assembled at the home of Earl Coble. They hiked through a large wild cedar grove and eventually came to Jackson mountain. There are large deposits of volcanic rock (soap stone) on this mountain and the boys were very interested in the many forms and designs of this rock formation. The boys observed many of the wonders of nature on this trip and everyone enjoyed the hike. We feel that it was well worth our time and effort to go on this hike. We returned from the mountain by another route.

—Union Grove "Fellowship"

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as you ever can.

—Union Grove "Fellowship"

Portraits Of Professors

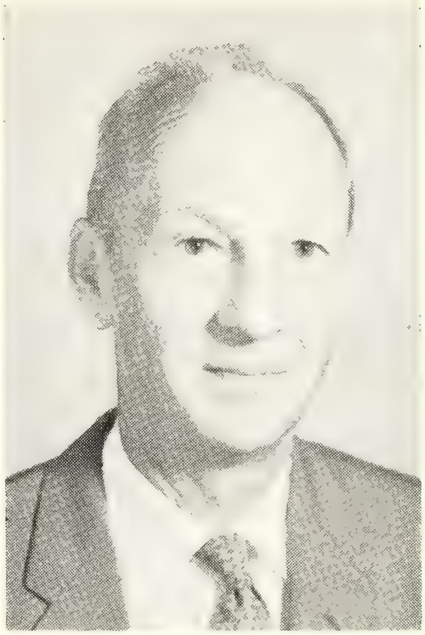
Prof. Paul S. Reddish is recognized as a professor with an unusual interest in his students.

Seldom does a week pass when several students are not entertained in the Reddish home. Mrs. Reddish, the former Jenny Summers of Raleigh, shares her husband's interest. Mrs. Reddish, who loves to cook, spends countless hours preparing tasty snacks for the many students who visit.

Not only does Prof. Reddish take advantage of every opportunity to be helpful as a counselor and friend to the students of his classes, he maintains an active interest in former students.

Prof. Reddish, a native of Durham, received his A. B. and M. A. degrees from Duke University, where he also had additional graduate work. A professor of the biological sciences at Elon College for the past 17 years, he is a member of Phi Sigma, biological society; North Carolina Academy of Science, Association of Southeastern Biologists, American Association for the Advancement of Science, and American Men of Science. He will be included in the next issue of Who's Who in the Southeast.

A former high school teacher, he has taught summer school at the University of North Carolina, spent a number of summers in research in the Agriculture Experiment Station at Raleigh, taught a year at North Carolina State College and served as research assistant in the office of Production and Research Development.


PROF. PAUL S. REDDISH

A lover of animals, Prof. Reddish spends a great deal of his leisure time with his hobbies — gardening, fishing and photography.

Alamance County "Citizen Of 1961"

Dr. James Earl Danieley, President of Elon College, was named as Alamance County's Citizen of the Year for 1961.

The award was presented at the sponsoring Kiwanis Club's annual Christmas ladies night at Alamance Country Club

Making the presentation, George A. Long cited Dr. Danieley's record of achievements in public services for Alamance County, as well as his leadership in state and national affairs involving education and the Congregational Christian Church.

The award was a part of the program featuring an address on "The Real Goal" by Arthur H. Jones of Charlotte, senior vice president of the North Carolina National Bank in charge of public relations.

In accepting the award, Dr. Danieley gave credit to his parents, Mr. and Mrs. Henry H. Danieley of Burch Bridge Road, to his teachers, his colleagues and his wife.

A native of Alamance County, Dr. Danieley received his A. B. degree in chemistry from Elon College. his M. A. degree in educational administration and his Ph.D. degree in organic chemistry from the University of North Carolina. He did postdoctoral research in organic chemistry at Johns Hopkins University as a member of the faculty with the rank of research associate.

He joined the Elon College faculty in 1946, 11 years after his graduation.

A deacon of the Elon College Community Church, he is president of the National Laymen's Fellowship of Congregational Christian Churches.

Also, he is a member of Burlington Rotary Club, director of the United Fund of Alamance County, president of the Community Council, is a trustee of Southern Union College in Wadley, Ala., and a member of the Executive Committee of the North Carolina Symphony.

He is included in Who's Who in American Education, Who's Who in America, was Young Man of the year for Burlington and for North Carolina in 1958, and received the Outstanding Alumnus Award at Elon College in 1958.

Mrs. Danieley is the former Miss Verona Daniels of Beaufort. They have three children, Ned, Mark and Jane.

SPECIAL MEETINGS AT SALEM CHAPEL

By Mrs. J. Harvey Wilson, Reporter

Salem Chapel Women's Fellowship recently had a joint meeting on Sunday afternoon with Belews Creek Fellowship, and had as their guests Mrs. Stafford Peebles, Mrs. Charles Nystrom and Mrs. F. L. Mauldin from the Parkway Church in Winston-Salem.

Mrs. James Rayburn, president, introduced the guests, and presented a short program, after which Mrs. Peebles, Mrs. Nystrom and Mrs. Mauldin served as a panel, and answered questions from members about how they planned their year's work, their budget, and other items that were of general interest to all present. An offering was taken for our Turkish student at Elon. After the meeting, a social hour and refreshments were enjoyed in the Sunday school rooms.

On Sunday morning, November 19, Mrs. Fred Allred, stewardship chairman, presented a program on our "Woman's Gift," with Mrs. Darlene Dunlap participating. Mrs. Allred explained the designation of our "gift," and an offering was taken.

Members of the Fellowship and friends and neighbors, were entertained at the home of Mrs. James Rayburn Tuesday night, December 5. After a very short business session, Misses Sandra Oakley and Tommie Lou Merritt, Mrs. Darlene Dunlap and Mrs. Marilyn Watkins presented a nativity tableau for the enjoyment of the guests. An offering was taken for Friendly Service projects. Those present participated in carol singing and delicious refreshments were served.

College Students Entertain

Dear Friends:

Following is an article that appeared in the Burlington Times News on the day before the Pan-Hellenic Council gave our children their annual Christmas Party in December before they left for the holidays. This, we believe, shows the type of students that we have at Elon College!

"The eight Greek letter fraternities and sororities on the Elon College campus will join in sponsoring the annual Christmas party for the Congregational Christian Home for Children tomorrow night, with the festive occasion set for the McEwen Memorial Dining Hall.

"This is no new occasion at Elon, for the Christmas party for the children has been an outstanding event of the Yule season at the college for many years. This marks the 15th time that college students have joined in distributing Christmas cheer to the youngsters.

"The first yule party for the children was staged in 1947 under the sponsorship of the Alpha Pi Delta fraternity, with individual credit going to Ralph Edwards who was president of the Elon student body that year. The Alpha Pi Delta boys sponsored the party for more than ten years, but in recent years the project has been staged by the entire Pan-Hellenic group.

"The eight Greek letter groups which compose the Pan-Hellenic Council have been working this year under the leadership of Frank Purdy of Burlington, who is a member of Iota Kappa and president of the Pan-Hellenic group this year.

"Other groups taking part in the entertainment and provision of gifts for the children, each listed with its council representative, are Alpha Pi Delta, Richmond Gage; Kappa Psi Nu, Jimmy Holmes; Sigma Phi Beta, Bill Piscatelli; Beta Omicron Beta, Kathryn Thomas; Delta Upsilon Kappa, June Nall; Pi Kappa Tau, Barbara Smith; and Tau Zeta Phi, Eleanor Smith."

Tell your blind friends who own tape recorders that recordings of the 1962 Sunday School lessons are available from Christian Education for the Blind, P. O. Box 6999, Fort Worth 15, Texas.

REPORT FOR JANUARY 2, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$ 7,954.11
Virginia Valley Conference	$ 20.00	
Eastern Virginia Conference	499.40	
Eastern North Carolina Conference	138.00	
Western North Carolina Conference	26.00	
North Carolina and Virginia Conference	520.93	
Total		$ 1,204.33
Grand Total		$ 9,158.44

SPECIAL OFFERINGS

Amount brought forward		$19,042.24
Senior Pilgrim Fellowship, The Christian Temple	30.00	
Women's Fellowship, United Church of Christ, Winthrop, Minn.	9.00	
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Seman Cong. Church, Seman, Alabama	15.00	
In Memory of Mrs. J. M. Atwater		
In Memory of Mrs. J. H. Freeland		
In Memory of Mrs. John T. Pagett		
In Memory of W. M. Paris, Sr.		
In Memory of Claude Cates		
In Memory of Claude Cates		
In Memory of Claude Cates		
In Memory of Mrs. Annie Kirk		
Total Memorial Gifts	95.00	
Thanksgiving Offerings:		
Union (Surry) Christian Church (EVA)	47.40	
Union (Surry) Christian Sunday School (EVA)	47.40	
Miss Violet J. Holt, Burlington, N. C.	50.00	
Moore Union Church (ENC)	55.00	
R. E. Wooten, Burlington, N. C. (Rotary)	20.00	
St. Andrew's United Church of Christ, Richmond, Va.	7.71	
Holy Neck Church (EVA)	217.33	
Bethel United Church of Christ (NCVA)	52.00	
Miss Emily Midgette, The Christian Temple, Norfolk, Va.	50.00	
Christmas Gifts:		
Oak Level Cong. Christian Church (ENC)	14.00	
First Cong. Church, Knoxville, Tenn.	13.00	
Joe P. Barbour, Burlington, N. C., honoring Mrs. C. M. Walters, Burlington, N. C.	25.00	
Class 1, Youngsville Christian Church (ENC)	10.25	
Junior Class, Berea Christian Church (EVA)	8.00	
Mr. & Mrs. Otis Joyner, Sr., Walters, Va.	20.00	
Mr. & Mrs. J. A. Russell, Suffolk, Va.	25.00	
Plymouth Circle, Wahpeton Cong. Church, Wahpeton, North Dakota	10.00	
Circle No. 2, Tryon Cong. Church of Christ (NCVA)	12.00	
Mrs. Walter Bain, Burlington, N. C.	25.00	
Clarence M. Fields, Sr. & Family, San Leandro, Calif.	5.00	
Mrs. Inez Darden Harrell, Holland, Va.	5.00	
Womack Electric Supply Co., Inc., Burlington, N. C.	200.00	
Junior Highs, The Spring Glen Church, Hamden, Conn.	12.50	

(Continued on Page 15)

One God

Background Scripture: Exodus 20:1-3; Deuteronomy 6:4-9; Matthew 6:24; John 14:1-11.

Devotional Reading: John 17:1-8.

Memory Selection: **No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.** Matthew 6:24.

Law and Love

The Ten Commandments are the Law of God. But they are also an expression of the Love of God. Take a look at the prologue to them. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. (Exodus 20:2) What right does God have to lay down laws, and to command obedience? What should be the motive of obedience? A remembrance of God's goodness as revealed in his deliverance from bondage in Egypt, and his provision for his people in the wilderness, and the ensuing gratitude and appreciation of those facts, was the motive for obedience on the part of the Israelites. A remembrance of the deliverance he has wrought in Christ, and his amazing grace and goodness, and the ensuing gratitude and appreciation is the motive for obedience on our part. Law, to be sure, but Law based on love. The Ten Commandments were not given for the glory of God but for the good of man.

God First and Only

"Thou shalt have no other gods before me." The Ten Commandments have two divisions: one deals with a man's relationship to God, the other with his relationship with his fellowman. And at the top of the list there stands the commandment "Thou shalt have no other gods before me." God first. The Israelites had been accustomed to many gods. In Egypt they were surrounded by pagan gods — gods in rams and serpents, cats and dogs, bulls, cows, hawks and in many other forms. In Canaan to which they were journeying they would become familiar with gods in trees and rocks and many objects. But first and finally they were to have no other gods but God. Indeed later they were to learn that there were no other gods — beside Jehovah there is none else. God was to be first and God was to be supreme. And as Jesus said later, men were to love God with all their minds and hearts and souls and strength. And they were to love him, because he first loved them. Here as elsewhere God took the initiative.

"No other Gods before me! ! !" How often we do put other gods before the one and only true God! American people have many gods: pleasure, profit, popularity, preeminence, plenty, speed, size, sex, and many others. There are multitudes of people who put these things before God, and for whom these things constitute their god, the one to whom they give first place in their lives. I read about a young man who spent practically all of every Sunday washing and polishing his automobile! That was really his god! What has first place in your life? What commands your supreme allegiance?

Religion in the Head

"Thou shalt love the Lord thy God with all thy mind" — Jesus added these words to the original commandment. I like that. There are some people who think that one has to leave his mind outside the church when he enters to worship, or becomes a member of it. One must not do any thinking. He must not question anything. He must not have any doubts. He must accept anything and everything. Jesus is saying that men ought to love God with their minds. That they ought to use their powers of thought for him. That they ought to welcome truth from whatever source it comes. God is one and all truth comes from him. And man is to dedicate all his powers of intellect and intelligence to God. We are to love him with all our minds.

Religion in the Heart

"Thou shalt love the Lord thy God with all thy heart." Out of the heart are the issues of life, and of death. Men are to love God with all their heads, and all of their hearts. There is to be no divided allegiance. It is an outrage to keep a corner of our hearts for other gods. I read long ago of a woman who sold a valuable piece of property in the heart of a city, but she reserved the right to leave a shanty right in the middle of the property! Before we laugh at such nonsense, let us examine our hearts to see whether we do not have reserved sections in our hearts, or secret rooms, into which Jesus Christ cannot come.

SUNDAY SCHOOL LESSON
JANUARY 14, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Religion in the Home

"Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house. . ." Religion in the home. If it is not taught there, it is not likely to be taught anywhere. To be sure we do have Sunday schools — there is little about them to merit the name of a school when we think of the ability and training of many of the teachers, the lack of a constructive curriculum, the lack of time, and the almost universal lack of study or preparation on the part of those who attend. And in some places there are, "Week-day Schools of Religion" in many instances they are "weak-day schools!" But after all is said and done, home is the place where religion is most effectively taught. And the sad and sobering fact is that in modern American life, children are not being taught religion in the home. Back of and underneath of the injunctions in what is known as the Shemah, the Jewish Confession of Faith, is the injunction to make religion real in the home, to teach it to young children, to give it first place in family life. Wherever else religion is taught, it will usually be interpreted in terms of the homes from which children come. Happy indeed is the child who when he hears about religion elsewhere, can interpret it in terms of his experience in the home.

Trying the Impossible

"Ye cannot serve God and mammon." Mammon was the Syrian god of riches, but it is a far more inclusive term, here standing for "worldliness" or material things and the eager pursuit thereof. And he who spake as never man spake before said it was impossible to serve God and mammon. Men may try it, but they cannot do it. Sooner or later one serves either one or the other. And in seeking these things, men miss the only thing that could have given them security and happiness and satisfaction.

CHRISTMAS SERVICES REPORTED

AT APPLE'S CHAPEL

Mrs. E. H. Thompson, Reporter

The children of the Apple's Chapel Sunday School (Route 1, Gibsonville, North Carolina) gave their annual Christmas program Sunday evening, December 22. All the children took part and gave their program in a creditable manner. The children and "shut-ins" of the community were given treats.

Sunday evening, December 24, a worshipful candlelight service was held with the pastor, Rev. Collie Seymour, in charge. The program consisted of singing by the choir and congregation, scripture reading, and a sermon by the pastor.

Much credit should be given to the pastor and all who helped to make these two programs possible.

* * *

AT BAYSIDE

Dorothy Baker, Office Secretary

Bayside Christian Church, Norfolk, enjoyed high attendance at Christmas worship services. An overflow crowd of adults and children attended the program held Sunday evening, December 17. More than one hundred children participated in this annual event.

One hundred and sixteen attended the Christmas eve candlelight communion service, the largest number ever at this service.

December attendance at Sunday school and regular Sunday morning worship services has shown a slight increase over previous years. Everyone is enjoying the capable leadership of Chaplain Richard Ricker, U.S.N., interim pastor.

It is anticipated that our church will have a new pastor before long.

* * *

AT UNION, VIRGILINA

Mrs. W. S. Daniel

At Union, Virgilina, Virginia, the annual Christmas program was held December 24 at 6:30 p.m. It included a candle-lighting service, carols and a pageant, "Gifts for the Christ Child."

The pageant was presented in pantomime by Circle Two of the Women's Fellowship, with Mrs. William Tuck and Mrs. R. O. Murray as narrators. Background music was by the junior and youth choirs with Miss Mary Helen Wilkins at the organ console.

Following the service the congregation assembled in the Fellowship Hall, where the children gathered around a lovely Christmas tree to receive treats and gifts. Refreshments were served during the social hour.

A new Wurlitzer piano was added to the sanctuary of the church just before Christmas. This was a project sponsored by Circle Two of the Women's Fellowship, with Circle One and other members of the church contributing.

Miss Wilma Rich and Earl Bolton, who were guests of our church for the Christmas season, have returned to the Home for Children at Elon College. Miss Rich was the guest of Miss Brenda Hill and her parents, Mr. and Mrs. J. W. Hill. Earl stayed in the home of Rev. and Mrs. Harry Mathis. Both young people visited in other homes and made many friends here.

* * *

AT CONCORD

Mrs. W. R. Simmons, Sr.

An inspiring Christmas program was given Sunday evening, December 17 at Concord United Church of Christ, Caswell County, North Carolina, with the choir, young people and children taking part. The Women's Fellowship delivered Christmas boxes to sick and shut-in people following the program.

Thursday, December 22, Rev. and Mrs. Bill Traylor entertained the adult Sunday school class at a wonderful Christmas dinner. There were 19 members present. In the Traylor home for Christmas was a young lady from the Children's Home at Elon College and two Chinese students from Scarritt College, Nashville, Tennessee, Mr. John Ling and Rev. Mr. YuTeck Soi, natives of Sarawak, Borneo. Mr. Yu led in prayer for the evening meal. Mrs. Traylor showed a color film, a beautiful Christmas story.

We also had the happy privilege of meeting Mr. Nabil Abu-Aitah, native of Bethlehem, Jordan, a student at Elon College, who later visited in the Traylor home and spent the day in the Cherry Grove School, visiting all the rooms and eating lunch there. His visit and lectures were appreciated by all who met him.

Sunday morning, December 24, Rev. Mr. Yu taught the two combined adult classes. It has been an inspiration and blessing to know him and Mr. John Ling.

The pastor, Mr. Traylor, filled his regular appointment on Sunday morning, December 24, after which he and his family went to LaGrange, Georgia, to spend a few days with their parents, returning December 29.

* * *

AT MT. ZION

Under the direction of Mrs. Jean Tate, Mrs. Lorena Warren, Mrs. Lettie Allison, and Mrs. Hubert Walker, the annual Christmas play, "The Bethlehem Inn," was presented at 7 o'clock on Christmas Eve, at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina.

Everyone seemed to think this was the best play ever presented. It truly gave out the true meaning of Christmas. In the first act, we were confronted with the birth of Jesus Christ and how this event played a part in transforming the lives of the characters in the play. In the second act, which took place forty years later, we saw the transforming power of Jesus Christ in the lives of the maids, princess, and the innkeeper. The innkeeper asked forgiveness of Hannah and Rebecca, his servants who worked at the inn. He was readily forgiven, just as Jesus would have forgiven him had he been present.

The following took part in the play: Young Rebecca, Carolyn Hargis; Young Hannah, Linda Hamlett; (servants working at the inn); Rev. Glenn Garrett, Reuben the innkeeper; Princess Elizabeth, Janice Terry; Sarah, the princess maid, Nancy Terry; Mary, Martha Gentry; Joseph, Mr. Hubert Walker; Old Rebecca, Betty Albright; Old Hannah, Thelma Tate; Percy Terry, Weldon Ward, Jerry Blalock, Loftin Hamlett, shepherds; Jerry Hargis, Murray Lynch, and Jerry Hargis, Wise Men; Sandra Gentry, Rita Richmond, and Vickey Crutchfield, angels. During the second act these all gathered back at the manger once again and recalled the night of the Saviour's birth forty years before.

The children had speaking parts at the beginning of the program. The choir presented special Christmas music during the program.

Immediately afterwards, everyone gathered in the hut where gifts were distributed. Rev. Mr. Garrett, our

Wealth In Friendship

The Christmas season has past, my 95th birthday (January 15) is just ahead; but my friends do not wait for these special occasions to come around for them to express their friendship both in word and in deed. I don't know how many cards, letters, and congratulatory expressions have come to me recently. My grandson counted them for me just after Christmas a few years ago — there were 611 that year.

The good people at Spring Hope, where I have the honor to be pastor emeritus for life, have given me a birthday dinner each year for the past 20 or more years.

All this loving kindness is surely enough to puff me up. On the contrary, I know myself too well to allow any such feeling. There is so much in me that humiliates me and distresses me that I am in no danger whatever of getting the big head or the running over with pride. On the contrary, I am pressed down in heart and soul when I look inside to see the many and the deep shortcomings that I find there. But, in spite of all these shortcomings and inner failures, I am deeply and devoutly grateful for my friends for their gracious words and for their deeds of loving kindness.

A friend said, "I hope you'll live to be a hundred." I replied, "I am willing." But if I were to live that long, I should have to go on for a second hundred if I approximated payment for the good words and kind deeds that have been showered upon me. Thanks to God for His many loving kindnesses and for the many friends that He has given me!

W. R. Cullom
Wake Forest, N. C.

Readers of "The Christian Sun" join in the wish that Dr. Cullom's 95th is the "best ever" and that he will reach the hundred mark. Also, that he will keep on writing. — Ed.

All First, Burlington, college students home for the holidays were guests at a covered dish supper of the John S. Graves Class in the fellowship hall December 17.

Our Asheville church held a family night supper January 10, at which time Dr. and Mrs. David R. Mace showed colored slides made during their extended visit to the Soviet Union. Their most recent book is "Marriage East and West."

One of our newest churches in the Southern Convention, Northview, near Sanford, North Carolina, has three members preparing for the ministry: Lewis Wicker, Duke Divinity student who was licensed at the evening session of the Western N. C. Conference; Leslie Wicker, student at Greensboro College, and Jerry Cameron, high school senior, who are "in care of Conference."

NEW CLASS ORGANIZED

United Church, Portsmouth

Recently the Lowell A. Smoot Couples Class was organized at the United Church in Portsmouth with the minister as instructor.

Mr. and Mrs. Ronald Stephens were elected as co-chairmen; Mr. and Mrs. Bernerd Jester, vice chairmen; Mr. and Mrs. Robert Holland, secretary and treasurer; Mr. and Mrs. Walter Hodges, corresponding secretary; and Mr. and Mrs. James Twine, visitation.

One of the projects for the group is the installation of a telephone in the church study.

At the close of church school a fellowship hour has been initiated to afford the worshipers an opportunity to become friends and not just acquaintances. The members of the Couples Class serve as host and hostess for the coffee hour.

A class meeting is held monthly in the homes for conducting business and for fellowship.

U. S. businessmen going abroad are invited to share in an Institute on Overseas Churchmanship to be conducted January 22-26 at Stony Point, New York, by the National Council of Churches. Purpose: To help Americans about to go overseas learn how to be welcome residents and worthy Christians abroad.

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pastor, was presented a gift certificate which he could use to purchase a new suit.

In the stillness of the night at 11:30 p.m. a special candlelight Communion Meditation service was conducted. This was a soul-searching time for everyone and recalled most vividly to our minds the reason for Jesus coming into this world to redeem us from our sins. This Christmas Eve will be long remembered at Mt. Zion, because of the full schedule of the day and the wonderful fellowship together, and of the true meaning of Christmas displayed to us in all the services.

(Continued from Page 12)

The Spring Glen Church, Hamden, Conn.	30.05
Primary Dept., First Cong. Church School, Branford, Conn.	30.00
Eugene Neu, Charlotte, N. C.	5.00
Class 2, Youngsville Christian Church (ENC)	12.50
Ben F. Bulle, Saxapahaw, N. C., honoring Senator B. Everett Jordan, Saxapahaw, N. C.	10.00
I. H. Vickery, Sr., Henderson, N. C.	100.00
Mr. & Mrs. Herbert Briggs, Southern Pines, N. C.	25.00
Wallace H. Owen, Gibsonville, N. C.	10.00
John T. Kernodle, Burlington, N. C.	40.00
J. H. McEwen, Jr., Burlington, N. C.	250.00
Pilgrim Fellowship, Monticello United Church of Christ (NCVA)	10.00
Children of The First Cong Church, Ashtabule, Ohio	145.60
A Friend	30.00
W. S. Simpson, Elon College	25.00
Dr. John Talbert King, Westfield, New Jersey	10.00
Mrs. W. L. Clark, Fuquay Springs, N. C.	5.00
Special Gifts	30.00
Total	$ 1,858.74
Grand Total	$20,900.98
Total for the Week	$ 3,063.07
Total for the Year	$30,059.42

Litany Of Thanks For The Churches

Let us give thanks for the gifts and graces of the Churches of Christendom:

For the Eastern Orthodox Church; its secret treasure of mystic experience; its marvelous liturgy; its regard for the collective life and its common will as a source of authority;

We thank Thee, O Lord.

For the Roman Catholic Church; its glorious traditions; its holiness; its worship; its noble company of martyrs, doctors and saints;

We thank Thee, O Lord.

For the Episcopal Church; its reverent and temperate ways, through its Catholic heritage and its Protestant conscience; its yearning concern over the divisions of Christendom, and its longing to be used as a house of Reconciliation;

We thank Thee, O Lord.

For the stress in the Baptist Churches upon personal regeneration and upon the conscious relation of the mature soul to its Lord;

We thank Thee, O Lord.

For the Congregationalist jealousy for the rightful independence of the soul and of the group;

We thank Thee, O Lord.

For the Lutheran Church; its devotion to the Grace of God and the Word of God, enshrined in the Ministry of the Word and Sacraments;

We thank Thee, O Lord.

For the power of the Methodists to awaken the conscience of Christians to our social evils; and for their emphasis upon the witness of personal experience; and upon the power of the disciplined life;

We thank Thee, O Lord.

For the Presbyterian reverence for the Sovereignty of God; and for their sense of the moral law;

We thank Thee, O Lord.

For the witness to the perpetual Real Presence of the Inner Light in every human soul borne by the Religious Society of Friends;

We thank Thee, O Lord.

For all other Churches, bearing Thy Name and which by their life and teaching are bringing light and healing to the world and gifts of truth and beauty to the Church Universal.

We thank Thee, O Lord.

Let us thank God for all growth in understanding and appreciation on the part of groups and individuals and for all personal experience of the inner unity one with another in Christ.

Thou Holy One of Eternity, God of Love, Spirit of Joy, breathe upon us Thy deep peace; bless all souls who seek Thee in every land and in every rite; by Thy love link into one Altar the holy places of all ages and peoples, each with the truth committed to it by Thee; and so enlarge our minds and enrich our hearts that in one fellowship we may worship Thee, the God and Father of us all. Amen.

(Used at Assembly of United Church Women, Miami Beach, Florida)

E
HRISTIAN SUN

Church History Room X
Box 232

Vol. 114 January 16, 1962 No. 3

A Religious Weekly for Christian Homes

MOTTO:

n essentials, Unity
n non-essentials, Liberty
n all things, Charity

FATHER LEAD ME DAY BY DAY

her lead me day by day,
ver in thine own good way;
ch me to be pure and true,
how me what I ought to do.

en in danger, make me brave,
lake me know that thou canst
save;
p me safely by Thy side;
et me in Thy love abide.

en I'm tempted to do wrong,
lake me steadfast, wise, and
strong;
l when all alone I stand,
hield me with Thy mighty
hand.

—John P. Hopps

Organ of the Southern
nvention of Congregational
ristian Churches.

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rolina.

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n College, North Carolina

EAGLE SCOUTS AT WAKE CHAPEL

December 10 at the morning worship service at Wake Chapel the above three boys, Larry Arnold, Allan Johnson, and Jack Cotten, received their Eagle Scout awards. The awards were presented by Mr. John Bunch, Scout Executive of the Occoneechee Council, pictured at the extreme right.

Also in the picture are the parents of the scouts, Harold W. Johnson, Jr., Scoutmaster, and Rev. Earl T. Farrell, pastor. Troop 312 is sponsored by the Laymen's Fellowship and the boys receiving the Eagle awards are all members at Wake Chapel.

Everyone is entitled to one mistake, and the editor and printers of The Christian Sun hope this picture and write-up correcting one of theirs will be their mistake for the year. In the January 2 issue a picture of scouts receiving special awards at Hunterdale was used. In the January 9 issue the same picture was used with the write-up for these Wake Chapel scouts. Above is the correct write-up with the picture, along with apologies to the scouts honored at Hunterdale and Wake Chapel.

EDITORIALS

A Strange Silence

One of our Convention ministers, who admits that he is a regular reader of this paper and that he actually read the editorials first in the New Year number, writes the editor about what is being done in the Convention to make the United Church effective in our area. What he wrote was evidently not intended for publication, but the ideas are so pertinent that he is being quoted:

"What gives with the United Church of Christ? As you have mentioned in The Christian Sun, our people are wondering what's next? The Convention seems to be strangely silent on this matter. What are the plans, if there be any, on completing the merger and getting the United Church in operation in our area? From where I sit, it does not appear that we are moving with 'utmost dispatch' toward organization or reorganization as conferences of the United Church. We have voted to be 'acting' conferences and associations of the United Church, but we should become 'actual' associations and conferences. What's holding up the procession? With the new year, we should be marching into the new relationship with 'utmost dispatch.' "

This "strange silence" can become frightening and discouraging. In the dark hours before dawn wakeful children — and some adults — become frightened because of the stillness. They fear what may spring upon them from this excessive quiet. It is not likely that anything dangerous will confront the Southern Convention when it meets next May but delegates will surely want to know something of what is to be proposed before they go to Bethlehem for that meeting.

Those who have attended national meetings for the last two decades and joined in the program to unite Congregational Christian churches with the churches of the Evangelical and Reformed Church are eager to know what is to be done in our own bailiwick. If nothing is to be done, then why all the effort to make the merger possible? If such a merger was a good thing in the debating stage, will it not be even better in actual accomplishment on the area level? Unless there is some accomplishment in this merger hereabouts within a short time, it is likely that those who have eagerly worked for it will become greatly discouraged. They will have reason to feel that there is little use to work and pray for changes when really nothing important is to be done to culminate desired ends. If that principle applies to the merger, what reason is there to believe that in other areas progress will be different?

For these, and many other reasons, this editor believes with his brother pastor that the "strange silence" should be broken with definite suggestions for forward steps in effectuating the merger where we live.

Being A Pastor In 1962

Being a pastor in 1962 should not be just a continuation of being one in 1961. This is a New Year. It offers new challenges. As an article elsewhere in this paper indicates, less than 100 years ago a man was arrested in America because he sought money to build telephones — everybody knew that the human voice could not be carried by metal wires!

Perhaps this is the year for ministers to suggest things that did not happen last year. New plans can do much where old ones failed, or were only mildly effective. The 50 billions for military protection and the urgency for fall-out shelters do more than suggest that beautiful church buildings may be crumbled to dust or bits of ashes before the year is gone. The lovely eleven o'clock Sunday morning service may not be adequate for such a time as this.

Those who advocate human brotherhood in school, church, and economic life have found that a change in pulpit was sometimes necessary, but who can be sure that without Christian fraternity in all phases of life there will be a human family a year hence in which hatemongers can defame those who believe in God as Father of the human family? Religion and politics are not supposed to mix, but isn't it perfectly plain that unless religion plays center stage in government we will have a godless rulership and a nation that is no better than the Communist nations? Unless Protestants are alive to what is happening in their country, how long will it be until there will be no use to protest? and perhaps no chance to do so effectively?

To be a real minister in 1962 is not likely to be easy. One may hold the job as pastor, preach pretty sermons, visit parishioners to keep them calm, and collect the salary promised, without much difficulty. But if there is a real concern about what is happening to the world in which we live, if there is a burning desire to see human beings and society transformed, and if a minister plunges headlong into an effort to lead his people to really do something about these matters, life for such a minister in this year will not be a bed of roses.

But who would care to be any other kind of a pastor? The best we can do is to fall in step with the Man of Galilee who "set his face steadfastly to go to Jerusalem" when he knew full-well that a cross stood at the end of the trail.

Constructive Laymen

Being a member of a church is quite a nice thing for a man or woman. Nice people meet for fine fellowship. Music can be consoling, and sermons are usually not too disturbing.

But being a constructive layman in the Church is quite a different kind of living. Mental processes of the highest caliber are needed. New interpretations of theology are in order. Challenging programs are needed that will enlist not only the lethargic church members, but also bring in the unchurched and set them to work in redeeming the world as servants of Christ.

There are far too many critical laymen, and far too few of the constructive variety. Think it over, brother, and join the minority that should become the majority. It is easy to destroy, but it is a delight to construct.

New People Make New Years

A. Lanson Granger, Jr.

When I was a boy — How well I emember as a boy, going to bed on ew Year's Eve with my father's romise to wake me at midnight to see the old year out and the New ear in." There was something awe- me about it, being waked up to orns blowing and church bells ring- g, and neighbors setting off fire ackers and shouts in the street. gave you an eerie and wonderful eling, knowing that you had slipped ver from an old year into a year at was new. Maybe it was because a child you have a different sense out the mystery of time than you when the years have slipped by d you have grown older. But you lt that within the very mystery of me itself was the promise of some- ing new — new hope, new antici- ation, and expectation.

As we grow older we begin to nderstand that time itself does not ange anything. It is not time but e who change, as Dr. Roy Minnich ys in the preface to our January Daily Devotional Guide," "A year not new because we give it a new ame. It is not the calendar on the esk, but the character of the man ho works there which can make e difference. Without new people ere are no new years. How can ey be new if the old fears, frustra- ons, and doubts remain?"

A new year is a good time, how- ver, to hear afresh the promise which hidden in the heart of our faith, "Behold, I make all things new." "If anyman be in Christ, he is a new creation." It is just this promise of newness, of the surprises that are possible in our own lives, that the Gospel brings to us. Yes, even in lives as flat and humdrun and "samey" as we sometimes think ours to be, there are undiscovered possibilities. New life, a new way of living can be our possession. We can keep on "the growing edge of things." "The renewal of the Church" is possible.

But we must begin. There is an old Chinese proverb that the longest journey begins with the first step. We have to take the first step. We must make a beginning in the direction we intend to go. Life does not permit us the luxury of indecision. Not to decide is to decide — against life and its possibilities. It is to remain in the same old rut.

—**Warwick Church Messenger**

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Rev. F. C. Lester, *Editor*
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Don't Live In The Past

By Billy Joe Willett

A new year is here, and the old year is gone forever. Let us not live in the past, satisfied with any achievements or advancements that we have made, but instead let us as a church live for the future. Let us set our goals high, and strive to reach even higher.

We say we want to build an education building, but if we look to the past for our source of strength it will never be built. On the other hand, if we look to the future with the vision of this building, by the grace of God, we will build it. The past is a "has been," and the future is a "will be."

—**New Hope News**

Shall We Progress Or Retrogress?

Mrs. Eddy Cox

Growth in our Sunday School and our Church is something about which we all have been much in prayer. This is not the time to cease praying about this important phase of our Church life.

Another aspect of growth is our growth spiritually, maturing as Christians. As a child grows older, he increases in stature, matures mentally and accepts ideas and duties of an older individual. Christians must mature by study of God's word, visiting, witnessing and accepting a greater part of the responsibility for furthering Christ's kingdom.

In this Christian growth, it is not enough to say, "I hope we will grow," or "I am praying that we will grow." We must, along with this, be ready to take positive action. We must invite. We must contact. We must witness. We must pray. We must sacrifice. We must study. We must give. We must, indeed, put away childish things and don the mantle of adult Christianhood.

Shall we grow this new year? We can if we will. Commit yourself now to doing your part.

—**Northview Star**

THESE CHANGING TIMES

One is reminded of the changing times and telephone progress after reading the following story which ran in the **New York World** in 1868:

"A man about 43 years of age, giving the name of Joshua Coppersmith, has been arrested for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice over metallic wires.

"He calls the instrument a 'telephone' which is obviously intended to imitate the word 'telegraph' and win the confidence of those who know of the success of the latter instrument. Well-informed people know that it is impossible to transmit the human voice over wires as may be done with signals of the Morse code.

"The authorities who apprehended this criminal are to be congratulated and it is hoped that his punishment will be prompt and for a long prison duration."

Southern Bell
Telephone Bulletin

Dr. William T. Scott will serve as chaplain of the Virginia Senate January 15-16, the first days one of his jafishioners, Mills E. Godwin, Jr., will be presiding as the new Lieutenant Governor of Virginia. Mr. Godwin is a member of Oakland church, Chuckatuck.

Special Programs
At Mt. Zion

The Mt. Zion and United Church of Christ Women's Fellowship, (Route 3, Mebane, North Carolina) met Friday night, December 8, in the hut for a family night and a covered-dish supper. After a short devotion by Mrs. Glenn Garrett, everyone enjoyed the wonderful food and fellowship together.

After doing the dishes, everyone went out to the church where a short play, "Gifts for the Christ Child," was presented. Soft Christmas music was played during the presentation of the play. This was our Friendly Service program, Mrs. Mary Wilkerson, chairman.

The following took part in the program:

Narrator I — Mrs. Mary Wilkerson; Narrator II — Miss Lillian Sharpe; Joseph and Mary — Rev. and Mrs. Glenn Garrett; Three Wise Men — Mrs. Maggie Tate; Miss Ruth Walker and Jerry Hargis; Florence Nightingale — Miss Carolyn Hargis; Louis Braille — Miss Elizabeth Strayhorn; William and Evangeline Booth — Mr. and Mrs. Percy Terry; Dorothea Dix — Miss Martha Gentry; Jane Addams — Mrs. Pat Smith; children — Nancy Terry and Kay Hargis. During the play, each person came up and presented his gift to the Christ Child. The gifts of used clothing presented will be sent to New Windsor, Maryland, for Church World Service. Gifts were also presented to be sent to John Umstead Hospital at Butner, North Carolina in order to give patients there a gift for Christmas who otherwise might not receive one. Coupons were sent to our Children's Home at Elon. After we sang, "Joy to the World," Mr. Garrett gave our dedicatory prayer, dedicating our gifts.

Mr. Gattis Carden was presented a check from the Women's Fellowship in token of appreciation for his devoted service to the women during the past year. Rev. and Mrs. Garrett were presented a beautiful bedspread from the women. Everyone seemed to enjoy the program. It made us think of the scripture which says, "It is more blessed to give than to receive."

We felt that we were not fully prepared to conduct a Family School of Missions in our church as suggested in our Christian Education packet; therefore, our chairman of Christian Education, Miss Lillian Sharpe, decided to try showing two film-strips on the 2nd Sunday nights of each month. We felt that our church people needed to be educated in the field of missions, and we feel that these film-strips will show them just what is being done in our denomination in that field.

DID YOU KNOW? ? ?

That Americans spend eight time as many hours at movies as they d in Sunday School?

During Advent fifteen member joined Beverly Hills church, Burling ton, where Rev. K. D. Register i minister.

THE DEPARTMENT OF UNITED CHURCH WOMEN
of the
NORTH CAROLINA COUNCIL OF CHURCHES

FOURTEENTH ANNUAL ASSEMBLY — FIRST PRESBYTERIAN CHURC
JANUARY 29, 30, 31—1962 BURLINGTON, N.

Theme: The Church Ecumenical—Its Oneness

PROGRAM OUTLINE

Pre-Assembly Meetings

Monday, January 29 — First Presbyterian Church

1:30 P.M. Registration
2:00 Committee Meetings
3:30 Meeting of Board of Managers
(Films for those not attending Meeting.)

Opening of Assembly

6:00 P.M. Monday, January 29 — Dinner for all attending Assembly. Mrs. Harold J. Dudley, President, Presiding, Macedonia Luthera Church, 421 W. Front Street.

Evening Features: Introductions, Greetings from: President of N.C.C.C. an Local Council.
Address: Miss Carrie Meares, New York, Staff Member National Board of UCW, "The Wonder of Wholeness."
Business Session

Tuesday, January 30

9:00 A.M. Coffee Hour—honoring Special Guests and State Denomination Presidents.
Registration
Literature Display and sale.
10:00 A.M. Morning Session
Devotions
The President's Message
Business
Symposium: "The Search for Christian Oneness Abroad"
12:45 P.M. Luncheon with Council of Churches — Elon College.
(Speaker — Dr. A. Dudley Ward)
2:00 P.M. "Reflections of Miami"
"I've Got a Question" (Discussion groups with answers provide by Miss Meares and the Officers and Chairmen).
Installation of Officers
5:45 P.M. Fellowship Dinner with Women as hosts to men—First Presb terian Church.
Address: "Building Bridges of Understanding" — Mrs. Mamert Block, Washington, D. C.
Adjournment of UCW to join Council of Churches
7:45 P.M. EVENING WORSHIP SERVICE — First Presbyterian Churc
"Witnessing to the Ends of the Earth" — Dr. John A. Macka

Wednesday, January 31 — Front Street Methodist Church

9:30 A.M. Council Annual Assembly—Reports of 1961 Program; Adoptio of Budget; Election of Officers; Report of the New Del Assembly of the World Council.
(This meeting is limited to Council delegates and members program committees.)
1:00 P.M. Closing Fellowship Luncheon — open to all.
Award of Council citation and Address
"The Every-Day Witness" — Mr. Phillip Howerton.

A MEDITATION

By John G. Truitt, D.D.

+ + +

LAST OF ALL

"He must make himself last of all and servant of all."
Mark 9:35.

If he would be great, if he would be greatest in his group, let him do two things — make himself last of all, and servant of all. All my life I have been overlooking the first of these two requirements, namely, "make himself last of all." It has been a pride and joy to get in there and work, to serve every one I could, or at least to try so to do, to have that as a goal. Yes, that "servant of all," seemed heroic, praiseworthy, noble.

It does not become me to judge, but it seems to me I have seen a number of people like that. They liked to be busy out front. A sort of watch-my-dust attitude. A good record here, a good record there, a top of the list type, you know what I mean — yes, you do, if you are worth your salt, you bet you do!

But it is that "last of all" hitch that bothers me. On that I try to act humble. I know I should be humble. But on that humility business I often slip, and my slips are showing. There I am, the front seat, the first word, the big mouth. Haven't I worked hard, and why should I be left out, or better why should I be last?

What I like about so many dear friends, really great souls, is that they are not thinking of themselves — they are thinking how they may help somebody get on, how they may help him be a success, how they may help him, period! Sometimes, maybe, I have been like that a little myself — they are the times that sort of make me even more humble now, to think that the heavenly Father helped me like that.

"If anyone wants to be first, he must make himself last of all and servant of all!" Remember Jesus! Amen.

It Is The Strong Who Tremble Before The Lord

By Richard K. Morton

A devout Christian worker had given a prayer at a great conference attended by many workers from a wide area. It had meant much to him, and he had poured his soul into this responsibility. During and after his prayer, he visibly trembled. When this was called to his attention, he said: "I believe that I shall always be all right as long as I continue to tremble before the Lord."

Trembling and a wholesome fear of the Lord can be an indication of both strength and wisdom. It is the shallow fool who thinks he is beyond the reach of God. He is confident in his own might and in his own apparent command of the situation.

At the time of the rebuilding in the days after the Babylonian exile, Nehemiah and all his following had much to contend with, and indeed they knew the needs constantly before them for men of courage and strength and insight, if walls and temple were to be reconstructed in Jerusalem. They could not place their confidence in idlers and ego-centered individuals.

According to Ezra 9:4, "Then were assembled unto me every one that trembleth at the words of the God of Israel." This made a very good test of a good worker — does he tremble before God? In other words, does he have any insight into what must be done, and why? Does he have any real zeal to restore the worship of God and the purity of the religion of his people?

The test of trembling was important, and it is so now, because such a person has insight and is responsive to a situation. He knows its significance. He is not going along blindly, thinking that everything will be all right and that no one needs any help.

This test is also important for an individual needs to know the limits of his own strength. He needs to have proper perspective and respect for forces contending against him. A person who trembles may, of course, be weak and timid, but on the other hand, he may have greater knowledge of the existing situation and be able to make a more appropriate response to that situation.

The individual who trembles may also be more spiritually sensitive and more zealous in trying to be a worthy servant of his Lord. He trembles because he sympathizes and loves and because he passionately wants something to succeed. He has a fitting sense of modesty, too, and is earnestly striving to be at his best.

It is often the deeply committed and earnest individual who, in any public performance on the stage or platform or field, will perhaps even literally tremble because he is a fine performer and wants to be at his best. He trembles, too, because he is so genuinely involved in the project and does not want any second-best performance. He cares and he yearns for the fulfillment of his hopes.

It is not remarkable that these ancient leaders would value the services of those who trembled before the Lord, for here were the responsible, earnest, competent people with insight, who would give their utmost in faith and effort and who were personally involved in the success of the adventure.

With us, too, all may continue to be well as long as we continue to tremble before the Lord!

THE SYMBOLISM OF BAPTISM

W. R. Cullom, Wake Forest, N. C.

Most people will agree, perhaps, that the ordinances do not contain saving virtue in themselves, but are symbols of great saving truths. It seems to me that the ordinance of baptism symbolizes more of the gospel truth than any other one thing that we have. Of course, the Bible is not classed as a symbol, but is God's living truth of Himself.

But baptism, I insist, is a symbol. And what a symbol it is! If I understand it properly, we have symbolized here four foundation doctrines of our holy faith. For example: (1) The Incarnation, (2) the death of our Lord, (3) His burial, (4) the resurrection of our Lord.

If you ask me to explain, I shall say that in order to die, he had to become incarnate; as incarnate he died; His death was a crucial doctrine of the New Testament; his resurrection was the climax of his triumph. As Paul puts it: "Wherefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For, if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Romans 6:3-5.

In Memory Of Me

Suggestions On The Conduct of a Christian Funeral

By Curtis Beach

Smithfield Congregational Church
Pittsburgh, Pennsylvania

January 15, 1961

I should like to call your attention to the story of the burial of Jesus. This is the story which follows the tragedy of the crucifixion and precedes the glory of Easter. "And when evening had come, Joseph of Arimathea, a respected member of the Sanhedrin, who was likewise looking for the Kingdom of God, went to Pilate and asked for the body of Jesus. When Pilate had ascertained from the centurion that Jesus was dead, he granted the body to Joseph. Joseph bought a linen shroud; and taking the body down from the cross, he wrapped it in the linen shroud, and laid it in a tomb which had been hewn out of the rock; and he rolled a stone against the door. Mary Magdalene and Mary the mother of James saw where it was laid." (Mark 15:41-47.)

I have quoted this story because the act which it describes was so tender, so reverent and so simple. There was nothing unusual about the burial of the Master. No lavish preparation, no outward display; nothing to indicate the deep emotion which these friends of Jesus must have felt. Just the simple removal of the body from the cross, wrapping it in a linen cloth, and laying it quietly in the tomb in Joseph's garden. Only three of Jesus' friends were present. No prayers were spoken; but we may be sure that deep-felt prayer of sorrow and devotion welled up in each heart.

This morning I should like to talk with you about the conduct of a Christian funeral. All of us are faced, at some time or other, with the need of making such arrangements for someone we love. It is hard to make the necessary decisions in an hour of grief. It is much easier to make them if we have thought about them ahead of time. That is why I should like to share with you some thoughts on what a Christian funeral might be.

An Expression of Faith

A funeral should express our Christian faith. Whatever we arrange for such a service, it should express our understanding of the meaning of life. It should say unmistakably that the life we have is a gift from God, that there is a dignity to human life because we are God's children and his spirit dwells within us. He is our companion along life's road. When our days in this world are finished, to him we return, to our eternal home. In life and death and life eternal, we are in his love and care. A funeral service should express this glorious faith. It is a time when we should not be concerned with the things that are seen but with the things that are not seen. "For the things which are seen are temporal, but the things which are not seen are eternal."

One of the first funerals that I ever conducted was that of my wife's father. It is not easy to conduct the funeral of one who has been so close to you and whom you admire so much. He had been living with us and had died in a local hospital. We did what seemed best to us; and we arranged such a service as we thought he would have wished. After his death, the body was taken to the undertaker's, who did what he was required to do. Neither my wife nor I ever saw it again, nor did anyone else. We did not wish to remember him in death, but as the living person whom we loved. A simple service of gratitude and prayer was held in the chapel of the church which I served. The casket was never opened. Afterwards my wife and I went to the cemetery, where another minister offered prayer. That service might not have suited everyone, but it seemed right to us. It was simple, it was dignified, and it said what we wanted to say.

On New Year's Day this year we were saddened to learn of the death of Dr. Cleon Swarts, the superintendent of our Congregational Conference of Pennsylvania. The service was arranged by a local minister, to carry out the desires of Mrs. Swarts, and was done as Cleon would have wanted. The service was held at Hartman Center in the little chapel which he loved. Six of our Pennsylvania ministers took part, while we in the pews looked out through the window above the altar onto the everlasting hills. The casket at the side of the chancel was kept closed (nor had it been open at any time). The emphasis was not on the body but on the spirit, which will continue to live at Hartman Center and which has now found fuller life in the everlasting realm of God.

A few days later we gathered in our own church to pay our tribute to Lucy Voss, the widow of the man who served this church as its pastor for so many years. The sanctuary was well filled with her friends, for we are grateful for this buoyant life that was lived among us. The casket stood at the foot of the pulpit from which Dr. Voss had preached. It was not open. A basket of flowers stood at each end. A white cloth was on the altar, symbolic of love and hope. The scripture, poetry and prayers which I read were chosen by the family; they expressed our gratitude for the gift of life and our assurance of life eternal. Afterwards the casket was carried from the church by six of our men, some of whom had been her Sunday school pupils, and was laid in Smithfield Cemetery beside that of Dr. Voss.

I have mentioned these funerals, not only because of my affection for the persons in whose memory they were held, but because they seem to me to typify what such a service should be.

Some Suggestions

Now let me offer a few suggestions for the conduct of a Christian funeral. Please understand that in so doing I have no desire to offend anyone who may feel differently from what I do, or whose taste may be other than mine. A funeral should always be conducted as the family wishes it and as the departed would have wanted it done. My only desire is to try to be of help, in case you ever have to make such arrangements for someone you love.

It is my feeling that many funerals — and when I say 'funerals" I do not mean just the actual service but the whole process that a family goes through at a time of death — are much too long, much too tiring, and much too elaborate. It does not take much to express the gratitude we feel for a life that has been part of us, nor does it take much to express our gratitude for God's love and our assurance of eternal life in him. Often the deepest convictions of our hearts can be expressed in the simplest ways and in the fewest words. In my judgment, a simple service which is truly worship, either in the church or in the mortuary, followed by a simple prayer at the grave, should be all that is necessary.

I think that the custom of having visiting hours in the mortuary should be discouraged. I know that this custom is very prevalent in Pittsburgh; but you might be surprised to learn that it is virtually unknown in many other parts of the country. I realize that for some who are bereaved, the visiting time may be a source of comfort. But for many people, holding visiting hours at the mortuary is not the right thing at all. Many people find it a very difficult experience. For many people, it is hard to stand (or sit) for hours in a funeral parlor, accepting the sympathy of friends and trying to make conversation with them. Some people are so stunned by death that they would much rather be allowed to be alone in silence. I talked recently with a woman who was bereaved, who was looking forward to the "visiting hours" with dread. She told me afterwards that she was quite exhausted when they were over. If people do not care for visiting hours, they certainly should not be required to have them. There are other ways besides visiting at a mortuary that we can show our concern for those who are in grief. A short note sent through the mail is often a more welcome expression of sympathy than a personal call. Sometimes women bake a pie and send it over to a neighbor who has been bereaved, so that she will not have to cook at a time of strain. Of course the principal way of showing that we care is by attending the funeral service itself.

The chief reason why I personally do not like this custom of visiting hours at the funeral home is that it lays such emphasis on the physical, rather than on the spiritual. Usually the casket is open, though it is not always so. If it is, the conversation frequently centers on the physical appearance of the deceased. Often people remark on how much younger he looks. This may be true — but what does it mean? The important thing is not that the body may look younger, but that the soul is at rest with God. We should remember that the person is not the body but the spirit. The body is only an empty shell, a house that is no longer needed. Nevertheless, it should be treated with respect, for it is the house in which the spirit has dwelt. To me, the best way to respect the body is not to put it on display but to lay it in its native earth as reverently and quietly as possible.

If visiting hours are to be held at the mortuary, I think they should not be prolonged. Two to four hours the day before the service should be ample. (In the case of Mrs. Voss, the visiting was confined to two hours in the evening, and the casket was not open.)

During the funeral service itself the casket should always be closed. This is because, during the funeral service, we wish to be thinking not about "the things that are seen" but about "the things which are not seen" — about the life that has been lived and which is still continuing in the presence of God. Having the casket closed during the funeral service is the invariable rule of the Episcopal Church and the Presbyterian Church, and it is the custom of many Congregational churches as well. Most ministers whom I know request that the casket be closed during the service, even when the service is held in a mortuary — so that the people's thoughts may be centered on the eternal spirit and on the eternal love of God.

After the service, the casket should not be opened, but should be carried directly out to the funeral coach, so that it may be taken to the cemetery without delay.

Only the immediate family should go to the cemetery. There is no need for a long procession. The service in the church or mortuary is for the public — for the wide circle of friends. The service at the grave should be for the immediate family and most intimate friends alone.

Most funerals nowadays are held at the mortuary. This is a matter of convenience. But may I suggest to you the appropriateness of having them held at the church? A funeral service is an act of worship, when we give thanks for a life that has gone on to God. It is a sacrament — like christening or marriage — one of the most sacred moments of life. Most funerals will probably continue to be held in the mortuary for the sake of convenience. But for a person who has been active in it and who has loved it, surely the most fitting place for the funeral is in the sanctuary. It is more work for us on the church staff to hold a funeral here, but we will gladly do it, if we can restore the funeral to its proper place in the house of God.

There are many ways that a funeral can be arranged. I remember one which was the funeral of a little boy. It was held in the church, with just the parents present. We stood beside the font, where only a few months before we had dedicated the child to the Christian life. There we dedicated the child again to life eternal. I remember the service for an artist, which was held in his studio. It was almost entirely in music, played by four of his friends as a string quartet. It expressed his love of beauty, his love of life. I remember the funeral of a woman who was the wife of a college president. At her request, a memorial service was held in the church, after the body had been cremated. It consisted of readings which she had chosen. The service ended with a triumphant piece of music which she had selected, which suggested the triumphant entrance of the soul into eternal life. There are many ways that a funeral can be conducted. It should always suit the person and the family. There is no reason why every funeral should be the same.

May I offer one more suggestion? If you have occasion to plan a funeral for someone you love, call the minister as soon as possible. Talk with him before death occurs, if you know that it is coming. Call him before you make the arrangements with the undertaker, because he may have some suggestions which you will like. Sometimes people do not call the minister until after all the arrangements have been announced, and then it is too late. Call your minister as soon as you can, and let him talk with you in the privacy of your own home.

In Conclusion

A funeral is an act of worship. It expresses all the wonder and mystery of life. It expresses the deepest convictions of our Christian faith. Death is a great moment in a person's existence, when he passes from this life into a greater life than we can imagine — into the closer fellowship of God. A funeral service should not only express the glory of life, but also be worthy of "the dignity of death."

"And taking the body down from the cross, Joseph wrapped it in a linen shroud, and laid it in a tomb which had been hewn from the rock, and rolled a stone against the door. Mary Magdalene and Mary the mother of James saw where it was laid."

Could anything be more simple, more dignified, more reverent than that?

Economic Importance Of Latin American Countries

By C. B. Riddle

With attempts by Fidel Castro to spread his type of communism to all Latin American countries, it is understandable why the United States views the situation with mild alarm. In recent times communism has employed an additional weapon in its war against free nations. That additional weapon is hindering or destroying the trade of a country. The effort is only a part of the cold war.

If communism should sweep the Latin American countries under its rug of deception the whole productive output of the countries south of the border could be withheld from the United States. Not only so, but commodities of the soil, as well as manufactured products, could be diverted to Russia and its satellite countries to strengthen their economy. It is true that many Latin American countries have a limited trade with communistic countries but not enough to hinder exchange of products to free lands.

Consider only a limited list of the products of the Latin American countries that flow freely, and are needed, in the United States: In Brazil, Colombia, Venezuela, and the five Central American republics, coffee is produced in vast quantities while the commodity is not grown in the United States.

Wheat, flax, oats, corn and many types of peas are grown in virtually every Latin American country. Argentina is especially adapted for the production of cereal crops. Its rolling plains also accommodate millions of head of cattle and sheep. Argentina, Uruguay, and southeastern Brazil, supplemented by the United States, are a major source of the world's supply of beef, mutton and pork.

Cuba is considered the sugar bowl of the world. Brazil also produces sugar and the product is produced in most of the countries of the Caribbean region as well as in Peru and Argentina.

From the most tropical regions of the Latin American countries come bananas, pineapples, cocoanuts, avocados and many lesser fruits. Countries in the more temperate regions produce apples, pears, oranges and peaches.

Within the last three decades industry has attained a remarkable growth in several of the Latin American countries, notably in Brazil, Argentina and Peru. The United States is not dependent upon anything manufactured in Latin America, but it does buy certain things in exchange for soil-produced commodities this country does not grow. The tagua nut for button-making, quebracho, a bark for tanning, coca and quinine, aside from certain fruits, are among the soil-grown items which the United States does not produce.

In Chile and Peru are located some of the richest copper deposits in the world. Extensive tin deposits are also found in the Andean region, and in Bolivia. Venezuela, Mexico, Colombia, Ecuador, Peru and Argentina also produce several million barrels of oil annually.

The United States is the largest purchaser of products and goods of Latin American countries, and ranks first in the value of merchandise shipped to them.

Sever all this trade by communist tactics and it can easily be seen how a war could be won without firing a gun.

EXPLOSIVE LATIN AMERICA

By Oscar Nussman

Secretary for Latin America
Board for World Ministries

In all of Latin America there are 180 million people. But by the year 2,000 there will probably by 400 million. How, with an average today of only one Roman Catholic priest or evangelical pastor or missionary to 5,000 persons, can these people be given adequate religious care and leadership?

Explosive Latin America! You read about it in the papers — the tinder box of Cuba, the Organization of American States (OAS), the suspicion with which the United States is regarded.

The Christian Gospel is indispensable as the leaven of moral integrity, spiritual vitality, social responsibility and reconciling love needed to bring harmony and progress in the Americas.

(Continued on Next Page)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Nishinomiya

January

21—**Miss Yasuko Kusnuoki** is a native of Japan who has lived in the U. S. since she was five years old. She has her A.B. from College of the Pacific and her M.A. from Eden Theological Seminary. Since 1955 she has taught religious education and English at Seiwa Junior College.

22—**Mr. and Mrs. David Larsons** have been at Kobe College since 1954 where he is Professor of Music and she teaches English in the high school as well as caring for their three small children.

23—**Mrs. Murial McLuen** went to Kobe College in 1960 to direct the Home Management House and teach western style home management to the girls who came in small groups to live there. She has her M.S. in Home Management from Iowa State University and taught in Milwaukee schools.

24—**Mrs. May Roberts** is the hostess at Kenwood Faculty House, guest hostel and residence for missionary teachers, at Kobe College (see reference in Crew letter last week). 1929-40 she and her late husband established a settlement house "The House of Neighborly Love" in the large industrial city of Nagoya.

25—**Rev. and Mrs. Myron Ross** are both teachers at Kwansei Gakuin. He has served as associate secretary of the Youth Commission of the United Church of Christ in Japan and she directed a community center established by E. and R. Church and taught children of missionaries.

26—**Miss Nancy Runyan**, a graduate in 1960 of Phillips University, then went to teach English for a short term in the high school at Kobe College.

Osaka

27—**Miss Marliss Camp** went to Japan last summer to spend a three-year term as a teacher of English at Baika Junior College. In 1959 she studied and taught in Guatemala. She graduated from the University of Washington last June.

Report Of Women's Fellowship

EASTERN VIRGINIA CONFERENCE

Quarter Ending November 30, 1961

Apportionment

Antioch	$ 10.00
Berea, Nansemond	25.00
Berea, Nans. Hardcastle Cir.	50.00
Bethlehem, Nansemond	87.50
Bethlehem, Dispt.	5.00
Bayview	35.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	50.00
Damascus	25.00
Dendron	15.00
Eure	15.50
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	40.00
Holland	50.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	25.00
Liberty Springs	55.00
Lynnhaven Colony	10.00
Mt. Carmel	27.50
Mt. Zion	7.50
Newport News	130.00
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	80.00
Richmond	15.00
Springhill	25.00
South Norfolk	60.00
Suffolk	250.00
Union, S. Hamp. (H'dale)	70.55
Wakefield	12.00
Warwick	15.00
Waverly	15.00
Windsor	37.50
Total	$1,657.65

Woman's Gift

Antioch	$ 17.83
Berea, Nansemond	26.02
Berea, Nans. Hardcastle Cir.	11.56
Bethlehem, Nansemond	137.85
Bethlehem, Dispt.	15.00
Bayview	32.00
Bayside	73.07
Central	30.00
Christian Temple	185.00
Cypress Chapel	70.07
Damascus	12.41
Dendron	35.00
Eure	13.75
First, Portsmouth	44.00
Great Bridge	182.00
Holland	132.32
Holy Neck	100.00
Hopewell	36.70
Isle of Wight	33.00
Liberty Springs	100.00
Mt. Carmel	26.04
Mt. Zion	20.00
Newport News	100.00
Oak Grove	11.89
Oakland	110.30
Prince George	28.16
Rosemont	89.52
Richmond	35.10
Springhill	8.40
Suffolk	289.69
Union, S. Hamp. (H'dale)	52.50
United, Portsmouth	50.30
Wakefield	14.00
Warwick	38.75
Waverly	13.00
Windsor	83.05
Total	$2,258.28

Juniors

Antioch	$ 3.73
Bethlehem, Nansemond	10.00
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Springs	6.85
Mt. Carmel	2.50
Oakland	2.50
Total	$ 44.43

Cradle Roll

Eure	$ 1.35
Franklin	2.00
Holland	6.38
Mt. Carmel	1.00
Oakland	16.56
Total	$ 27.29

Life Membership

Berea, Nans. Hardcastle Cir.	$ 10.00

One Minute Missionary

Bayside	$ 22.00
Cypress Chapel	22.00
Holland	22.00
Holy Neck	22.00
Newport News	22.00
Total	$ 110.00

Education Fund

Bethlehem, Dispt.	$ 10.00
Bayside	10.00
Cypress Chapel	10.00
Holland	10.00
Oak Grove	10.00
Rosemont	10.00
Union, S. Hamp. (H'dale)	10.00
Total	$ 70.00

Receipts

Balance Brought Forward	$ 102.57
Apportionment	1,657.65
Women's Gift	2,258.28
Juniors	44.43
Cradle Roll	27.29
Life Memberships	10.00
Min. of Missions	110.00
Education Fund	70.00
Conference Offering	117.50
Total	$4,397.72

Disbursements

Suffolk Ins. Corp., Honesty Bond	$ 12.50
Mrs. L. W. Stagg—Gift	25.00
Commercial Printer—Programs (Conference)	29.60
Mrs. J. H. Booth, Jr. Expenses Fall Conference	7.88
Mrs. A. Lanson Granger—Program, Stencils	15.00
Mrs. Tucker Humphries — Letters and Stamps	5.94
Terrie's, Inc. — Stationery, Tags, Gold Crosses	5.55
Bank Charge	.75
Mrs. W. B. Williams—Convention Treasurer	4,200.00
Total	$4,302.22
Total Receipts	$4,297.72
Total Disbursements	4,302.22
Balance in Bank	$ 95.50

Respectfully submitted
Mrs. E. G. Middleton, Sr.
Treasurer

Explosive Latin America

(Continued from Page 8)

In Mexico we have three missionary congregations dotted along the West Coast. Two schools at Guadalajara and Mazatlan, and a clinic and social center at Guadalajara give Christian witness.

Each year finds the Honduras Synod churches paying a large share of the pastors' salaries and assuming more responsibility for planning for the future in cooperation with 20 missionaries.

In Ecuador the United Andean Indian mission with a staff of five couples (2 United Church) faces a difficult task in a country with a few rich and the vast remainder desperately poor.

Latin America needs an explosion of the Christian outreach!

—Mission Today

The Social Action Committee of our Tryon church is again securing funds to send two Tryon high school students on a trip to the United Nations headquarters in New York. They are chosen through an essay contest.

P. F. At Northview

Sandra Clifton,
Secretary and Reporter

This past year for the Senior Pilgrim Fellowship has been very eventful. As we look back to the things which we have accomplished, we hope it has been done in the Christian Spirit.

A project which we all enjoyed was making a brick walk for our Church. Another project was to send clothing overseas.

The Pilgrim Fellowship gave ten dollars to the fund for anyone who wanted to go to Moonelon. We have invited other church groups to our meetings.

In September we started a Bible study period after each of our programs to increase our knowledge of Bible characters and events.

In October we sponsored a Halloween Carnival to raise money for the church. The carnival was a success. During Christmas we remembered an elderly couple.

Our membership during the past year has increased. We now have seventeen on roll.

As you can see, the Pilgrim Fellowship has been very busy during the past year. We have enjoyed working together with the help of our counselors and are looking forward to an even more prosperous year.

We have elected new officers for the new year. They are as follows:

President, Roger Millikin; vice president, Johnny Smith; secretary, Ava Rogers; treasurer, Carolyn Cameron.

Our new counselors are Mrs. Eugene Cameron, Lewis Wicker and Mrs. Annie Ruth Millikin.

P. F. At Henderson

Mrs. Bill Hicks

The First Congregational Christian Church of Henderson, N. C. emphasized the youth of the church in the activities of the holiday season. The projection ranged from the kindergarten children up to and including the college students.

The series started with the presentation of an evening of carols and devotions at the local nursing home by the Junior High Pilgrim Fellowship. This group includes grades 5 through 7 and is directed by Mrs. Margie Newman Moeller.

The Crusaders, grades 2 through 4, and the children of the Story Hour, ages 4 through 6, joined forces with the Junior Highs in a Candlelight Play given on December 17.

On December 24, the eleven college students of the church carried out the youth theme by taking active parts in the morning worship service. The program was led by Thomas Richardson, Jr., and talks were given on a variety of Christmas topics. The young people explored the meaning of the coming of the Christ Child on the tide of current events as well as on the scene of Biblical days.

Members of the Pilgrim Fellowship Senior Group and Junior Group brought 1961 to a close with a midnight observance of Holy Communion which was attended by the United Christian Youth Movement of Henderson. The UCYM is an inter-denominational organization of young people from the churches of Henderson. Miss Nancy Jo Daniel of our church is president of the group.

Immediately preceding the Lord's Supper, the young people and their guests were entertained with a fellowship hour under the direction of Mrs. T. A. Park, president, and the Women's Fellowship.

Attention is called to Church Vocations Sunday, February 4, by Rev. Reuben S. Askew, chairman of the recruitment commission of the Southern Convention. Each minister is asked to use this day to emphasize the importance of church-related vocations. A program on this theme has been made available to the youth groups.

"The Life of Albert Schweitzer," a film, was shown at the Youth Fellowship meeting at United Church of Christ, Southern Pines, January 7. Parents were invited.

Pleasant Grove P. F.

The young people of Pleasant Grove Christian Church shared in many Christian activities. Sunday, December 17, they presented a play, "The Christmas Guest." The class was given a supper by their teachers on December 21 and on the 23rd they decorated a tree which was used for the children's Christmas Eve program. That evening 46 young people enjoyed fun, fellowship, and refreshments in the fellowship hall before going caroling at the homes of shut-ins and the aged in the community. Their pastor, Rev. Dolan Talbert, and their counselors accompanied them.

The High School Fellowship at Warwick, Newport News, was entertained by the pastor and wife, Rev. and Mrs. A. L. Granger, at a Christmas party Friday evening, December 20. College students home for the holidays were special guests.

NEW PRINCIPAL AT INANDA

Miss Charlotte Reid, personnel secretary of the United Church Board for World Ministries for the past three years, left Boston December 10 to serve a year as principal of Inanda Seminary in South Africa. She taught at American Academy for Girls, Turkey, 1955-58. Miss Reid is a native of Selma, Alabama, a graduate of Oberlin College and of Hartford School of Religious Education.

Inanda Seminary, founded nearly 100 years ago by one of our missionaries, is the only private Protestant school for Africans in South Africa today. It has an enrollment of 300 Zulu girls and a faculty of Africans, Americans and Europeans.

Leadership Training For Valley

Each Monday January 15 through February 19 from 7:30-9:00 p.m. leadership training courses are being given for members of the United Church of Christ in that area. Similar sessions will be held simultaneously at St. Paul's United Church, Woodstock, and St. Stephen's, Harrisonburg, to make them easily accessible to all.

Courses and teachers:

	Woodstock	Harrisonburg
Bible Study	Rev. Mark Andes	Rev. R. D. Myers
Evangelism in the Local Church	Rev. Thomas Perry	Rev. S. E. Madren
A Theology for Laymen	Rev. Kenneth Bishop	Rev. Richard Ruof
New Kindergarten Materials	Mrs. Henry Korinth and Mrs. Mark Andes	Mrs. Kenneth Bishop
Task of the Church School	Mrs. Martha Grim	Rev. Eduoard Taylor
The Church and the Family	Rev. Henry Korinth	Mrs. Guy Benchoff

RICHMOND UNITED CHURCH COUNCIL

The three churches of our denomination in Richmond, Virginia (First, St. Andrew's and St. John's) have set up a United Church Council. Mrs. George Parsons, Sr., Mr. Ken Barrie and Mr. Richard Newman are representatives from First Congregational Christian. Chairman is Dr. A. W. Newell. The Council meets each fifth Monday evening, with the next session in First church January 29. Plans include a union meeting of the three churches for a morning worship service Sunday, June 24, 1962, in commemoration of the anniversary of the formation of The United Church of Christ.

"Americans spend 3 billion dollars annually for their churches and 6 billion annually for cigarettes," says the "E. and R. Standard."

VIRGINIA CHURCHMEN'S SEMINAR

The Virginia Churchmen's Seminar on State Government will be held February 6-8, 1962 at Roslyn Episcopal Conference Center in Richmond. Under the sponsorship of the Division of Christian Life and Work of the Virginia Council of Churches, the Seminar will bring laymen and clergy from fifteen Protestant and Orthodox denominations to study at first hand the operation of the State government and to better understand the responsibilities of the Christian as a citizen.

Attention will be given to the motivation for citizenship, the current issues before the General Assembly, the role of the legislator, and the effective witness of the Christian citizen.

Seminar leaders include: Dr. G. Cary White, professor of sociology at Hollins College, Mr. C. Overton Jones, Associate Editor of The Richmond-Times Dispatch, and Dr. Alan Geyer, assistant professor of political science at Mary Baldwin College. Legislators will participate in a number of sessions to give participants first hand accounts of the General Assembly in action. Interest groups will consider current legislative concerns and proposals. Opportunities will be provided to visit sessions of the House of Delegates and the Senate and for appointments with legislators.

The cost of meals, room, and registration is $13.00. Meals and lodging will be provided at Roslyn. For further information and application forms, write to your denominational office or the Virginia Council of Churches, 2321 Westwood Avenue, Richmond 30, Virginia.

VARIED CHURCH PROGRAM

The Rev. Sydney Lovett and his 50 year old Rock Spring Congregational Church in Arlington, Virginia, were pictured and described in a Washington newspaper recently. Concerning the church it was said: "You can take books out of its library; you can send your children to the Rock Spring Cooperative Preschool. You can join a dancing class, a garden club, one of its several civic associations, a woman's club, a flower arrangement workshop, an organization of chinchilla ranchers, and two political organizations — all meeting in the church's Neighborhood House.

"And most important, you can go to church on Sunday and receive spiritual refreshments from a minister who is his own best proof of the serenity and freedom one finds in Christ. In all the tightly scheduled activity, the man in charge, the Rev. Sidney Lovett, is the person most relaxed."

STILL UNCHURCHED

The lure of the outdoors or breakfast-in-bed on the Sabbath Day still sidetracks a large segment of Americans from the doors of their houses of worship. Despite a constant rise in church and synagogue membership in the United States during the past century, the latest available statistics show that 60 million Americans still are "un-churched" (i. e., without religious affiliation).

The average American family comprises 3.35 persons. Using that index, there are now 35,820,000 families with religious affiliations.

But the American family presently is scoring higher on the material side of the book: 41 million families own automobiles; 50,656,000 homes enjoy refrigeration; and 46.2 million homes have television sets.

Family Worship Services At Durham

Several years ago our Durham church prepared family devotions for their church families to use during Advent and the Christmas season.

Following are some quotations from this material:

Use of Symbols at Christmas

Our fathers, the Puritans, were very late in observing Christmas because of the extravagances of the Feast they had known in the old world. But through the years we have built up a multitude of customs associated with the season — trees, candles, wreaths, baking, and drink. Our customs, however, have lacked any distinctly Christian rootage, so that they seem pretty far removed from faith.

We seek to take certain key symbols of our faith and relate them to our customs during Advent and Christmas in services which can be used by our families.

Christmas Eve Service

Hymn — Silent Night.

Prayer — O God, who hast made this most sacred night to shine with the illumination of the True Light: grant, we beseech thee, that as we have known the mystery of that light upon earth, we may also perfectly enjoy it in heaven: through the same Jesus Christ our Lord. Amen.

Scripture Reading — Matthew 2 — "The Christmas Star."

Christmas Day Service

Hymn — Joy to the World.

Prayer — O God, who makest us glad with the yearly remembrance of the birth of thine only Son, Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who livest and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Scripture Reading — John 1 — "The darkness has not overcome it." John 8 — "I am the Light of the World."

The deacons at Pfafftown are arranging for recording the sermons of the minister, Rev. Kieth Wright, and then taking them to share with sick or shut-in members.

On the pages of history none of the great of the earth has been able long to stand against the humble man of Nazareth. Julius Caesar and the Emperor Augustus had at their command all the organized forces of the Western world. Later, others, including Mussolini and Hitler, of the petty breed of those who dared contradict the essential teachings of Jesus, succeeded only for short duration.

God Is Spirit

Background Scripture: Exodus 20:4-6; John 4:5-26.

Devotional Reading: I Corinthians 2:6-16.

Memory Selection: **God is a Spirit; and they that worship him must worship him in spirit and in truth.** John 4:24.

A little girl, afraid of the dark, asked her mother to come into her bedroom to sit with her. The mother told her that she need not be afraid, for God was there in her room. The little girl replied: "But Mamma, I want a God with a face!" Therein lies embedded a parable of life, and an explanation of why all through the centuries men have made idols and images and worshipped them. They wanted a god with a face, a god they could see, something tangible, something realistic. The thought of a god in the abstract, of a god which was only spirit, left them unsatisfied, left them cold. So they made images and idols which they could see and touch and handle. They either carried them with them as good luck charms, or bowed down and worshipped before them when the gods they made were too big to be carried around.

No Graven Image, No Likeness of Any Thing...

The Israelites were in grave danger of worshipping graven images. While in Egypt they saw, everywhere they looked, graven images and idols. These graven images represented things in the air (heavens), on the earth, and even in the sea. Moon and stars and other heavenly bodies, animals, rivers, trees, etc. on the earth, even the fish in the sea were worshipped and sacrifice was offered to them. Against all these things there was a divine prohibition. Immediately following the first commandment forbidding having another god before God, there comes this commandment not to make any graven image or any likeness of anything in the heaven or in the earth, or in the sea. Even in the childhood of the race, God is trying to teach his people that nothing that man makes can express the divine nature, or merit human devotion. Already he was trying to prepare his children against the day when they would be tempted to follow the dwellers in Palestine in worshipping man-made gods.

It is a far cry from that day to this day, but there is still need for emphasizing this commandment. Men do make graven images, and likenesses of things in heaven and on earth and in the sea. This is true not only of pagan people today, but of civilized people. There are still those who worship things, who bow down to idols, who serve them and are slaves to them. Some Catholic practices border on idolatry, although they need not necessarily be so. And so do some Protestant practices. To all these things and practices God calls a halt. He cannot and will not tolerate sharing the reverence due him with a thing made of wood or stone or metal.

The Bundle of Life

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" — those who made and worshipped images or idols. That sounds like a terrible judgment. Does it mean that God will punish innocent generations of children for the sins of the fathers? It sounds so. But it is rather a statement of the inevitable consequences of sin, not only upon the one who sins, but upon the innocent. The innocent always suffer with the guilty, because we are all bound up in the bundle of life. No man liveth unto himself. Many a child is born with a handicap because of the sins of the father or mother. Sin gets in the blood-stream. Its consequences are social as well as individual. Indeed one of the most powerful deterrents to sin is the realization of what sin will do to others.

Yet against this dark background of God's justice there shines the truth of God's mercy. "Showing mercy unto thousands of them that love me and keep my commandments." His mercy is greater than his justice. God is no vengeful deity, but a Heavenly Father.

SUNDAY SCHOOL LESSON
JANUARY 21, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

"God Is Spirit"

The setting of these words is the conversation which Jesus had with the Samaritan woman at the well of Sychar, or Jacob's well. There are many interesting sidelights in the story, but for our purpose the heart of the lesson are these three, (or four) words "God is Spirit" or "God is a Spirit." He cannot be likened unto any graven image. And because he is Spirit, he must be worshipped spiritually. Briefly Jesus says three things about true worship.

God demands sincere worship. They that worship him must worship him in spirit and in truth. No sham, no hypocrisy, no make-believe, no show — sincerity alone counts. Not what ritual a man uses, not what words he speaks, but the spirit in which a man worships is the touchstone of true worship.

True worship of God cannot be localized. Jesus' words came during a discussion between him and the Samaritan woman as to where God was to be worshipped. She said it was in Gerazim; the Jews said it was at Jerusalem. Jesus said it did not matter. God isn't to be localized. He is everywhere, and he is to be worshipped everywhere in spirit and in truth in the individual heart. A temple, a church, a shrine may help in providing an atmosphere of worship, but God's natural altar is the human heart, and there he is to be worshipped.

Jesus admitted that at the time Jewish worship was superior to Samaritan worship, in that it was more intelligent, and it was God's plan to save the world through the Jews. Salvation is "of the Jews" — it does not belong to the Jews. True worship is universal, God is the God of all peoples, and he calls on all peoples to worship him in tolerance, love, and sincerity.

"For the Father seeketh such to worship him." The Father's heart yearns for and seeks for those who would worship him in spirit and in truth. When a man seeks God, he is seeking Someone who is already seeking him. Before we call he will hear, and while we are yet speaking he will answer. Before we love him, he loves us, before we seek him, he seeks us.

In Homer's Odyssey, written 1000 years before Christ, it is recorded that sponges were used to clean dining tables.

New Heart For A New Year

Let us admit that many if not most of the duties of the New Year will be the same ones we knew in the old. Earning a living, keeping the house, caring for the children, paying the bills, answering letters, attending meetings, cutting down on food, paying taxes — and so the list of the old familiar carries over. But we can meet 1962 with something new — a new heart.

To find meaning in what we do, to experience joy in the simple things, to add a touch of thoughtfulness, to see good in unexpected places, to pause for prayer, to read for depth and stimulation, to make new friends and discover new treasures in old ones, to know real joy in sharing — these are the elements that create new heart. You say, "But what's new in these pursuits? Are they not the same old trite pieces of pious advice, old and outworn?" Maybe they are. But like beautiful silver, the tarnish must be wiped away to let the lustre break through again.

—First Congregational,
Fairfield, Connecticut

The organist at Warwick, Newport News, John Garrett, entertained the church choir in his home during the Christmas season. After an evening of fun they enjoyed sandwiches, cookies and punch, all of which he made.

Attractive folders were prepared for the Ladies Adult Class Christmas party at Mt. Zion church. These included the program, a page of Christmas poetry and prose quotations, and a prayer by Ed and Edna Bresko. The message was brought by Lillian Sharpe, while Lorena Warren and Lib Strayhorn directed games. Carols, scripture, poetry and prayers were all included in the evening's program.

At Pleasant Grove the Women's Fellowship and the Young Married Couples' Class tried to make Christmas a little happier for the elderly people, as well as the shut-ins. The ladies gathered at the parsonage and filled fruit baskets with the Christmas fruits, nuts, candy, and gum. Afterwards everyone visited the fifteen elderly people and delivered the baskets.

We regret the typographical error on page 3. In the item concerning Dr. W. T. Scott, it should read that Mr. Godwin is his "parishioner."

The annual church conference is being held at Union Ridge, Burlington, January 15. The business session will follow a covered dish supper.

The Building Fund at Apple's Chapel was increased by $1895 the last Sunday of the year. The bulletin states, "If we keep this pace in contributing, we will be able to start our new church this year."

GREENSBORO LAYMAN DIES

W. B. Truitt, long-time Sunday school teacher, superintendent, deacon of First Congregational Christian Church, Greensboro, died Thursday. Mr. Truitt had served his Church as a trustee of Elon College and The Home for Children.

Members of Pfafftown church are invited to meet Sunday evening, January 28, for visitation in the community. They will get assignments, make two calls, and return to the church for refreshments and discussion. This, which is to be a monthly feature, is sponsored by the deacons, Lee Grubbs, chairman.

A discussion meeting on the subject of Church Union will be held at the Congregational Church of Christ, Tryon, January 16. Special consideration will be made of the "Blake-Pike Plan," in which it is proposed that Presbyterian, Methodist, Episcopal and the United Church of Christ unite.

W. N. C. MINISTERS CELEBRATE CHRISTMAS

By Mrs. Dolan Talbert

Among the highlights of the Christmas season for the ministers of the Western North Carolina Conference was the December meeting held in the Pleasant Ridge fellowship hall. The ministers' wives and children were present also.

After the meeting, a covered dish meal was enjoyed along with good fellowship, which is always present in this group. Dr. and Mrs. F. C. Lester appeared as "Mr. and Mrs. Santa Claus." They passed out candy canes to everyone and gifts to all the children.

Rev. Kieth Wright of Pfafftown and Rev. John R. Lackey of Parkview, Winston-Salem, will exchange pulpits January 28 for observance of the beginning of Youth Week.

The Tryon church has sent $70.00 to the new Clanton Park United Church, Charlotte, for the purchase of a communion service. Pastor at the latter is Rev. James C. Jackson, a "son" of the Tryon church.

Three pairs of hand molded pottery candle holders of varying sizes and colors have been given to our new Parkway church in Winston-Salem by the architect, E. J. Austin of Southern Pines. Madge Barnes is responsible for the different arrangements on the communion table from week to week.

First Congregational Church, Ashtabula, Ohio, where Rev. Thomas Britton is pastor, is considering federating with First Presbyterian Church of that city. Joint committees have met several times. Members of both churches vote January 21 on whether or not to continue negotiations.

NOTICE

The Greensboro District of Laymen's Fellowship will meet at the new St. Peters church on Phillips Avenue in Greensboro on Saturday, January 20. Supper will be served at 6:30. All laymen are invited. Rev. Clyde Fields, Superintendent of the Southern Convention, will be the speaker.

E. H. Thompson, Secretary

Rev. J. D. Farrar, senior minister of the Virginia churches of the Convention of the South, was honored with a special service on his 81st birthday, November 26. This was held at New Beach Grove Church, Denbigh, which he founded. Ordained in 1912, Mr. Farrar retired from the parish ministry in 1959 but still continues active in church work.

Rev. F. A. Hargett was recently honored on the occasion of his 35th anniversary as pastor of St. Stephen's, Greensboro. Ordained in 1915 in the Eastern Atlantic Conference (Convention of the South), Mr. Hargett came to Greensboro in 1926 to be pastor of 25 active members in a church building valued at $2,000. There are now 800 members and the church property is valued at more than $100,000.

Secretary Tells Of Eleven Years' Improvements

Melva Foster,
Secretary to the Superintendent

January 5, 1962, marked my eleventh anniversary working in the office at the Congregational Christian Home for Children. On that date in 1961, while in my senior year at Elon College, I began working in the afternoons. The day after I graduated I continued my work here full time as secretary to the superintendent, bookkeeper and general office worker.

The work in a children's home is quite varied, it is often times exciting, very rewarding, and, of course, at times, most exasperating. In addition to the office work, which is seldom routine, there are times when I have been called upon to take children for dental and doctor appointments, an occasional event of rushing a child on an emergency to our local doctor or to the hospital in Burlington, and then there are the entertaining events of accompanying a group of children to a football or basketball game, circus or ice show.

Each season has its rounds of activities. The early months in the year are busy with tax forms, yearly reports and other related matters, in addition to the every-day letters, telephone calls, callers, and so forth. Then we find ourselves in the Easter season with the purchasing of new shoes and clothing for the children and scheduling many of them for visits with sponsors, relatives and friends. It seems that following Easter we are just a step or two from the closing of school and the work of making arrangements for summer vacations. All the work of planning vacations at various times during the year is done by the office staff (the superintendent, assistant superintendent and secretary) and at times this is a most difficult and always a pains-taking assignment. The task of planning for summer vacations is especially time-consuming since the children go at various times throughout the summer and one child may have one week at camp, another week with a relative and the third week with his sponsor. The fall months bring us to the time when we make our special appeal to churches, businesses and individuals for funds with which to operate our Home. This is, indeed, a busy time and we work quite hard to send out letters, brochures and other materials to promote the cause of our Home. When the money begins coming in the work continues as each gift is personally acknowledged, regardless of the amount of the gift. We are grateful for them all and we want our friends to know this. Before we can catch up with the Thanksgiving work, we are into the Christmas season with parties and mounds of packages arriving daily for the children. Also, the planning of Christmas vacations. Thus the year ends, and we are often far behind with our office work because of many other details which keep us busy. However, through the assistance of others on the staff we somehow manage to catch up and begin the year over again.

The work in the offices goes on forever in pretty much of a similar pattern. However, in my eleven years at the Home I have seen many, many changes here. The name itself has been changed, for one thing. When I first came here it was known as The Christian Orphanage and the word "orphanage" seems to give one a picture of a group of poor, little ragamuffins. This is certainly not the situation here and I am glad that our name has been changed to the Congregational Christian Home for Children. Our children, thanks to their sponsors, relatives and friends, are as well dressed as the children with whom they attend school and church, and this is as it should be.

Another change is in the meals served in our dining rooms. Eleven years ago about the only meat they had regularly was pork. Thanks to the efforts of the superintendent at that time, Dr. John G. Truitt, a beef herd was started and since then we have a constant supply of beef available for the tables. We also have chicken and eggs regularly, although now because of economic reasons we purchase these instead of raising our own. We have always had an ample supply of milk available for the children. Now, this too is purchased from the local dairy, because of the costs involved.

The children live in a much more home-like atmosphere than they did eleven years ago. At that time only the oldest boys could leave the campus, and then only with permission. The girls (not even the oldest ones) could not leave at all (except for school and church) without being properly chaperoned. Now, all of the older boys have certain times when they may make trips off campus, still with permission, of course, because we want to know where they are. The older girls are permitted to date at specified times and to have evenings out just as girls in a private home would have.

The house mothers also have many more considerations. Eleven years ago it was very seldom that a house mother had a day or a week-end off. Soon after I came here it was arranged that they would have certain times off and now the schedule is that each worker on the staff has one day off a week and one week-end off per month.

During my years here there have been many changes and improvements made in the campus itself. From year to year, as finances permitted, improvements were made in the three dormitories.

In 1960 the CHIP campaign began and during 1961 we have seen the completion and occupation of two new cottages. We also have had Johnston Hall (where our offices are located) remodeled, with rewiring, painting, plumbing and floor work and a general cleaning and brightening up of the building. Incidentally, this makes working conditions much more cheerful.

This year just ended has also brought a swimming pool to our campus. The Alumni Association decided at the May, 1961, meeting to contribute a pool for our boys and girls and this was constructed during the fall months. Children and staff alike are looking forward to using the pool beginning this summer and we are most grateful to the Alumni Association for this generous gift.

It is not a story of from "rags to riches," but our Home for Children is definitely making steps forward in caring for children entrusted to us. The children are provided with better clothing, more varied meals, much more freedom to live normal lives, the staff members have more adequate training so they can help the children to prepare for their adult lives, and the living conditions for the boys and girls have been greatly improved. In every way your Home for Children is rendering a more up-to-date and adequate service to our children and we thank you for helping to make this possible.

WOMEN'S FELLOWSHIP ORGANIZED AT NEW LEBANON

Mrs. L. A. Logan, Reporter

The women of the New Lebanon Christian Church located at Elberon, Virginia, have organized a Women's Fellowship. All the women of the church are members. The Fellowship sponsored a Christmas program which was presented on December 10, 1961, with the program chairman, Miss Jean Savedge, in charge of the program.

The Fellowship has 17 members and its plan for the immediate future is to become acquainted with the purposes of the organization.

The Officers and committee chairmen are as follows:

Mrs. Dennis F. Cofer, president; Miss Jean Savedge, vice president; Miss Charlotte Price, secretary; Mrs. Thomas Ellis, treasurer; Mrs. L. A. Logan, reporter; and Miss Edith Logan, historian.

Chairmen are Mrs. Cleveland Price, Christian Education; Mrs. John Savedge, Friendly Service; Mrs. Ruby Jennings, Missionary Education; Mrs. A. T. Sowder, Social Action; Mrs. Clarence Maynard, Spiritual Life; and Mrs. Gordon Price, Stewardship.

The regular meetings are held on the second Sunday after Sunday school.

In Memoriam

RIDDLE

As we enter into this Advent Season we, the members of Hanks' Chapel Women's Fellowship, are reminded of the many blessings bestowed upon us in the past year. Yet, in our hearts there is a feeling of sadness.

Mrs. Bertha Farrell Riddle, who departed from this life on May 18, 1961, was a charter member of our fellowship. Her daily life helped us to gain a deeper understanding of the teachings of Christ, whose birth we commemorate. We shall always remember her friendship among us, her many deeds of kindness, her words of encouragement, her faithfulness to duty. She served willingly and efficiently as a member, always doing her share.

She was loved by all and we feel that our lives have been greatly enriched by our association with her. We have been saddened by her passing but we know that Heaven is a much happier place because she is there.

Doris White
Virginia Farrell
Edith Howard

REPORT FOR JANUARY 8, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$ 9,158.44
Virginia Valley Conference	$ 21.50	
Eastern Virginia Conference	679.87	
Western North Carolina Conference	62.00	
North Carolina and Virginia Conference	284.51	
Total		$ 1,047.88

SPECIAL OFFERINGS

Amount brought forward		$20,900.98
Harrison Factors Corp. (dividend)	15.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Women's Fellowship, First Cong. Church of Chicago, Chicago, Ill. (Friendly Service Gift)	35.00	
Ladies' Bible Class, Henderson Church (ENC)	50.00	
Adult Bible Class, Monticello Church (NCVA)	5.00	
Fifth Sunday Offering, Hebron Cong. Christian Sunday School, Thomaston, Ga.	10.00	
M. B. Harrell, Suffolk, Va., Bethlehem (Nans.) Church — Thanksgiving Offering	100.00	
Zeb H. Lynch, Elon College, N. C. — Thanksgiving Off.	20.00	
Robert Gant, Jr., Burlington, N. C. — Thanksgiving Offering (Rotary)	50.00	
Woman's Union, Trinitarian Cong. Church, Concord, Mass. (Friendly Service Gift)	30.00	
In Memory of Mrs. Cora A. Moser		
In Memory of Claud Cates		
In Memory of Mrs. Cora A. Moser		
In Memory of Mrs. J. M. Atwater		
In Memory of J. B. Kennedy		
In Memory of R. A. Coble		
In Memory of Mrs. Annie Wallace Marshall		
In Memory of Robert Austin Coble		
In Memory of Mrs. Jesse A. Whitt		
In Memory of Mrs. Flossie Coble		
Total Memorial Gifts	65.00	
Christmas Gifts:		
Mr. & Mrs. Charles E. Apel, Morehead, Kentucky	10.00	
Mrs. Iris H. McEwen McCrary, Burlington, N. C.	200.00	
D. H. Carlton, North Wilkesboro, N. C.	5.00	
L. M. Veazey, Tifton, Ga.	50.00	
Junior High Class, The United Church of Christ, Southern Pines, N. C.	15.00	
Mr. & Mrs. Crump Strickland, Columbus, Ohio	50.00	
Thornridge Community Church, South Holland, Ill.	66.95	
Mr. & Mrs. C. D. West, Jr., Newport News, Va.	25.00	
I. Paul Ingle, High Point, N. C.	100.00	
Miss F. Annabel Isham, Hampden, Mass.	2.00	
Craven Steel Erecting Co., Greensboro, N. C.	250.00	
Miss Eunice Rush, Greensboro, N. C.	25.00	
Miss Georgia Bradley, Mebane, N. C.	25.00	
Ether Christian Church (WNC)	30.00	
Mrs. Laura A. Button, Rocky Hill, Conn.	1.00	
A Friend, Norfolk, Va.	1.00	
W. K. Wicker, Burlington, N. C.	200.00	
Mr. & Mrs. N. F. Cuthriell, Norfolk, Va.	5.00	
Women's Aux., Cong. Church, Spring Valley, Wis.	10.00	
Mr. & Mrs. Herman Capps, Lynnhaven, Va.	10.00	
George H. Foxworth, Burlington, N. C.	10.00	
Women's Guild, Warren Federated Church, Warren, Mass.	10.00	
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	18.00	
Rev. & Mrs. R. E. Newton, Pomona Park, Fla.	10.00	
Special Gifts	819.90	
Total		$ 2,333.85

"Discipleship Inventory"

By Frank R. Hamilton

The end of a year, and the prospect of a new year's beginning is always the season of inventory for the merchant. He "takes account of stock," finds out just what he has on hand in the way of assets, gauges how his business has gone during the year, and plans the next year accordingly — in the light of his previous year's experience.

The end of the year is likewise a good time for each one of us to measure his or her stature as disciples of Jesus. Along the scales of His measurement, how do we stand? What have we done? What are our prospects?

Take a personal inventory yourself, along these guide-lines:

I. **How am I on church attendance?** Am I regular, spasmodic, or just periodic and casual?

II. **How am I on my religious education?** Do I go to the Church School as a regular pupil? Have I learned something more this past year as a disciple? Or do I care about learning? How long is it since I went to Sunday school? Am I so adult, so intelligent, so well-informed religiously, that I don't need it? Or have I just become careless about my Christian education?

III. **How am I on my stewardship?** Do I realize that half of the members of my church give nothing for the support of its annual mission? Am I one of those? Do I give about the same as I did twenty years ago, when everything was twenty times less? Can I honestly face my Master and say, "I am a steward of Thy riches?"

IV. **How am I on working for Christ?** What do I do as a member, other than attend the worship services once in a while? If everyone did as I have done, where would my church be? What kind of a church would it be?

V. **I am an office-holder.** What kind of an officer am I? Do I attend the meetings, share in the work, assume some of the responsibility, or am I a sort of shirker? Do I go when I feel like it, and let George do it when it comes to work assignments?

In short, what kind of a disciple am I? Once I made a commitment of my life to Christ and His Church. What has happened to that dedication during the years? How do I measure up as a follower of Him? This inventory I will take now, and profit by it in the new year ahead! !

—Voice of the Temple

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

HE
HRISTIAN SUN

Vol. 114 January 23, 1962 No. 4

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern
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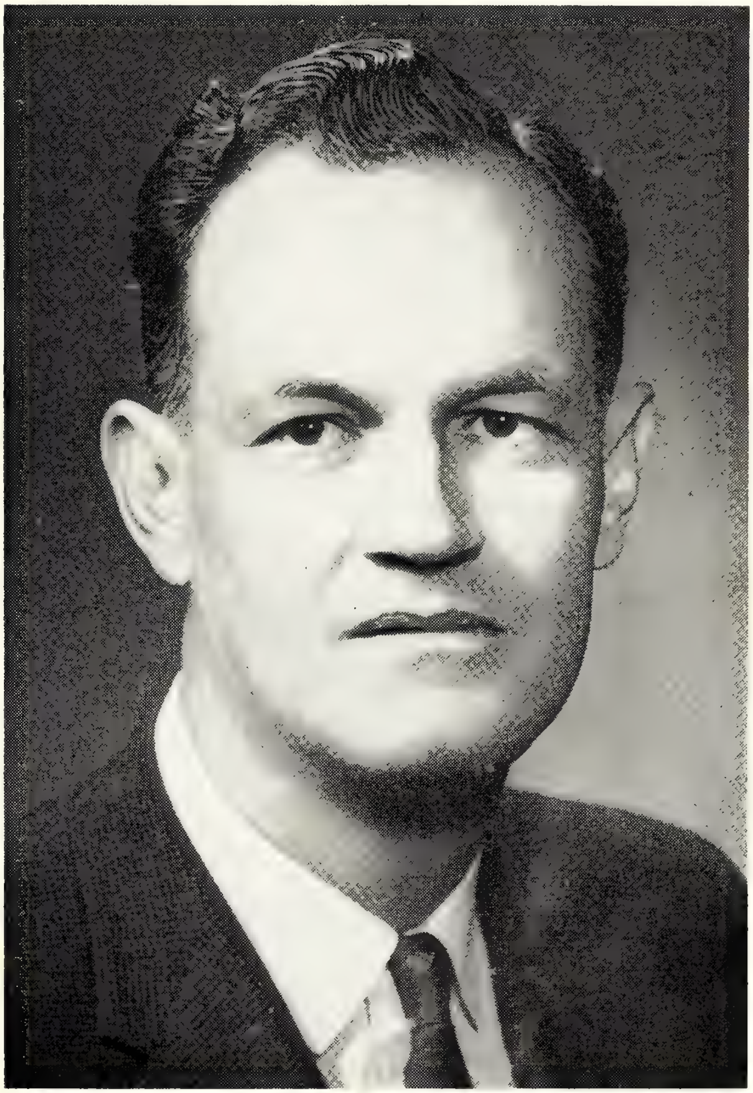

Mills E. Godwin, Jr.

Lieutenant Governor of Virginia

Member of Oakland Church, Chuckatuck

(See story on page 5)

EDITORIAL

COLUMNIST IS GREATLY CONCERNED

Prayer In Public Schools

By Jim Bishop

in **High Point Enterprise**

The question of prayer in schools is vexing. A solitary plea, muttered in unison by a group of spiritually disparate children, cannot effect the salvation of any of them. Religious life in the home is the important factor, and, if there is none at home, a prayer in class is a message never sent.

Still, the question of prayer in school has been permitted to become a public cause. The overwhelming majority of Christian parents insist that classes were always opened with prayer throughout the history of the republic, and should continue. The minority, atheists and non-Christians, claim that prayer violates the great American code of separation of state and church.

To understand the issue — or rather, to simplify it — one must realize that, when our forefathers decreed a separation of church and state, they were trying to achieve freedom of religion, not to bind it. They came from countries which had state religions — where a man had to belong to a given church or be denied the right of worship.

The Jeffersons, the Washingtons, the Adamses were trying to loose the theological bonds so that the Lutherans of New York could meet the Episcopalians of Connecticut and the Catholics of Maryland and the Jews of Philadelphia without spiritual rancor. Each was entitled, without hindrance, to build a temple of his choice and there to address the deity in the ancient rituals of his fathers.

America has always been a Protestant country. It was then. It is now. It would be a simple example of democracy to permit a Protestant prayer to be recited in all public schools without protest from the others. Separation of state and church does not imply separation of state and God. The writers of our Constitution and our Bill of Rights acknowledged God.

The U. S. Senate opens with prayer every day. Our coins proclaim: "In God we trust." The country officially acknowledges that there is a God and admonishes each man to find his own way to Him.

The current fight in Miami and in New York against prayer in school is a chafing, irritating matter to all. A group of Pan-American employes in Miami are so upset that they wrote a group letter to me asking what they can do to maintain prayer in class.

"We would in no wise advocate the teaching of a particular faith or doctrine," they say, "realizing that this would be contrary to our freedoms. But, as the dominant faiths of our nation are based upon God as the Supreme Being we feel that scriptures and prayers dedicated toward God should be a part of our school program."

There are 254 religious denominations in the U. S. They have a total enrolled membership of 112,226,905 — 63.4 per cent of the population. Of the 36.6 per cent remaining, millions believe in God but do not attend any church regularly. The rest are agnostics or atheists.

The largest groups, in order of size, are: Roman Catholics: 40,871,302; Baptists: 20,877,233; Methodists: 12,359,279; Lutherans: 8,062,880; Jews: 5,370,000; Presbyterians: 4,212,554; Episcopalians: 3,359,048. The smallest group is the Old Order or York Brethren: 291.

The motives of those who are trying to extinguish religion in schools cannot be a liberalization of the spirit, but rather a denial of rights to the majority by the minority. Whether they win or lose in the Supreme Court, they will have bred religious distrust and contempt and I am opposed to any measure which sets the true brotherhood of man back.

What would they have us do? Teach the children to say "Shhh!" when the name of God is mentioned, or perhaps cover their ears with their hands? If their real goal is to force the schools to use their particular prayers, then the principals and teachers had better recite the psalms of all 254 sects. This amounts to less than one religion per school day and, in effect, cancels all of them.

It must be discouraging to God to watch puny man fight over the many paths to heaven. It would be better, I think, if the heads of the several sects organized a committee on religion in public schools and came to an agreement about which prayers, which Bible readings, are least offensive to all.

By killing religion in the schools, we are, in effect, building a religious Tower of Babel in which we Americans speak many tongues, but none of us understand the others. In that event, only God would understand us and He may grow tired of listening. .

(The above is in lieu of the usual editorials. The editor engaged in a bout with flu last week.)

What Was Top Religious Story Of 1961?

The above question has been answered by several polls. Would you agree with any of the following, which are listed in order of number of votes?

Religious Newswriters Association says:

1. President Kennedy's stand against Federal aid for parochial schools.

2. Agreement of the United Presbyterian, Protestant Episcopal, Methodist, and United Church of Christ to explore possible merger.

3. Admission to the World Council of Churches of the Russian Orthodox Church.

Richard Sutcliffe of Church World News chose:

1. "Great debate" over Federal aid to private schools.

2. Admission of Russian Orthodox Church to World Council.

3. Castro's expulsion of priests and members of religious orders.

4. Proposed four-way Protestant merger.

5. Statement of Father L. C. McHugh on fall-out shelter morality — that families have a right to defend themselves.

Religious News Service selected these as stories with world-wide impact:

1. Third Assembly of World Council in India.

2. Social encyclical by Pope John XXIII, Mater et Magistra.

3. President Kennedy's establishment of the Peace Corps.

4. Efforts of "Freedom Riders" to make local authorities respect Department of Justice rulings concerning integrated public transportation.

A Birthday Resolution

"All that I am and have" — Thomas Barclay, one of the early missionaries to Formosa, was a singularly radiant and effective person. One of the secrets of this strong and beautiful life was surely his utter commitment of himself to the will of God. After his death there was found among his papers a form of solemn commitment, first signed on his sixteenth birthday, when he was a student at Glasgow University. It reads in part as follows:

"This day do I, with the utmost solemnity, surrender myself to Thee, O God. I renounce all former lords that have had dominion over me; and I consecrate to Thee all that I am and all that I have: the faculties of my mind, the members of my body, my worldly possessions, my time and my influence over others — all to be used entirely for Thy glory, and resolutely employed in obedience to Thy commands, as long as Thou continuest me in life. To Thy direction I resign myself, to be disposed by Thee in such a manner as Thou in Thy infinite wisdom shalt judge most subservient to the purposes of Thy glory. To Thee I leave the management of all events, and say without reserve, 'Not my will but Thine be done.' "

The signature on this document had been repeated on every birthday. between the ages of sixteen and eighty-five years. During all the years of their married life it had also been signed every year by Mrs. Barclay. Imagine this man going apart on each birthday and in solitude, freed from the demands of the crowd, slowly reading over this paper and then signing it. Year after year this went on. As the page yellowed with age this total surrender of himself, his talent, and his resources became the controlling fact of his life.

"All that I am and have" — this was Barclay's extraordinary commitment. Can we do less? Surely all must be used in obedience to God's will. But for us, as for Barclay, there must be a sign — a sign both concrete and costly — by which we seal our commitment. Let us set aside a calculated portion of the fruits of our labor. How much? Ten per cent of our income (the Biblical tithe)? More than ten per cent? Does it have to be less? Each must decide. Only let it be a costly gift. And let it be brought — not sent — regularly, weekly, faithfully to the altar. May this be the token and mark of our fuller commitment of all that we are and have.

—Warwick Church Messenger

PEOPLE ARE FUNNY —ABOUT HYMNS!

Human behavior is one of the most interesting studies of all. People are funny, and their mores and reactions are amazing.

Take the matter of church hymns. It is often hard to sell a congregation — and even a pastor — on the purchase of a new hymnal; and when you get the new books, what antagonism you meet at the introduction of new hymns.

In my church we haven't sung a new hymn in three years. Yet all of the old favorites — Abide With Me, My Faith Looks Up to Thee, and The Old Rugged Cross — were shiningly new at one time.

How in the world was inertia overcome in the "old days?" How did these new hymns ever become familiar?

There are some very obstinate people who will break their necks and pocketbooks to get a new car, a new dress, or a new living-room suite, but who will resist with the most fanatical resistance the effort to teach them a new hymn. They would want to fire a choir director who used the same dozen anthems throughout the church year, but they are willing to limit their hymn-singing to a bare dozen hymns "which mother sang."

Ashtabula (Ohio) Newsletter
—First Congregational

Vol. 114 No. 4

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

News From The Southern Convention Office

South Norfolk Church Property Sold

Park Shores Baptist Church property, formerly Community Christian Church of South Norfolk, Virginia, was purchased at auction by the Mission Board of the Southern Convention on December 7, 1961. The sale was brought about by bankruptcy proceedings on the part of Rev. Kenneth Moore and members of Park Shores Baptist Church. The Church Building Society of the Board of Home Missions and the Mission Board of the Southern Convention held a first mortgage lien against the property in the amount of $4,500.00. At the auction sale, the property was secured on behalf of the Mission Board in an attempt to preserve our interest in the first mortgage lien.

The Mission Board in its January 16 meeting will determine the future disposition of the property.

Do You Want Financial Aid?

The Southern Convention Office is seeking to arrange a schedule for Dr. Curtis R. Schumacher, Director of the Church Finance Advisory Service of the Board of Home Missions, for the year 1963. Churches desiring the services of Dr. Schumacher for a capital funds drive or stewardship program during 1963 should communicate with the Southern Convention Office at the earliest possible convenience, so as to arrange schedules for 1963. The services for Dr. Schumacher are so much in demand that arrangements need to be made several months in advance. The schedule for 1963 is now being completed. Churches anticipating building programs would do well to secure the services of Dr. Schumacher for any fund raising campaigns associated with building programs.

Announcing The 45th Biennial Meeting

SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Dates — May 1-3, 1962; registration begins 1:00 P. M., Tuesday, May 1st.

Place — Bethlehem (Nansemond County) Church, Suffolk, Virginia.

Program — The Business of the Convention: Reports covering the past biennium; making of plans for the coming years; worship; inspiration; fellowship.

Special Speakers: Mrs. George (Mareta) Kahlenburg, past co-Moderator of the General Synod of the United Church of Christ.

Dr. Sheldon Mackey, Executive Secretary of the Stewardship Council of the United Church of Christ.

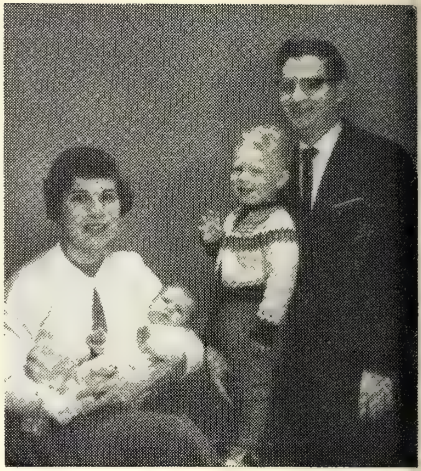
Election of Delegates — "Each Church is entitled to one delegate. Churches which have more than two hundred members are entitled to one additional delegate for each additional two hundred members or major fraction thereof, provided that no church shall have more than four delegates." (See p. 47, **Manual of the Southern Convention,** Revised 1960.) For example, a church with 301 members may have a total of 2 delegates; 501 members may have a total of 3; etc. Use current membership figures as a basis.

Pre-Registration Procedures — Names and addresses of official delegates. ministers, Southern Convention Board members, alternate delegates, and visitors must be sent to the Southern Convention Office, Box 336, Elon College, N. C., by **March 1, 1962.** Such persons will then receive complete information including registration cards, requests for meals and housing, program, the "Blue Book" of reports, etc.

It is the earnest hope of the planning committee to avoid, as much as possible, conflicts that result from careless planning. Please help by sending the names and addresses of delegates from your church soon.

Robert A. Knowles, Registrar
For the Planning Committee

Tolley Available As Speaker



Dr. and Mrs. Tolley, David and Luis. A girl, Lisa Joann, was born in Africa last April.

Dr. William P. Tolley and his wife, Nancy, will be available as speakers in the Southern Convention during late January and February. Dr. Tolley has recently returned from Angola, West Africa, on his regular furlough.

Mr. Tolley received his A.B. degree from Elon College in 1961; an M.A. in 1963 and a D.R.ED in 1957 from Hartford Seminary Foundation. Mrs. Tolley attended Beloit College and received her B.S. from Teachers College of Connecticut in 1954, following which she enrolled at the Kennedy School of Missions.

The Tolleys have three children: David Christopher, born in 1957; Luis Miguel, born in 1959, and Lisa Joann, born in April of 1961, just two weeks before Mrs. Tolley returned to the states with the three children. Mr. Tolley returned in December.

Conference chairmen on Missionary Education should meet and make arrangements for visits of Dr. Tolley in their respective Conferences. Rev. Dwight Moore is seeking to arrange visits of Dr. Tolley to churches in the North Carolina and Virginia Conference area during the week of February 25 and following.

Arrangements may also be made by writing to Dr. and Mrs. Tolley at their home 2117 Wards Road, Lynchburg, Virginia.

Congregational Christian Churchman

By

Rev. Wm. T. Scott, Sr., Minister
Oakland Christian Church

The Honorable Mills E. Godwin, Jr., inaugurated Lieutenant Governor of the Commonwealth of Virginia on January 13, 1962, is a life-long member and a leader of Oakland Christian Church. He was honored by his church Sunday morning, January 7, when the men of the church presented him with a copy of the New English Bible. (The Bible was used by Mr. Godwin in taking the oath of office in his state on January 13.) Mr. J. E. Savage, Sunday school superintendent and deacon, made the presentation in the presence of a large and appreciative congregation. The Men's Bible Class of which Mr. Godwin is the popular teacher, attended the service in a body.

At this service, Dr. William T. Scott, minister, on behalf of the church presented to the Lieutenant Governor the following Citation:

Whereas, the Honorable Mills E. Godwin, Jr., has endeared himself to his native community and church by steadfast devotion to the welfare of his neighbors and to the effective witness of Oakland Christian Church, and

Whereas, as a faithful member, deacon, and teacher of the Men's Bible Class of his church, he has advanced the cause of Christ in the generous giving of himself, substance and talents to the well-being and progress of the Christian enterprise, and

Whereas, his Christian citizenship, and his able leadership as an eminent attorney, have been commanded by the citizens of the Commonwealth of Virginia in the service of the state as a member of the House of Delegates, senator, and now as Lieutenant Governor, Therefore

BE IT RESOLVED that the Oakland Christian Church, Chuckatuck, Virginia, recognize and acknowledge the exceptional abilities, competence and Christian devotion of said Mills E. Godwin, Jr., by the presentation of this Citation.

BE IT FURTHER RESOLVED, that said Oakland Christian Church note with great joy the elevation of Mr. Godwin, a native son, to the Lieutenant Governorship of our Commonwealth, and further that we send him with Godspeed to the new duties of state he is soon to assume.

Done this seventh day of January in the year of our Lord nineteen hundred and sixty-two.

OAKLAND CHRISTIAN CHURCH

By: William T. Scott, Sr., Minister

J. E. Savage, Vice Chairman, Board of Deacons

Attest: Mrs. J. Rollie Gayle, Church Secretary

Mr. Godwin was born in Nansemond County, Virginia, and was taken in infancy with his family to Oakland Christian Church, Chuckatuck. Becoming a member of the church in early youth, he has maintained a vital interest in all the affairs of his church. He is active in all church and community work. He is chairman of the Board of Deacons and Oakland church moderator. He is the popular teacher of the Men's Bible Class. He is a past president of the Eastern Virginia Laymen's Fellowship and of the Sunday School Convention of his conference, served two terms as a member of the Executive Board of the Southern Convention of Congregational Christian Churches, and is presently a member of the Board of Trustees of Elon College. He is a former chairman of the Nansemond County Chapter of Red Cross, Tuberculosis Association and United Fund. He is a Rotarian and past president of Ruritan National.

The new Lieutenant Governor of Virginia was educated in the Nansemond County Public Schools, the College of William and Mary, and at the University of Virginia, from the latter institution receiving his degree in law. He received the honorary degree of Doctor of Laws from Elon College. He served as special agent for the F.B.I. for more than three years, and has been a practicing attorney in Suffolk for over 20 years. He is general counsel and on the board of directors of the National Bank of Suffolk and is vice president and director of the board of the Bank of Whaleyville. He also operates a 500 acre farm in Nansemond County.

Mr. Godwin has been a member of the General Assembly of Virginia since 1948, serving in the House of Delegates for four years, and State Senator from 1952 to his recent election to the Lieutenant Governorship.

Mr. and Mrs. Godwin, and their daughter, Becky, are seldom absent from a service of their church. They love their church and support its enterprises in generous gift of time, talent and substance. They unselfishly support their pastor in all his work, and this pastor is happy to claim the Godwin family as friends and members of his congregation. Oakland Church proudly hails its native son, Lieutenant Governor Mills E. Godwin, Jr.

OAKLAND WOMEN HAVE SPECIAL MEETING

Mrs. Wilkerson Holland, only licensed woman minister of the Southern Convention, was the speaker at the luncheon meeting of the Oakland Women's Fellowship, Chuckatuck, Virginia, January 10. Theme was "Creating and Renewing the Church." Presiding was Mrs. Asa B. Johnson, vice president. Circles 1 and 2, under the leadership of Mrs. C. P. Andrews and Mrs. W. A. Butler, served as hostesses.

A skit "Happy Past Days at Oakland" with Mrs. Grace T. Chandler, Mrs. I. W. Johnson, Mrs. C. P. Andrews and Mrs. Wm. T. Scott participating, was a special feature.

"Know Your Church Today," a quiz conducted by the pastor, Dr. W. T. Scott, concluded the program.

Our Churches Make News

RECENT ACTIVITIES AT ROSEMONT

Ruby Cannon, Reporter

During the month of December we had several important events to take place at Rosemont church, South Norfolk, and the most outstanding ones will be mentioned according to their occurence.

Sunday evening, December 17, the four combined choirs of the church presented the Christmas Story in song to a large congregation.

December 20 the Sunday school Christmas program was presented. This is the one program that we look forward to seeing our children perform — and perform they did with much delight. Baskets for the needy were also dedicated.

A Candlelight Communion Service was held at 11:30 p.m., December 24. This is the second year this impressive and inspiring service has been held. The attendance was 200 plus. The Youth Fellowships also went caroling on the 24th.

(The pastor, Rev. Carroll Lewis, writes concerning the candlelight communion service, "It was one of the most beautiful and impressive services I have seen in my 13 years in the ministry." — Ed.)

The Christmas Cheer Committee did a wonderful job collecting, buying and distributing food and clothing for the needy just before Christmas — an excellent opportunity of service to help keep Christ in Christmas!

Last, but not least of the highlights of Christmas events at Rosemont was the "Watchnight Party" December 31, from 8:30 to 12:05 for the entire church. Music, acts of magic, delicious food, and warm fellowship were enjoyed until 11:30 when our minister, Rev. Carroll Lewis, conducted the worship service, using as his meditation theme "Turning Corners of Life." This was the first church-wide Watchnight Party, and it is felt by all that it was such a wonderful way to end the old year that it would be most worthwhile to have one again next year.

The new officers of the Church for 1962 were elected at the Quarterly Conference which was held Monday, January 8, 1962. The various Boards, immediately after the conference, held organizational meetings.

ATTENDANCE AWARDS AT APPLES' CHAPEL

Mrs. E. H. Thompson, Reporter

At the closing of Sunday school at Apple's Chapel, January 7, Tom Oliver, superintendent, presented perfect attendance pins for the year 1961 as follows:

Eleven pins for pecfect attendance for one year; 17 two-year pins; six three-year pins; seven four-year pins; six five-year pins; two six-year pins; two eight-year pins; one for nine years; and two ten-year pins. The ten-year pins were awarded to Mrs. Lillie Zimmerman and Mr. Joe Fogleman, while Judy Fogleman received the nine-year pin.

Of these 54 people who had perfect attendance for one or more years, 29 are adults and 25 are children.

Pastor Collie Seymour delivered an inspiring sermon on "Calling All Church Members" and installed all church officers at the close of the service. The church has just closed a good year of church work and is off to a good start on another year.

EIGHTY CHURCH WORKERS INSTALLED

Sunday, January 7, at morning worship, three men were ordained to the office of deacon in the First Congregational Christian Church, Winchester, Virginia, and installed for a three year term of service. They are Willard Conner, Arthur W. Spaid and A. Carril Grim. The service was conducted by the minister, the Reverend Mark W. Andes.

About eighty other men and women from the church family were installed as officers and church workers. A service of dedication climaxed in the observance of the sacrament of Holy Communion.

"Things to Forget" was the interesting topic of Rev. Bill Simmons at Great Bridge, Virginia, on New Year's Sunday. Three deacons and a deaconess were ordained at this service.

Rev. John R. Lackey, pastor of Parkway church, Winston-Salem, is to take a course on Southeast Asia in the next term of the night school at Wake Forest College. There will be an emphasis on the religious life of this area. Tuition is being paid for by a friend.

MT. ZION WOMEN REPORT

By Ann H. Parker

The Women's Fellowship at Mt. Zion (near Mebane, N. C.) has completed its year by finishing our four Friendly Service Projects, which included sending money to Dr. Santi in Italy, to Rev. Kurtz for migrant ministry, to the American Board, and pajamas to the Ryder Memorial Hospital.

There were twenty Christmas baskets sent to the aged and shut-ins. There was a donation of $300.00 made for the new organ by the Fellowship, also a donation of $200.00 for the paint used in painting the church. The Women's Fellowship of the Southern Convention held in Suffolk, Va., in April was attended by four delegates, Miss Lillian Sharpe, Mrs. Mary Wilkerson, Miss Lib Strayhorn and Mrs. Kathleen Parker. The School of Missions was attended by Mrs. Betty Garrett and Miss Lillian Sharpe. Five ladies attended the Fellowship Conference at Pleasant Hill church in October.

The Women's Fellowship has voted to sponsor a Mission Film on two Sunday nights a month. They also sponsored the Mother's Day, and Father's Day Bulletins, and the Open House for the new parsonage. There were nine suppers served to clubs and ham biscuits sold at the warehouse in Mebane on opening day.

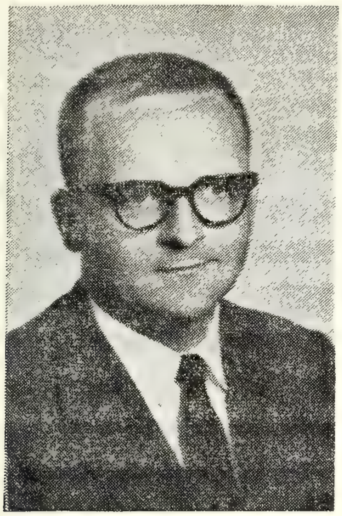
Sunday night, August 27, 1961, The Women's Fellowship held a candlelight installation service for the officers for 1961-62. They are:

President, Hazel Hargis; vice president, Frances Tate; secretary, Lib Strayhorn; treasurer, Ruby Terry; reporter, Kathleen Parker; program chairman, Lillian Sharpe; friendly service, Mary Wilkerson; missionary education, Belle Poole; social action, Kathleen Parker; spiritual life, Betty Garrett; stewardship, Lettie Allison.

From December 9, 1960 through October 17, 1961, The Women's Fellowship has received a total of $1,214.96 and has paid out a total of $994.21 leaving a balance of $220.75.

Rev. S. K. Emurian, much-beloved minister of the Norfolk area, will lead a "Singspiration Service" at Rosemont, South Norfolk, Sunday evening, February 4.

Presnell Appointed County Superintendent



Lacy M. Presnell Jr.

Lacy M. Presnell Jr., has been selected as Superintendent of Randolph County Schools to fill the unexpired term of W. J. Boger Jr., who died on December 21.

A native of the Pleasant Grove section of Randolph County, Mr. Presnell has had a teaching career of some 11 years in various schools of Chatham and Randolph Counties and served as principal in Pittsboro, Staley and Coleridge before becoming assistant superintendent in Randolph County two years ago.

Mr. Presnell was graduated from Elon College in 1950 with an AB degree. He received his master of education degree from the University of North Carolina in 1955.

His father, Rev. Lacy M. Presnell, is pastor-at-large of the Western North Carolina Conference, in addition to serving Sophia and Flint Hill churches.

The superintendent is married to the former Esther Stuart, a native of Ramseur. They reside at 720 Glenwood Road in Asheboro with their two children, Lacy III, and Anne, 4.

They are both active members of our Asheboro church, where he serves as secretary. He is also president of the Sunday School Convention of the Western N. C. Conference.

Youth Week will be observed at Rosemont, South Norfolk, with young people leading services of worship. The pastor, Rev. Carroll W. Lewis, will preach on "Positive Courtship." Dr. H. S. Hardcastle will be the speaker for the youth banquet Saturday evening.

Two prayer groups have been organized at Rosemont, South Norfolk: A Men's Group, which meets the third Tuesday evening of each month and now has 13 members and the Ladies' Prayer Group, which meets second and fourth Tuesday mornings and has 16 members.

The Christian Temple reports in its bulletin for January 14: "Last Sunday was a splendid start for the New Year, with the largest offering in our history." 1961 books were closed with a balance of $1800. During 1961 the church received 62 members and lost 15. The net gain of 47 is about 10% of the active membership. Total membership January 1 was 827, with 84 non-resident members.

An unusual "Minister's Forum" was held at First, Portsmouth, Sunday afternoon, January 14. The pastor, Rev. D. A. Bowers, and Rev. Kenyon Edwards of Central and Rev. Willis Joiner of Shelton Memorial conducted a panel discussion on vital questions of the day and answered questions from the congregation.

A bulletin announcement: "Communion will be served next Sunday. Communion is the most priceless heritage we have. Ours is an open communion service. Therefore, you might invite a visitor to come with you." (Mt. Zion, Route 3, Mebane.)

Dr. W. E. Wisseman will be the guest at the Parkway church, Winston-Salem, next Sunday evening at a supper meeting. His assignment: To tell how the Greensboro church relocated in recent years, in the meantime established a reputation throughout the Southern Convention for its stewardship and support of Our Christian World Mission.

Six members of Parkway, Winston-Salem, attended the first session of a course for church lay people on personal counseling being taught by Dr. Richard Young at Salem College. It meets for ten Tuesday evenings.

LIBERTY SPRING VOTES "YES"

Odille D. Phelts

We are pleased to report that Liberty Spring church, Suffolk, Virginia, voted in its annual meeting January 14 to become a part of the United Church of Christ. The vote was unanimous.

This followed careful study and thought on the part of the deacons and the membership as a whole. Superintendent Clyde Fields had counselled with them and plans had been announced for the meeting weeks in advance. The Pilgrim Fellowship attended in a body on this historic occasion.

Financial items of interest reported: More than $2,000 paid on apportionments; $400.00 given to C. M. A.; $879 sent the last of December to the Home for Children; and the budget of $12,250 for 1962 oversubscribed.

The annual meeting and monthly church night dinner of our church in Southern Pines was held January 17. Last Sunday officers and teachers were installed during the morning worship service.

The Convention Office reports that Shallow Well church, Sanford, where Rev. Max Vestal is minister, has accepted an apportionment of $2,000 for Our Christian World Mission. This is $278 more than the apportionment goal requested by the Eastern North Carolina Conference.

Western North Carolina laymen are reminded of the rally at Farmer School Cafeteria, Saturday, January 27. Pleasant Union laymen will be hosts. Reservations are to go to Clay Yates, Farmer Rural Station, Asheboro.

A special consecration service for Scott Liverman was held at the First United Church of Christ, Liberty, North Carolina, January 7. According to the news item received from the pastor, Rev. Thomas L. Liverman, Jr., "An up and coming preacher, who should make good, officiated in the consecration service and also brought the morning message — the minister's name is Rev. Clyde Fields." Scott is the fourth son of Rev. and Mrs. T. F. Liverman.

A Closer Study Of Latin American Republics

By C. B. Riddle

The public is informed by the National Education Association that study of the history and governments of the Latin American Republics is receiving more consideration in public schools than formerly. Recent renewed interest in these republics by the American Government is given as the reason for this emphasis on countries south of the border.

There are many things to make this emphasis on the study of the Latin American Republics somewhat fascinating. With the achievement of independence from Spanish rule, all except Brazil, Haiti and Mexico adopted a republican form of government. In Brazil, an empire was established and maintained until 1889 when slaves were freed; in Mexico the empire lasted only eleven months. In Haiti, monarchs ruled until 1820 when a republic was formed.

However, since only a few of the newly founded states had actual experience in self-government, much difficulty was encountered in passing through the period of transition which marked the change from the status they had previously possessed as colonies to that of independent republics. This period was longer in some countries than in others.

Several of the Latin American constitutions are remarkable documents by reason of their favorable provisions for social welfare, particularly the protection of labor. Social legislation was in existence in many Latin American countries long before it was adopted in the United States.

Argentina, Brazil, Mexico and Venezuela have the same federal system of government as that of the United States. In all other Latin American countries, except Cuba, the centralized form of government exists.

The constitutions of all the Latin American republics (except Cuba) provide for the three recognized divisions of the government — legislative, executive, and judicial. Five of the countries — Costa Rica, El Salvador, Guatemala, Honduras and Panama — have a one-body legislature. In all other countries (except Cuba) the legislatures are composed of two houses.

Unlike the United States, in most of the Latin American countries cabinet secretaries may sit in Congress and propose legislation, but they have no vote. Suffrage for women exists in Brazil, Ecuador, Mexico, Uruguay, and did in Cuba until the vote disappeared under Fidel Castro's communism.

In several of the Latin American countries there are committees of the legislature whose duty it is to watch over the observance of the constitution and the laws during the recesses of Congress. Mexico is the only country that bars immediate reelection for Senators and Representatives.

Except in a few instances, relations between the United States and the Latin American republics have always been cordial, mainly because their governments have many things in common with the government of this country. Students of history in schools of today may be the ones to help avoid the "few instances."

My own feeling is that it will not be the diplomats of any government who will rally the people in the free world, but the diplomats of Christ — the missionaries. They desperately need and deserve our fullest support.

—Richard L. Jackson

St. Paul Newsletter

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Nishinomiya

January

28—**Miss Muriel Hagen** graduated from Oberlin in 1959 and went to teach at Baika Junior College for three years. She also does volunteer work in a Christian hospital. She lived in India for six years as a child, when her father was a medical missionary there.

29—**Rev. and Mrs. Robert Meyer** (he has B.D. from Princeton) work in the field of "labor evangelism," living in new housing development and working with two Japanese labor ministers associated with Sohyo and Zenro union groups.

Sendai

30—**Miss Elaine Allrich,** daughter of Rev. and Mrs. F. C. Allrich (E. and R.) of St. Louis, graduated from Elmhurst College in 1960 and went to Japan to teach English at Miyagi College — she teaches six hours on the college level, 14 hours on junior high, and teaches at Student Center and YWCA.

31—**Mrs. Alfred Ankeney** was born in Tokyo of Christian missionary parents. Her husband was treasurer and manager of the Japan Mission of the E. and R. Church. At the close of World War II they were among first missionaries invited to return and he was elected president of North Japan College. Following his death she has worked in Sendai, concentrating on evangelism among women.

February

1—**William Cundiff** graduated from Oberlin Conservatory of Music and went to Japan in 1952 as a short-term teacher at Miyagi College. Since then he has decided to become a career missionary. He teaches piano, music appreciation, piano literature and voice literature. He manages to convince his students that there is joy to be found in the Christian faith and Western music.

2—**Mr. and Mrs. James Fiske,** both of whom graduated from Willamette University in 1959, went to teach music at Tohoku Gakuin in 1960 for a three-year term.

3—**Miss Margaret Garner** has her master's degree from Eden Seminary. She was an editorial assistant for Bethany Press and had taught school in the U. S. before she went to Japan for a short term in 1949. In 1953 she signed up as a career missionary and teaches English at Miyagi College, works with YWCA, is in charge of the bi-weekly English chapel services, and is a member of the Board of Directors of Sendai Christian Student Center and of Miyagi College.

Riggs Celebrate Christmas In India

Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India

December 31, 1961

Dear Friends:

The excitement is just about over, but the children are still sharing the glow of the fun they have had. On my birthday we set up our new American artificial Christmas tree. We must have had at least fifteen children decorating it. They thought it was wonderful. They were especially attracted to the glittering white base. Little hands were feeling and stroking it so much I was afraid it would soon be covered with little brown finger marks.

Then the day before Christmas, Joy and I wrapped a toy gift and a set of clothing for each child who had parents working in the hospital. It added up to nine boys and seven girls and three babies. They all gathered in the inner part of our house for the Christmas story, Santa Claus, and refreshments. Four of the older children who are now grown and holding adult jobs were there just to help. Ed played Santa Claus, and the children just glowed. Eight of the children were new and having their first "Tree" with us. It was the ones who remembered Christmas from before who were really excited. One boy spent the entire week before Christmas peeking into our dressing room trying to get a clue as to what he might expect. That sort of fun is very contagious, and pretty soon they were all coming to peek.

Christmas day we were awakened by carollers, and later in the day attended a rather long worship service. The day after Christmas the church had its annual Christmas play and party. The pastor chose this time a play on the life of Kagawa. Joy and Louis played the part of the missionaries in his life. They had to memorize their parts in high Tamil. I think they did awfully well, especially Joy; for six months ago she had forgotten nearly all her Tamil and could hardly speak a word when we reached India. High Tamil is the literary form which they hear only occasionally. It's different enough from ordinary Tamil so that the country women can't understand it. It was also the first real play that any of our children had ever been in, English or Tamil. Martha was feeling terribly left out, but they were right in not including her, for her Tamil is still a bit like mine (though she's way ahead of me in understanding). Ed also was Santa that evening too. He took a tray of ice cubes from our ice box, and when the children yelled for Santa he came bouncing in and started handing out ice chips to the children. At first they were just puzzled, but when they realized what it was they began to shove and grab, trying to get a piece. For the party, Ed sat sedately in a chair and handed out the presents (or "prizes") — not at all like a Santa at home, but that was the way they wanted it.

I hear Martha coming home from a field crying, so I better close. Mary is one year old today, and does a bit of talking, but still can't "pattycake." She shouts "amma, amma," which means "mother" in Tamil, and then starts pushing, shoving, and crawling toward the thing she wants to do. She talks a lot of nonsense but comes out with real words too. She walks everywhere hanging on with just one hand, and is always to be found in the midst of the gang of big kids. She still pokes her fingers into eyes and mouths and pulls noses when she gets a chance. Our cat gave birth to four kittens this morning to celebrate the birthday. We couldn't celebrate with a cake because we have no eggs in the house. We'll have our cake after the bullock bandy with the market supplies comes in.

Cordially,

Fran Riggs

P.S. Martha was crying just now because Louis had chased her ducks into a rice field. She was threatening to beat upon his pet doves in return!

"There are two things which regularly impress visitors as they see our Vadala Mission (India): the spirit of concern for other people which manifests itself as Christian Service, and the spirit of concern for one another which manifests itself as Christian Cooperation. Both these are forms of Christian Love. And such love is incarnate in the Indian families who share the work with us."
—Dr. Hale Cooke, medical missionary

Dear Friends of the Southern
Convention,

Fran has covered the important news of the season, in a time when hospital and medical affairs inevitably have to take a back seat in interest, compared to the special "doings" of the Christmas season. The only additional thing to report is that the rice harvest has started, and all the villagers everywhere are in the midst of the frantic rush to get the rice in and threshed during the brief period when conditions are just right for maximum yield and minimum spoilage. The harvest is early this year, and the tanks are still full of water for irrigation, so that a second crop will be feasible in some of the fields. Crops have been good here three years in succession now, so people generally are in nigh spirits. Also the coming of the Government Community Development program, with its promises of road building and agricultural specialist services in the villages, etc., make prospects rosy for the coming year.

Dr. Packianathan took a two-week Christmas leave to be with his family in Madras, the first chance he has had to see them since coming here in July. (He has promised to move them all here in April, after the close of the school year.) I have had to run things single-handed during this time, so have been very thankful that the harvest started early and most of the people were too busy to get sick. Also there are enough Christians in the population around here, who were celebrating Christmas and New Year's to cut down further on the load in the daily clinics. However the in-patient beds are nearly all full, which is unusual for this time of year. So we will have to expect busy times after the end of the harvest and the big Hindu "Pongal" festival in mid-January.

We have been overwhelmed by the numbers of letters, cards and gifts that have been coming our way during this season. We are very grateful for all the remembrances and renewal of the ties. This letter comes with our heartfelt thanks, as well as best wishes for the New Year ahead.

Cordially,

Ed Riggs

Faculty Authors Honored

By Luther N. Byrd

Four members of the Elon College faculty who have written and published books in recent years were honored at a reception and tea, which was held in the main reading room of Carlton Memorial Library Sunday afternoon, January 14. More than 225 book lovers from throughout Piedmont North Carolina gathered to pay tribute to the Elon authors and their literary works.

The guests were greeted by President and Mrs. J. E. Danieley, and the four honor guests and their wives, Dr. and Mrs. H. H. Cunningham, Dr. and Mrs. Ferris E. Reynolds, Dr. and Mrs. W. W. Sloan and Dr. and Mrs. Kenstantinas Avizenis.

The guests were then directed to the refreshment tables, where Mrs. W. Jennings Berry and Mrs. Alfred S. Hassell poured punch and coffee, which were served with sandwiches and cookies. Guests were also directed to display tables, which featured the books and other writings by the four Elon authors.

Dr. Kenstaninas Avizenis, a member of the Elon history faculty since 1949, had a number of books on display, all dealing with phases of the history of Lithuania, Russia and Poland, but his major work is a lengthy volume, entitled "The Nobility in the Political Life of Lithuania Under the Vasa Dynasty." He has also done other books and numerous encyclopedia studies of his native Lithuania. His most recent work was as co-author of "Lithuania's Fight For a Free Press, 1864-1904," which was published in Chicago in 1957.

Dr. H. H. Cunningham, chairman of the Elon College history department and former dean of the college, gained wide acclaim for his "Doctors in Gray," a definitive one-volume history of the Confederate Army medical corps. He has also written many articles on Civil War medicine in general for historical magazines and medical publications.

Dr. Ferris E. Reynolds, chairman of the Elon religion and philosophy department, was honored for two books, entitled "An Adventure with People, The 'Reading, Writing and Arithmetic' of Teaching Religion" and "The Gospel-Unlimited, A Study of St. Paul's Epistle to the Galatians." He has also written numerous articles for religious publications and Sunday school lesson materials.

Dr. W. W. Sloan, also a member of the Elon College religion faculty for the past fourteen years, was honored for his two widely-used textbooks on the Bible, one of them entitled "A Survey of the Old Testament" and the other "A Survey of the New Testament." He has also done a book on "Bible Lands and the Bible" and has written many magazine and encyclopedia articles on Bible study and life and has contributed frequently to Sunday School lesson compilations.

LIFE'S TWO MOST SACRED VOWS

W. R. Cullom, Wake Forest, N. C.

Of all the vows that humans take on themselves, it seems to me that that of marriage and that of the church are the most sacred, the most important, the most binding, and the most fruitful. That phrase in the marriage ceremony, therefore, which tells the contracting parties that the marriage state should be entered with great care and in the fear of God should be emphasized as strongly and as effectively as possible. And the same should be true of one's church vows.

If what has just been said is approximately true, then four things follow: (1) They should be entered into carefully, thoughtfully, with deep and sacred conviction and in the fear of God. (2) The marriage vow is the basis of the home, and the home is the most important, the most influential, and the most fruitful institution in the universe. Without it we can have neither church, nor school. (3) I feel, and feel strongly, that a man and his wife should be in the same church, should worship together at the same altar, and should build and live their lives around the same ideals, plans and purposes. (4) The home should be thoroughly equipped with the best reading matter that can be had under the most capable advisers.

All this spells out the fact that this matter of living is a serious business. Note that I use the word "serious" and not the word "solemn." One can live the life I refer to with a smile on his face as well as he can with a frown there.

N. C., VA. LAYMEN

North Carolina and Virginia Laymen's Fellowship meets at Bethel church, Thursday, January 25, at 6:30 p.m. New officers of the group, pictured above, are Thomas Rascoe, Luther Ingold, and J. C. Welch.

NEW DUPLICATOR FOR OFFICE

The letter of Christmas Greetings from the Southern Convention Office and Staff to ministers and churches in the Southern Convention was designed and prepared by Rev. Robert Knowles. The work was done on the new off-set duplicator in the Southern Convention Office. The A. B. Dick off-set duplicator took the place of an A. B. Dick Mimeograph machine model 1939, bought second-hand by the Southern Convention Office in 1954. The old machine had served its time well. The new off-set duplicator is more adaptable to the several demands for duplicating in the Southern Convention.

"Charity Begins At Home," a filmstrip in which Dr. Reginald Helfferich narrates his trip around the world for the Commission on World Service, and "To Sing Again," a filmstrip showing the work of our Service Committee, were shown Sunday evening, December 10, at Mt. Zion, Mebane.

391 were present for the Christmas Sunday morning worship service at Union Ridge, Burlington, and 226 in church school. Church school officers and teachers were installed at the morning worship service January 7 and had their workers council training session January 14.

News Of The Wider Fellowship

HOW ABOUT HELPING CUBAN REFUGEES?

A practical way to show one's belief in democracy is to help the Cuban refugees who have fled from Castro's dictatorship. According to "The Religious Newsweekly," approximately 1,700 refugees from Cuba are still arriving each week in Florida. Pressures on government and voluntary health, education, social and religious agencies continue to mount. The major need now is resettlement in other parts of Florida, and in other states.

Resettlement involves: acceptance of a Cuban family or individual recommended by Church World Service; finding employment for one or more members of a family; finding a house or apartment suitable for a family at a rental they can afford; providing food and other necessities until earnings provide them; and giving them the supporting love and interest of a congregation.

The churches in the Miami area have responded splendidly to meet vast human needs, but "the impact of some 100,000 Cuban refugees on the Greater Miami Area is creating a multitude of grave social, moral and spiritual problems." Imagine if this happened to the Greensboro area of North Carolina or the Norfolk area of Virginia! Resettlement of a family is a good job for the social action committees of our churches. Which one will act first?

S. S. LESSONS BROADCAST

The Rev. Robert E. Jarman, minister of Hanover Avenue Christian Church of Richmond, is the teacher for LESSONS FOR LIVING, the weekly telecast of the International Sunday School Lesson. Presented by WRVA-TV, Channel 12 in cooperation with the Virginia Council of Churches, the program is seen on Saturdays at 3:15 P. M.

Mr. Jarman is teaching the unit on "Jesus and the Ten Commandments," the study for the period January through March. He is a graduate of the Vanderbilt University Divinity School and serves as president of the Richmond Area Disciples Ministers Association. He is a former vice-president of the International Convention of the Christian Churches, (Disciples of Christ).

BIBLES GOING TO CUBANS

Reports received from Cuba by the American Bible Society indicate that 906,660 volumes of Scripture were distributed there between November 1, 1960 and October 31, 1961. The total distribution in Cuba for the same period a year before was 611,993. It was anticipated that total distribution in Cuba during the calendar year 1961 might be well over a million copies.

The Scripture needs of Cuban refugees in Miami are being served by the American Bible Society. For three months, the Society assigned a Spanish-speaking representative to work in the area and plan for an effecient distribution program. The representative, Dr. B. Steele Ivey, was formerly head of the Spanish Department of Southwestern University in Georgetown, Texas. By mid-December, 98,200 Bibles, Testaments and Portions had been distributed. A mailing offering Spanish Scripture Portions was sent to every pastor in the area.

Did you know that the World Council of Churches met in a huge brightly-striped tent (shamiana)? That the 1200 official participants came from more than 50 countries? That the preacher at the opening session November 19, was Rev. U. Ba Hmyin of Rangoon of the Burma Baptist Church? He said, "Our divided condition is partly due to the historical ways in which the Gospel has come to us. But our continuance in these divisions, after we have come to see them as a hindrance to the Gospel, can no longer be excused on historical grounds."

LEAVE OF ABSENCE GRANTED

Rev. William P. Smith, who served churches in the Southern Convention, will have a three months' leave of absence from our Richfield (Ohio) church in order to study pastoral clinical psychology at Cleveland State Hospital. The Women's Society, through a testimonial dinner for Mr. Smith last spring, is providing funds for supply ministers during the time he is away.

Last January this church voted to grant a leave of absence for study from three to four and a half months for each four years of service of the professional staff.

VOCATIONAL TRAINING FOR MIGRANTS

The Maryland Council of Churches did something positive to help migrants help themselves last summer when it provided courses for teen-agers and young adults in auto mechanics. Professor William Horsey of Maryland State College was the teacher.

Mr. Horsey reports eager students who came directly from the day's work in the fields, bringing a snack or even skipping their evening meal. Sessions averaged 9-12 men and not one missed a class except when his crew moved on.

From William R. Sullivan, Los Angeles, California comes this suggestion: "Peoples of the world had better spend less time fighting one another and pay more attention to fighting the forces of nature, such as insects, water shortages and diminishing resources, things that have the final say about how we live."

CHURCHES ESTABLISH PEACE CORPS OFFICE

A Peace Corps Office, to serve as liaison between the nation's Protestant churches and the U. S. Peace Corps, has been set up by the National Council of Churches. Chairman of the 14-member committee is Dr. Alford Carleton, executive vice president of our Board for World Ministries. Director is Rev. C. Frederick Stoerker, who heads the National Council's Commission on Ecumenical Voluntary Service Projects which last year sent out 250 Christian young people on work projects in 37 areas. Associate director is Rev. Theodore A. Braun, United Church of Christ minister with young people at Penn State, whose father is co-editor of United Church Herald.

The functions of the new office will be to supply information to churches about Peace Corps work; share information with Corps about the work of churches overseas; interpret denominational policies on working with a government agency; and deal directly with church young people interested in service in the Peace Corps who view it as an opportunity for a Christian vocation.

Reverence For God's Name

Background Scripture: Exodus 20:7; Leviticus 19:12; Matthew 5:33-37; Luke 6:46.

Devotional Reading: Psalm 145:13-21.

Memory Selection: **Our Father which art in heaven, hallowed be thy name.** Matthew 6:9.

The Third Commandment is generally interpreted in terms of swearing or profanity. And rightfully so. For swearing, consciously or unconsciously, is born of irreverence. And reverence for God and God's name is one of the foundations of an ordered society. Jesus himself said that when we pray we are to say, Our Father which art in heaven, **hallowed be thy name.** True prayer is based on reverence for God's name. But profanity or swearing is an irreverent use of God's name.

Two things, among many others, may be said about swearing or profanity. It is a sign of a limited vocabulary. And it is one of the most useless and least satisfying habits a man can have. If a man hits his thumb instead of a nail, he can get the same measure of relief from yelling as from swearing. Swearing is a vulgar, vicious habit. To use God's name with such flippancy is a sin against the Holy One.

Two illustrations, one taken from many years ago, and one comparatively recent in origin, point up the folly, the futility, and the fatality of profanity. "The General is sorry to inform that the foolish, wicked practice of profane cursing and swearing, a vice heretofore little known in an American Army, is growing in fashion. He hopes the officers will, by example as well as by influence, endeavor to check it. We can have little hope for the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests it and despises it." A notice posted by General Washington for the Continental Army in 1776.

Here is another notice posted on the entrance to an American Mess Hall on Guadalcanal during World War II. "American soldiers are requested please to be a little more careful in their choice of language, especially when natives are assisting them in unloading ships and trucks and in erecting abodes. American missionaries spent many years among us and taught us to use clean speech. Every day, however, American soldiers use bad words, and the good your missionaries did in our midst is being undermined by your profanity." This notice was signed by a Polynesian chief. And it was addressed to the representatives of a "Christian nation" — officers and men of the United States military forces who are supposed to be gentlemen at least!

Yes, the Third Commandment refers to swearing and profanity, the use of God's name in oaths and cursing. But it also refers to the light and flippant use of God's name in ordinary conversation. There are many people who would not think of swearing who are guilty of breaking the Third Commandment. They invoke God's name on many occasions. They use it in making — as they think — their statements more forceful. They use it carelessly, constantly. They do not have any reverence for it. To all too many people the word "God" is a formula on Sunday, and somewhat of a farce on weekdays.

Jesus had something to say about the use of God's name in making an oath — he was not referring to swearing in the sense of profanity when he said this. "Swear not at all" — He hardly was referring to a man taking an oath in a Court of Law, although even here he said something relevant. "Not by heaven for it is God's throne; nor by earth for it is God's footstool; neither by Jerusalem, for it is the city of the great King." His words find a parallel in a statement sometimes made "I will swear to it on a stack of Bibles this high," or similar statements, invoking an oath. What Jesus is saying is that a man's word should be enough. It should be as good as his bond, and even better. He saw no use in calling on God to attest truth. Speak the truth with all men in your dealings with them. Get the reputation of being a man of truth in your dealings with men, and your word will be accepted without an oath. There are men like this. There are men whose "Nay" means "Nay," and whose "Yea" means "Yea." It is a grand thing when a man's word can be trusted. If a man is a genuine Christian he needs no Bible at all to swear on.

This reverence for God lies at the heart of prayer. As was stated above, Jesus said in proposing a pattern for prayer "When ye pray say, Our Father which art in Heaven, **Hallowed** be thy name." Whatever other hallmarks prayer has, reverence is one of them. Unless one approaches the Deity with a sense of reverence and respect he is hardly in the mood of true prayer. Personally the writer of these Notes always feels a little squeamish when people address God as "You." To be sure the word "Thou" may seem a little archaic and outmoded, but there is a spirit of reverence in it which seems a little lacking in the word "You." There is a danger that familiarity will breed contempt. But perhaps that is just an old-fashioned idea! !

Perhaps it should be stated in closing that the Jews held the name of Jehovah in such reverence that they omitted it in much of their praying. Jahweh's name was held in reverence and respect. To the devout Jew it was holy in the sense that it was different and separate — that is what the word "holy" really means as used in much of the Old Testament record.

Reverence has gone out of much of our Protestant practice of religion. Much of the "fear of the Lord" has been taken out of modern religion, and with it has gone respect and reverence. And the sad fact is that with the loss of reverence there has gone much of the sense of reality. Go to the average Protestant church before the service of worship begins, or for that matter after it begins, and what impression do you get? Do the worshipers give you the impression that they are waiting to be ushered into the presence of some important person? Is there the awesome silence which should come from the recognition that they are standing on holy ground and getting ready for the presence of the Infinite God?

SUNDAY SCHOOL LESSON
January 28, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

"Boy-Girl Relationships" Studied

Dear Friends:

On January 16th a study course on "Boy-Girl Relationships" was held at Holt Chapel on our campus. This was sponsored by the Parent-Teacher Association of the Elon College public school. The study course was held in two sessions. One was from 1:00 to 3:00 in the afternoon and the other was from 7:00 to 9:00 in the evening.

In the afternoon the session was led by Mrs. Virginia Epperson, dean of women at Elon College and Rev. John S. Graves, chaplain of Elon College and professor in the religion department. In this session Mrs. Epperson discussed the emotional development of the teenager, while Mr. Graves dealt with the spiritual development. After each had made their presentation a discussion period followed that was very interesting and helpful.

In the evening session Dr. Arnold Strauch, chairman of the department of education at Elon College, led the session. He used as his topic "Teenage Problems." After presenting his views on the subject he passed out a sheet of problems of teenagers in the form of questions. After they were looked over a vote was taken on which was of most interest to those present. The night session was to have ended at 9:00 p.m., but the discussion proved so interesting that it went on until 9:30.

During each of the sessions refreshments consisting of punch and cookies were served to those present by Mrs. Nell Snyder and Mrs. Maude Crutchfield.

We at the Children's Home were very interested in this field, since approximately one half of our boys and girls are teen-agers. The problems that individual families face are the same problems that we face at the Children's Home, only more so in some instances. This opportunity to sit down with parents in the community and discuss the problems of young people meant much to members of our staff who have to deal daily with young people.

This was a typical example of the kind of cooperation we have between our two institutions and our community here at Elon. The P.T.A. planned the program, Elon College provided the leadership and we provided a place to meet. We are very happy over the fine relationship we have with the Elon College public school and its officials.

REPORT FOR JANUARY 15, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$10,206.32
Virginia Valley Conference	$ 135.74	
Eastern Virginia Conference	1,710.15	
Eastern North Carolina Conference	558.02	
Western North Carolina Conference	55.00	
North Carolina and Virginia Conference	2,131.15	
Total		$ 4,590.06
Grand Total		$14,796.38

SPECIAL OFFERINGS

Amount brought forward		$23,234.83
Mrs. Ida P. Murray, Elon College, N. C.	10.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
First Cong. Christian Sunday School, Roanoke, Ala.	12.70	
Mrs. Joseph J. Bird, Burlington, N. C. (Scout work)	200.00	
In Memory of J. B. Kennedy		
In Memory of J. B. Kennedy		
In Memory of Claud Cates		
In Memory of W. B. Truitt		
Total Memorial Gifts	30.00	
Christmas Offerings:		
Mr. & Mrs. Clifford W. Bowers, Asheboro, N. C.	10.00	
First Federal Savings and Loan Association, Burlington, N. C.	250.00	
Congregational Church, Frankfort, Mich.	25.00	
Thanksgiving Offerings:		
Providence Church, Graham, N. C.	6.00	
Beulah Christian Church (ENC)	2.00	
W. P. Ingram, Birmingham, Ala.	5.00	
Special Gifts	274.20	
Total		$ 834.90
Grand Total		$24,069.73
Total for the Week		$ 5,424.96
Total for the Year		$38,866.11

MEMORIAL GIFTS

Home for Children
Elon College, N. C.

Dear Mr. Snyder

Please accept the enclosed $.......................... as a memorial gift to the Congregational Christian Home for Children in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

What About Bomb Shelters?

SHELTERS FOR THE SHELTERLESS

Announcing a new program of the Fellowship of Reconciliation

Shelters for the Shelterless was originated by the Fellowship of Reconciliation, a non-sectarian religious organization of men and women pledged to work for peace instead of war. Your support for the Shelters for the Shelterless program does not necessarily imply that you share in the Fellowship's basic beliefs. For information write Rev. Glenn Smiley, Box 271, Nyack, New York.

The Fellowship of Reconciliation says:

We share with many other Americans a sense of dismay at the current emphasis on the building of fallout shelters, currently being made by the government with the support of much of the press and private builders!

Part of our dismay arises from the fact that fallout shelters cannot deliver the protection they are claimed to afford. Estimates vary, but even the most optimistic concede that a nuclear war would cost 5,000,000 American lives — assuming that everyone got to his shelter in time; and more realistic guesses allow for ten times that number. Whatever the undeniably good intentions of many who support the fallout shelter program, the net effect is to get the American people ready for nuclear war and to persuade them against their own better judgment that such a war can be survived. And by the anxiety and conformity which inevitably go with such a program, it makes for an attitude of resignation to a catastrophe which it helps to create. Out of this can easily grow a dangerous hysteria — "Since war is going to come, let's get it over with." All that is needed is a spark.

We deplore these trends. But there is another side to the matter which is of equal and, in a sense, greater concern to us. That is the sheer selfishness of the fallout shelter program.

In a world where hundreds of millions of people do not even have decent housing to shelter them against wind, rain and cold, we are preparing to spend, as a nation, billions of dollars to buy housing for ourselves which we plan to use only in an emergency, and which even then will be of dubious value. We who already are, for the most part, comfortably housed, are treating ourselves to the luxury of building shelters which we vaguely hope will shield us from radioactive fallout although there are hundreds of millions of people who do not even have the bare necessities of life.

Are we so obsessed with our own self-preservation that we will continue to neglect these poor people, who earn in a year of hard toil less than most Americans earn in a week? Are we gods that we can let our fellow men live like animals while we pamper ourselves in this way?

Shelters for the Shelterless is an answer to this challenge. It is an opportunity for Americans to act for peace and human brotherhood **right now,** without waiting for disarmament, without waiting for the government to reverse its emphasis on huge armaments spending and tiny assistance to the world's poor.

The idea is very simple. How much would it cost you to build a fallout shelter for your family? Whatever the amount, donate it to build shelters for the shelterless, the poor of the world who need a roof over their heads right now.

* * *

FALLOUT SHELTERS NOT ADVISED

The General Brotherhood Board of the Church of Brethren has declared that "Civil defense is not only a result of fear but a cause of it." The board advised its church members not to build family fallout shelters and urges them to "fight practices which foster fear, encourage hate and increase the war potential."

"Civil Defense presents the Church with a major challenge for objective study, prayerful consideration and bold action. We believe it is our witness to dedicate our efforts to prevent war rather than to the more negative task of trying to protect ourselves against the eventualities of war.

"Let us redouble our individual, congregational and brotherhood efforts in support of disarmament, the UN, assistance to underdeveloped areas, disaster service, justice and freedom."

The statement concluded, "We face the future in faith not in fear, in dedication not in despair, in service to others not in protection for ourselves. For whether we live or die, we belong to Christ."

* * *

RETREAT TO SHELTERS OR FORWARD TO FREEDOM

By Rollo May

The most serious and frightening aspect of our present talk in this country about fall-out shelters is that it dehumanizes us. Everyone feels impotent in the force of thermonuclear war. So we turn our energies to digging holes in the ground with the hope of survival.

But apart from the dubious question of whether such shelters would help us much in the hour of peril, the harmful effects on our emotional health, in turning man against his neighbor in suspicion and hatred, are already ominously apparent.

We are adjured to build our caves at night so that neighbors will not know where they are located, or to turn our guns on those less fortunate who find our hiding place and clamor to come in. . .

If we have lost the most precious values of American life — and certainly the concern for the neighbor as fellow man is one of these — what kind of civilization will we be trying to preserve? . . .

Even if our bodies do survive, I fear that we shall find we have left our spirits underground. . .

I am against the defensive shelter emphasis because I believe that it creates the resigned conviction that atomic war is inevitable.

It starts a vicious circle: anxiety breeds hostility and hostility in turn makes us more anxious. The only way to break through that vicious circle is to act constructively. . .

We can find positive ways of waging peace if we commit ourselves to the task with a will.

Then the American dedication to freedom will cease being a vague, inherited, sentimental gesture and will become the rock on which democracy can stand.

And freedom will be a rock not in the dark underground but out in the light, where a man can die with dignity if he must, but — even more importantly — the rock on which we have the best chance of standing against the spreading darkness of totalitarianism, and of creating a peace that will fulfill the Christian values in which the **Herald** readers believe. —**United Church Herald**

Windsor Women's Fellowship Report

Mrs. Thomas Alphin, President

Using our theme "Creating and Renewing the Church," we have renewed within ourselves the spirit of Christ and the real meaning of our Woman's Fellowship through our programs during the year and through the observance of Woman's Fellowship Sunday which was held in November. We are proud to say that our goal was 100 women and we exceeded this by having 111 women present.

The beginning of a year is a fitting time to make our own resolutions and set our goals. We set our goals at the beginning of the conference year in September and have strived to reach them. But only through the help of each member have we done so, and through the work of our pastor and his wife, Rev. and Mrs. W. A. Grissom, have we succeeded in doing the things for which we strived.

Listed below are a few of our achievements and accomplishments and a few of our plans for coming year:

1. We have a "Secretary for Students," Mrs. Richard J. Holland who mails church bulletins, reading material, etc. to our college students.

2. We presented each graduate of Windsor High School who was a member of our church a Bible, upon graduation last June.

3. We had a representative to attend the School of Missions.

4. We have voted to send a contribution to the Timothy Chang Fund towards the education of a Turkish student at Elon College.

5. We have voted to contribute to our Christian World Mission by giving to the "Minute of Mission."

6. We increased our budget this past year in order to increase our apportionment to the conference treasurer.

7. We observed World Community Day with the Windsor Baptist Church. Gifts such as clothing, money and school supplies were given by the members.

8. We observed Woman's Fellowship Sunday.

9. We had eight members attend the Eastern Virginia Fall Conference at Christian Temple in Norfolk, Va.

10. March 9, 1962 we will observe World Day of Prayer.

11. March 11, through April 15, we will sponsor a Family School of Missions for all members of the church which will be held each Sunday evening during Lent.

12. March 28, 1962, District Spring Rally, Berea Church, Driver, Va.

13. May 4, 1962 — May Fellowship Day.

14. May 6, 1962 — We will observe Family Night.

15. Jan. 14, 1962 we entertained at an "Open House" in the fellowship hall of our church for the members of our Church and the community to share in fellowship and observe our new building.

16. Our fellowship donated $100.00 to the Building Fund to be applied on new furnishings.

17. At our December, 1961, Fellowship meeting our Friendly service gifts were brought and dedicated. Gifts were sent to Elon Orphanage, Bibles and Christmas candy to Indian Mission in South Dakota, and money gifts for other mission projects overseas.

18. Our Woman's Gift dedicated on Woman's Fellowship Sunday amounted to $81.05.

19. Our members also observed May Fellowship Day at Holland Christian Church and World Day of Prayer, 1961, at Mt. Carmel Christian Church.

So, as we come to the close of the church year, our hands cannot lay idle, for Christ has no hands but ours, and it is up to us, as the members of the Women's Fellowship of this church to look towards an open tomorrow and pray for his guidance and peace among men.

In Memoriam

"Blessed are the dead who die in the Lord."

HARRELL

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to pay tribute to the memory of Mrs. Emma Smith Harrell who passed away June 17, 1961.

"Miss Emma," as she was devotedly called, was a most loyal and consecrated member of this church for over fifty years. She was untiring in her efforts to help with any work she felt she could do. She had unusual domestic talents and during her more able years she was always willing to use those talents when needed as a service to the church, and attended the meetings whenever she could. She was in poor health during the later years of her life, but she always put forth great effort to attend church and Sunday school.

She was a good neighbor and friend, giving freely of her time and service to her loved ones, and those she knew. She was kind, patient, understanding and sympathetic in her family, community, and church life.

We extend our deepest sympathy to her loved ones who were so thoughtful of her welfare and comfort during the declining years of her life.

May God's love and mercy be with them always.

Mrs. James Lynch,
Mrs. Fermer Perry,
Mrs. Conrad Barnes,
Memoirs Committee

COOPER

We, the members of the Windsor Congregational Christian Church, wish to pay tribute to Mrs. Merle Holland Cooper who died November 21, 1961.

In memory of her we present the following resolutions:

That we bow in humble submission to the will of our Heavenly Father and show appreciation for her long Christian life, for her strength of character, her loyalty by being true to the cause she loved and served, her family and her church.

That the members of this church hereby express their profound regret in the loss of this member and express our gratitude for having known her.

That we convey to the bereaved family our genuine sympathy and earnest prayer that God's blessings may be upon their saddened hearts and give them strength.

It is ordered that a copy of this resolution be sent to the family, a copy to *The Christian Sun*, and a copy spread upon the minutes of the church record book.

Mrs. E. R. Laine
Mrs. Bruce K. Johnson, Sr.
Committee

PIERCE

Our Heavenly Father in his infinite wisdom has called home Mrs. Ruth Roberts Pierce, loyal member of the Windsor Congregational Christian Church.

The members of the church offer the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we try to emulate her Christ-like way of life and regret the loss of a faithful member.

3. That we extend our deepest sympathy to the members of her family and commend them to God for comfort.

4. That a copy of these resolutions be sent to the family, a copy printed in *The Christian Sun* and a copy entered on the records of the Windsor Congregational Christian Church.

Mrs. E. R. Laine
Mrs. Bruce K. Johnson, Sr.
Committee

What Can You Do With Your Hands?

I was in a meeting only a short time ago when the chairman said, "Let's have a show of hands." Hands went up — quite a showing. Some were white, some sun-tanned, some were tapered and beautifully manicured, some were toil-worn, some were neutral. Then my mind, over which I have little control, wandered off to reflect on what a marvelous instrument the human hand is, and came up with an idea. Here it is: In these days of gathering gloom, there are four things you can do with your hands.

Wringing Hands

First — You can wring them. Our country and world are full of hand wringers these days. There are hosts of people who take their stand beside a Wailing Wall and moan. "How awful, how perfectly awful — it seems the only way we can save our children is to hide them in the ground. Woe is me!" Of course it IS awful. The world is poised on the edge of a cliff. But wringing one's hands over a situation has never accomplished anything but paralysis in all the millenniums since history began.

Folded Hands

Second — You can fold your hands. That is easy — that is why so many people are doing it. What do they care about what happens to the world? They are having their "quiet time." They are relaxing. They fold their hands over generously proportioned stomachs and go into a coma.

Clenched Fists

Third — You can put your hands in your pockets. Clench your fists and jam them down tight, so that not even a wayward nickel or a venturesome penny can escape. This will add to your security. It will save you from the temptation of some prodigal moment to give something to some cause. But with your hands in your pockets in a death grip, you don't need to worry. You are safe and secure.

Holding the World

Fourth — You can hold the world in your hands. You are saying to yourself, "Fantastic — she is a dreamer." I repeat; You can hold the world in your hands. The other day I heard that our Board of Missions had stopped building churches in South America — No money. Do you know what the mission budget is for next year, (1962)? Eleven and one half million dollars. If you have trouble thinking in figures that high, let me say that it breaks down to $22 a minute. How long is a minute? A minute is long enough for a mother to feed her child a cup of milk. A minute is long enough for a doctor to administer life saving antibiodics, or a minister to comfort someone who has been frightened by pain. A minute is long enough for a man to receive new hope for his life.

The Test of Love

When Peter said that he loved Jesus, he was given the simple commandment which henceforth would serve as the test of that love: "Feed my lambs." The lambs, of course, were people; and they still are — our friends and our relatives, our fellow townsmen and our fellow Americans, but also the overburdened agricultural workers of Northern Greece, the refugees made homeless by fire in Korea, the starving millions of India, the rebels fleeing from East Germany, the illiterate and aimless of South America. When Jesus commanded that Peter should "Feed" his lambs he meant, of course, that Peter should make provision for all of the needs of God's people; and He still does — the hunger of the stomach, but also the hunger of the heart and mind and the soul, the ache of loneliness, the gnaw of guilt, the chains of self, the icy grip of fear. When someone loves, he gives; and the measure of his giving is also the measure of his loving.

Your Hands

It takes twenty-two dollars a minute — to support Our Christian World Mission around the world. So you see, for a minute, you **could** hold the world in your hand. Or maybe for two minutes, or maybe three.

In these days of gathering gloom, there are four things you can do with your hands. You can wring them, you can fold them, you can put them in your pockets, or . . . you can hold the world in your hands.

Mrs. T. Albert Lawrence
Florida Congregational News

SOCIETY. 19
Southern Convention of Congregational Christian Churches
Church History Room X
Box 232

HE
HRISTIAN SUN

Vol. 114 January 30, 1962 No. 5

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

MEDITATION:

Love gives naught
but itself and takes
naught but from
itself.
Love possesses not
nor would it be
possessed;
Love is sufficient
unto love.
When you love you
should not say, "God
is in my heart," but
rather, "I am in the
heart of God."
And think not that you
can direct the course
of love, for love,
if it finds you worthy,
directs your course.
From **The Prophet**
by Kahlil Gibran

Organ of the Southern onvention of Congregational hristian Churches.

Editorial and Publication fices at Asheboro, North arolina.

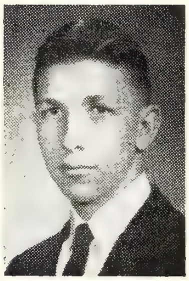
Subscription office:
on College, North Carolina

Youth Week

JANUARY 28 - FEBRUARY 4

SOUTHERN CONVENTION PILGRIM FELLOWSHIP OFFICERS

President



Hubie Young

Vice President

Cathie Sandstrom

Treasurer

John R. Kernodle, Jr.

YOUTH'S PRAYER

To build a life that's clean, upright, secure,
God's temple that will through the years endure;
To walk courageously, steadfast and sure;
This is my prayer.

To teach a war-torn world the fruits of peace;
To plead that cruelty and hate must cease,
That earth might see goodwill and love increase;
This is my prayer.

To dedicate my life, my youth, my all
To Christ, and then in answer to His call
Be faithful to each task — the large, the small.
This is my prayer.

—George W. Wiseman

Youth Week Emphasis

We are now in the midst of Youth Week in our churches. The young people are invited to share in the Sunday services, to hold special meetings throughout the week, to share with other groups in a variety of programs, and otherwise to use this week for their intellectual, cultural and religious advantage. Adults take some pride in thus allotting time to the youth of the churches.

It would be easy to say uncomplimentary things about the young people of America — or of any other part of the world. Some of them steal, drink, kill, and in a dozen different ways bring disgrace upon themselves, families, nation.

It would be equally as easy to write a panegyric about the noble young people who share in their church services, crowd out the walls of colleges in search of knowledge, give their summer vacations without charge to building churches, playgrounds and friendships, enlist in Peace Corps and go to the needy spots of our earth to share with the most neglected in trying to lift the standards of living, and who enter business and statesmanship with a dream of making ours a good world in which to live. There are good and bad young people in our world. It is the business of the church to help the good prevail.

The emphasis for this year's study is sex relations. This phase of life is treated just the opposite of weather about which we talk. However, statistics, the kind we do not like, are forcing upon us the necessity of say something about sex relations. Too many high school pupils are finding marriage necessary to preserve some semblance of respectability and to give the unplanned child a family name. Far too many young women are producing offspring out of wedlock and then expecting the government to support the children while they and their paramours continue their illicit and undisciplined relationships. "Free love" discussed, if not advocated, some years ago has become license for sex relations that have nothing to do with love. Free association of boys and girls in unchaperoned parties, auto rides, and scantily-clad bathing has brought temptation for which there was no adequate preparation in responsibility.

The recognition that God intended for young people to become parents carries with it the obligation to recognize that responsibility goes with this high and holy privilege. Children have a right to be wanted. It takes them a long time to become mature, and during this period they need parents upon whom they can depend for a livelihood and love and training. They need to look into the eyes of responsible parents, not promiscuous ones who have no real love for each other or their offspring. As the dreams of youth are long, long ones, so are their habits. Courts that grant divorce to one of each four couples that get married in America tend to make youth believe that marriage is only a legal arrangement, but the fact remains that God planned for marriage to last for life. Boys and girls still come into the world in about the same numbers.

The highest, and therefore the holiest, function of a human being is reproduction. It is God's gift. Through this process the earth is populated with God's people, the crown of his creation. Thought of this can help a youth to learn self-discipline, something that is very necessary for happy living.

Bible study, the reading of books of which there are many, and serious consideration individually and in groups of the theme for this year, these and many other things can help young people learn to control human impulses that uncontrolled will cause endless trouble.

When The Flame Burns Low

Recently the editor joined a multitude of those who see their flame of life burn low. It never flickered, sputtered, or threatened to go out. It just burned low. Perhaps this evil thing was just a virus too small to be seen by the human eye when it attacked, but before the seige was over it was like an army with banners. The field of battle started in the throat, encompassed the head, fortified itself in the torso, and sent out its runners, bearing pain, to all areas of the body.

Evidently this was a new kind of virus, for the usual medicines didn't hinder its progress at all. Then what? Well, this may not be the best way to do battle with disease, but it worked. With the body lying prone and completely relaxed, Mr. Will Power took charge. Every blood corpuscle, red and white, not needed seriously for other purposes was summoned to do battle with the enemy that made the flame burn low. When Mr. Will takes charge, nature's army becomes a mighty force. Back and forth through the system the little fighters rushed with their deadly poison for germs, virus, or anything else that would destroy human life. For a week the battle raged. Then, as usual, Mr. Will and his millions of little soldiers defeated the enemy, let more of life's oxygen surround the flame so it could burn more brightly.

Under such conditions a person has a chance to think with less confusion, and to pray with greater continuity. Some of the things that had loomed so large are reduced in importance. Things we just "had to do" could be left alone without any serious results. Friendships become sweeter. The presence of God is more real. Life looks longer, for it stretches out through eternity. There is a brightness in God's presence more beautiful than flower gardens in the springtime.

Minister Writes For Newspaper

A daily religious and inspirational column, "At the Close of the Day," to run Mondays through Fridays began in the **Portsmouth Ledger-Star** January 1.

The column is being written by the Rev. Lowell A. Smoot, pastor of the United Congregational Christian Church, Portsmouth Blvd. and Charlotte Drive.

A native of Woodbury, Georgia, the Rev. Mr. Smoot was graduated from high school at Thorsby Institute, a private high school sponsored by the Congregational Christian Churches. He is a graduate of Piedmont College, Demorest, Georgia, and the Vanderbilt School of Religion, Vanderbilt University, Nashville, Tennessee.

After graduation, the Rev. Mr. Smoot served churches in Alabama, Tennessee, North Carolina and Virginia before coming to Portsmouth two and a half years ago.

He became the first pastor of the newly organized United Congregational Christian Church in the fast-growing outskirts of Portsmouth. He has been active in denominational activities and at present is vice president of the Christian Missionary Association of the Eastern Virginia Conference. He also is serving on the Board of Missions of the Southern Convention of Congregational Christian Churches.

REV. LOWELL A. SMOOT

In the two and a half years the Rev. Mr. Smoot has been in Portsmouth he has increased the membership of his church from 135 to 210. In addition to his pastoral duties he teaches a newly organized Couples Class, which is designed for young married couples in the Hodges Ferry area.

* * *

Word has just been received from W. H. Baker, president of the Eastern Virginia Conference, that Rev. Lowell A. Smoot has been elected secretary of that conference, replacing Rev. J. E. Neese who is moving to Albemarle. Mr. Smoot's address is 215 Charlotte Drive, Portsmouth, Virginia.

The young people conducted the morning service at High Point last Sunday.

At the Close of the Day

By Lowell A. Smoot

Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. Romans 7:24-25.

"I am a hopeless case," or "You can't change human nature." How many times have you heard someone say this? "I don't think the Church can help me," is another statement that we hear day after day. Well, in themselves, these words are quite true. The Church will not be of much help — if you approach it with a negative attitude and spirit.

But Christ can! Christ can and does take men and women where they are and delivers them into the freedom of the children of God. Zacchaeus was one of the first. Mean and scheming to get all the tax money he could to fatten his own purse, Zacchaeus made an about-face when Christ came into his life. He came to Christ expecting something to happen and it did! We must come to Church expecting something to happen to us and it will. A negative approach will never get us anywhere. No, I need not feel that I am a wretched man, but a child of God.

Prayer: O Thou, the master potter, take this clay and mold it into Thy likeness, through Jesus Christ. Amen.

Jan 2, 1962

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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THE CHRISTIAN SUN

The Christian Sun is the organ of the Southern Convention. Its name is almost synonomous with the work of the Convention. We could say many things about The Sun. It has a long and noble history. We could remind you that it is a duty of church members to be informed of the work of their Convention by reading The Sun. But we would rather list some other reasons. The Christian Sun gives us an opportunity of keeping in touch with other churches in our area — it often gives us news of our friends in other churches. The editor of The Sun is a man who not only looks back to our glorious heritage in the past but he looks forward with fearless faith to the future of our denomination as the United Church of Christ. We have a common heritage with other churches in our area. The Sun keeps alive the heritage that is ours. If you are not already a subscriber we urge you to consider subscribing today.

—**The First Christian Reporter**, Portsmouth, Virginia

News From The Southern Convention Office

By Clyde L. Fields, Superintendent

New Denomination Being Started — Do Not Join

The churches of the Southern Convention who have not yet voted to be a part of the United Church of Christ have been invited to join a new denomination. The new denomination is called the National Association of Congregational Christian Churches, with headquarters at Milwaukee 3, Wisconsin. The Executive Secretary of the new denomination is Dr. Neil H. Swanson.

It seems somewhat ironic that the opposition forces of the United Church of Christ who have used the argument that the United Church of Christ is a new denomination should now join in formulating a brand new denomination.

This is to reassure the churches of the Southern Convention of Congregational Christian Churches that they are still a part of the Congregational Christian fellowship through the Southern Convention. Nothing has been changed in their relationship to the Conference or Convention, of which they have been a part through many years.

Churches that have not voted to be a part of the United Church of Christ should not feel impelled to join a new denomination called "The National Association of Congregational Christian Churches." This article is addressed to the churches which have not voted to be a part of the United Church of Christ, in an effort to remind them that they should not be confused or misled when receiving communications from Rev. Neil H. Swanson for the National Association of Congregational Christian Churches.

One of the invitations to a non-voting church of the Southern Convention came to the attention of the Superintendent of the Southern Convention quite by accident. One of the application blanks to a non-voting church was given to the Superintendent by the church, rather than by the National Association of Congregational Christian Churches.

Please be alerted that the National Association of Congregational Christian Churches is seeking to persuade churches of the Southern Convention to withdraw from fellowship and join a new denomination called "The National Association of Congregational Christian Churches." It is the hope of the Superintendent and the Southern Convention at large that each and every church of the Southern Convention may eventually decide to be a part of the United Church of Christ, formed by the bringing together of two denominations. We remind ourselves that the United Church of Christ is not a new denomination in the strictest sense. It is the bringing together of two rich streams of our heritage to form a larger fellowship called the United Church of Christ.

Schedule Of The Superintendent

January 20—Greensboro District Laymen's Rally, St. Peter's United Church of Christ.
January 21—Wake Chapel Church — 11 o'clock A. M.
Liberty Vance Church — 6:30 P. M.
January 22—Sanford, 5:00 P. M. — Executive Committee Meeting of the Eastern North Carolina Conference.
January 25—11:00 A. M. — Executive Committee of the Executive Board. At the First Congregational Christian Church, Henderson, N. C.
Jan. 26 - Feb. 1—Mid Winter Meeting, United Church of Christ, Buck Hill Falls, Pennsylvania.
February 3—Park Shores Committee Meeting — Rosemont Christian Church, South Norfolk, Virginia.
February 4—Groundbreaking Service, Lynnhaven Colony United Church of Christ.
February 6—Meeting with Southern Synod Committee, Catawba College.
February 7—7:30 P. M. — Community Church, Durham.
February 8—Advisory Committee with Carl Landes, Greensboro, N. C.
February 12—Ministers of United Church of Christ at Elon College, N. C. (N. C. & Va. Conference)
February 15—Executive Board of the Southern Convention, 11:00 - 4:00, Southern Convention Office, Elon College, N. C.
February 18—Southern Convention Laymen's Rally — Elon College.
February 27—Finance Committee, Southern Convention — Henderson, First Church.

* * *

Church Extension And Evangelism

Readers of The Christian Sun will be delighted to know that 196 new churches have been started by the Congregational Christian fellowship since 1944. In these churches, we find 68,036 members, 48,566 church school members, while the home expenses for the year 1960 totaled $3,891,641.00. These new churches contributed to Our Christian World Mission for the year 1960 $341,091.00 and gave $121,295.00 to other benevolent causes. They received into their membership in 1960, 11,786 persons.

New churches in the Southern Convention in recent years are as follows:

Burlington, Beverly Hills
Burlington, Edgewood
Charlotte, Clanton Park
Garner, Community
Greensboro, St. Peter's
Bayside, Virginia
Lynnhaven Colony, Virginia
Norfolk, Virginia, First
Portsmouth, Virginia, United
Richmond, Virginia, St. Andrew's
South Boston, Center
Newport News, Warwick

It is interesting to note that the combined membership of the new churches in the Southern Convention amounts to 2,091 members, with $7,597.00 contributed to Our Christian World Mission, plus $2,117.00 contributed to other Congregational Christian benevolences, and a home expense of $178,137.00.

It is also interesting to note that the following churches have now reached a membership of 100 or above:

Conference On Town And Country Churches

The Southern Convention was well represented at the Southland Regional Conference of the Town and Country Church Department of the United Church of Christ, held at Franklinton at Bricks on January 9-10.

Dr. Richard A. King, Rev. Rosser Lee Clapp, Rev. Carl Dollar, Superintendent Clyde Fields, Rev. W. T. Madren, Rev. Dwight Moore, Rev. Richard Petersen, Mark McAdams, and Rev. R. T. Grissom were present from the Southern Convention.

Dr. Shirley E. Greene and Rev. Serge F. Hummon of the Town and Country Department of the United Church of Christ were national leaders. Dr. Judson King of Franklinton at Bricks, Dr. Richard A. King, Professor of Agriculture and Economics at North Carolina State College and a member of United Church in Raleigh, and Rev. Weldon T. Madren were leaders for the Regional Conference.

Town and Country Churches indicate those churches in communities of 5,000 or less. For the purpose of the U. S. census, Town and Country would indicate communities of 2,500 or less. It is the feeling of a great many leaders in the field of sociology that communities of 10,000 or less should properly be called "Town and Country."

Dr. Greene and Mr. Hummon pointed out the sociological and economic perplexity of the Town and Country communities. It was their contention that the churches in Town and Country areas do not properly understand the social and economic conditions as they seek to apply the gospel of Christ in the context of a changing world.

Dr. Judson King in his own inimitable way pointed out a couple of practical factors associated with the ministry of the church in Town and Country situations all over the southland. From a background of rich experience and practical application of the gospel to the perplexity of Town and Country life, Dr. Judson King pointed out some of the directions that seem wise for the church to take in our day.

Dr. Richard A. King presented conclusive evidence that Town and Country life in the State of North Carolina is beset with a complexity of problems of sociological and economic nature. With rural and small community population on the decline, with the fast disappearing of small family farms, with the inroad of recognized farming, with the complexity of crop control, with the growth of suburban areas, with the changing complexity of what has been the quiet pastural life in the country with many other sociological and economic problems for the church in Town and Country, Dr. King offered the following suggestions:

1. The Town and Country Church should not become the right arm of the sociology department.

2. The church should not become a forum for economic debate.

3. The church should be well aware of the importance of sociology and economics in the life of the community.

4. The church must continue to do what only the church can do — present Christian faith to all people.

It is the feeling of all who were present that such regional conferences on the Town and Country Church should be planned for several areas in North Carolina and Virginia.

Rev. Raymond Craven, pastor of Hedrick's Grove United Church of Christ, Southern Synod, and Rev. W. T. Madren, pastor of Happy Home United Church of Christ, Southern Convention, are planning for at least two of these regional conferences on Town and Country Church in the bounds of Southern Synod and Southern Convention. The two meetings have been tentatively planned for March 25, at 3:00 p.m. at the Holland United Church of Christ, Holland, Va., and on March 26, at 9:45 a.m. at Mt. Hope United Church of Christ near Whitsett, N. C. Further announcements will be made regarding these proposed conferences.

Beverly Hills	334
Burlington, Edgewood	144
Greensboro, St. Peters (approx.)	100
Bayside	419
Lynnhaven	165
Norfolk, First	170
Portsmouth, United	213
S. Boston, Center	147
Warwick	277

Richmond, St. Andrew's, Garner Community, Charlotte Clanton Park have not yet reached the 100 mark, but are moving rapidly. These churches have been organized more recently than the list of churches first named above.

It seems to me that this is convincing evidence that the cutting edge of our evangelistic index of the Southern Convention is with Church Extension. The organization of new churches is a must for us in our area. We live in a time when the population explosion is a factor for churches, as well as for the national economy. It is especially urgent that the church be ready to serve people wherever they organize a new community.

The work of the C. M. A. in Eastern Virginia and the Virginia Valley, the work of the North Carolina Church Builders Club, and the work of the Mission Board of the Southern Convention join together in a united effort to provide for new churches in our states of North Carolina and Virginia. We call upon ourselves to give increased concern, prayer and financial support for the work of church extension and evangelism in North Carolina and Virginia.

* * *

FAMILY SCHOOL OF MISSIONS—LENT 1962

The Mission Board of the Southern Convention has suggested that the Family School of Missions would be an excellent way to lift up missions in Southern Convention churches during 1962.

Such a Family School of Missions has been planned for the First Christian Church, Burlington, N. C. The services will be held on the four Sunday nights in February. This school involves the adults, senior high, junior high, and juniors in a study of Latin America by means of hymns, plays, discussions, personal reports, stories, songs, and games.

The Convention Office received a note from Rev. Julius Rice, pastor of The Church of the Oaks, Thousand Oaks, California, indicating that progress was being made in the new church there. He indicated that he is still a subscriber to The Christian Sun and follows the activities of the Southern Convention with great interest.

Dr. Jesse F. Perrin, superintendent of the Congregational Conference of Southern California and the Southwest, has resigned to accept the position of administrator of Mt. San Antonio Gardens, the largest retirement community ever built by Congregationalists. Located in Pomona-Claremont, this has facilities for 200 residents, a 40-bed medical unit, large dining room, spacious lounge and recreational facilities.

ON YOUTH SUNDAY

A Parent's Tribute To Youth

Mrs. Hubert H. Young
Suffolk, Virginia

Today is Youth Sunday in our church and the following week will be observed as Youth Week. This observance is one that we, as parents, should be proud of, as many youth throughout our Southern Convention are sharing in similar services.

In our local church the youth are teaching all of the Sunday school classes, conducting the devotionals and planning and providing the music. In addition to this they are responsible for all of the business of the Sunday school departments, planning the morning worship in our sanctuary and will conduct this service.

I wonder how many of us parents would consent to teach Sunday school class or conduct the morning worship from our pulpit? I am sure I would hesitate before saying "Yes." I wish to commend our young people who have volunteered to do this today.

Proud of Our Children

Yes, we are proud of our children. Wasn't God good to us to give us normal children to have for our very own — to love, to tell the right and wrong things to do, and to have authority over, to worry about when they have measles, mumps and chicken pox, to take to school that first day, to help pack for that first camp trip, to be proud of when they dress for that first big prom, when they accept Christ as their divine leader and when they join the church?

Do we ever have any greater pride than when our child succeeds or accomplishes a tedious task in a pleasing manner? Is there any greater disappointment than when our child fails, or someone comes to you and tells you that your child has not done what is expected of him? Is this because we as parents have tried to raise our children by telling them to do as we say, but not as we do? What kind of parents are we and what examples are we setting for them?

For the past several years I have met many fine young people and have learned quite a bit about them because of my son's affiliation with the youth of our Southern Convention. Normally, I may not have had this wonderful opportunity had it not been for our local youth fellowship, who first instilled an urge for my son to work with the other youth in Virginia and North Carolina — whose goals and aims in life were the same as his. My husband and I have driven many miles to provide transportation for some of these youngsters to attend meetings and at times some of these seemed insignificant, but as we were riding home listening to their conversations we were assured that these efforts were very worthwhile, because we knew their Christian spirit had been renewed and revived through their association with other Christian youth friends and advisors.

Influences Affecting Young People

Each of us in some way or other has some great influence upon the youth of today and the kind of citizens they shall be tomorrow. I am certain that I have failed as a parent in many ways and surely by having only one child I am not an authority, but I am aware that I not only owe my child an understanding and sympathetic heart but a firm guiding hand, and that we need to have him know that he is a responsible sharing member of our family and that we expect certain things of him. As he matures I feel that he should have a fair share of home responsibilities. I feel that these duties should have been started during his early childhood and as he has grown he should have become more reliable and more responsible.

I read
In a book
That a man called
Christ
Went about doing good.

It is very disconcerting to me
That I am so easily
Satisfied
With just
Going about.

—George Small

I feel that a child should be taught to take care of his personal belongings and his room. He should share in the care of his home and any chores necessary in maintaining his home.

I feel that parents should work out with the child a reasonable allowance. This should be determined by the family's financial ability and his needs for school, church and social life.

I think it is very vital that a child should be expected to be an active and responsible member of his church by participating in worship, church school and youth activities. We as parents, too, must grow spiritually with our children through family worship in the home and in the church.

Next to faith and family, I feel that school and vocation are most important. Honest homework, fairness to his fellow schoolmates, reasonable grades and satisfying school life are essential as a foundation for a child's life and work in later life. As parents we should discuss his hopes, dreams, courses, classes and club activities with him.

The home of a child should always be available for entertaining his friends and they should be taught not to abuse this privilege. I feel that when our children go out for social functions we should know with whom they are going, who else will be in the group and the nature and place of the function, with an agreed upon time for coming home.

Our public school teachers have a great deal of influence upon our children from that first day at school. They love them and direct them from that first hour in the classroom until graduation. Their efforts are not in vain as they may sometimes seem. They influence them by the kind of lives they live and our children have a great deal of respect for them. There are many times they may not agree and think the teachers give too much homework, but somewhere along the years they instill many worthwhile things in their pattern of development that they will carry with them throughout their lives.

Those people who have no children also have a great influence upon our youth of today, by the way they accept them. Your kind words of praise and confidence mean a great deal to them and something they do not forget, even though it seems such a trivial thing to you.

There is a person in my Sunday school class who has never had any children of her own. She has done many little things, perhaps in her way of thinking, to make my son appreciate her and love her. Her kindnesses were big things to him and to us as his parents. The night he joined the church I was unable to be with him because of illness and I asked him who he would like to be with him in my place and he named this person, who in no way was related other than the way she had appreciated him as a child and had told him so.

Young People Need Guidance

A few weeks ago a local newspaper carried an article entitled, "Every Child Has A Right To Speak Up." It stated that a child has as much right in his home to be heard as anyone. Quite often they have very good opinions on politics and religion. A high school student may have more modern knowledge than a parent who has not read a book in a year. Children encouraged to talk out their wants and feelings will be far more stable, more adult in their thinking and behavior, than the ones who are silenced by the words, "Hush, you do not know what you are talking about. I have had much more experience than you."

At times I know we feel like we cannot stand another word, but they get tired of us talking, too, and cannot do a great deal about it. It is when they stop talking that we need to start worrying.

Yes, all teen-agers are not juvenile delinquents. I constantly criticize our newspapers when they make headlines of the bad things our youth do and ignore the many good things they do. It may be true that they drift at times, but that is when they need us as anchors to lean upon.

God was kind to give us our children. May he be generous in helping us as parents, teachers and friends to guide and direct them — our precious treasures and our citizens of tomorrow.

"Is it love or cheeseburgers?" was the interesting title of the program for youth fellowship at Southern Pines, January 21, with Roberta Austin as leader.

Burlington Churches Observe Youth Week

Youth Week is being observed jointly by First Christian, First Evangelical and Reformed, Macedonia Lutheran, Episcopal Church of the Holy Comforter, Front Street Methodist and First Presbyterian churches in Burlington. The program was worked out by a council of young people from each church and is centered around the suggested theme: "Called to Responsible Freedom — The Meaning of Sex in the Christian Life."

January 28—7:30 — Junior Highs met at Front Street Methodist with Rev. Harold Myers, pastor of Edgewood United Church of Christ, as the speaker.

Senior Highs met at First Presbyterian with Rev. Thomas E. Bollinger of the Episcopal church as the speaker.

February 2—8:00-10:30 p. m. — Party for Junior Highs at First E. and R. Church.

February 3—8:00-11:00 p. m. — Party for Senior Highs at First Christian Church.

Johnny Kernodle, Susie Kimball, Harold Pollard and Paula Wrenn were representatives from First Christian on the planning council and Mrs. W. F. Randolph was advisor.

The varsity basketball team from Walter Williams High School in Burlington, along with their coach, Fred Miller, worshipped at our Union Ridge church Sunday morning, January 21. Average attendance at church school at Union Ridge since Christmas has been 223, with an average of 306 at the morning worship services.

The Pilgrim Fellowship at Bethlehem church in the Valley of Virginia is sponsoring the showing of a film, "The Hidden Heart," at the church next Sunday evening at seven o'clock.

THOUGHT FOR THE DAY

I may not be as brilliant as some; I may not be as charming as some; I may not be as well trained as some; I may not be as rich as some; I may not be as able to speak as some — But by the Grace of God — I can be there, where I ought to be — on Sunday for the Services. I can speak the word of faith rather than discouragement. I can shake hands with the stranger and invite him back. I can keep the Blessings of God on my soul so that there will be an overflow onto the lives of others. REMEMBER, the greatest ability of a Church member is dependability.

—Newsletter of Mission Village Church, San Diego, Calif.

Youth Problems Discussed

A very interesting and stimulating program marked the first meeting of the New Year for Senior High Pilgrim Fellowship at First, Burlington.

A panel, consisting of Mrs. John Williams, Mr. Eugene Gordon, Mary Maude Sanders and John Kernodle and moderated by Mrs. W. F. Randolph, tore into some baffling problems of youth and some areas of conflict between parents and young people of high school age. Dating, avoiding tempting situations, and how to establish mutual understanding between parents and young people were some of the things discussed.

Both sides spoke frankly and earnestly and a real effort was made to find the Christian answer to some of these problems that confront every generation of young people and parents.

—The Christian Reporter,
First, Burlington

At Newport News

The young people led the morning church service at Newport News January 28. In the evening the theme was "The Facts of Life" and the girls heard Dr. Sarah Forbes while the boys listened to Dr. Thomas Hunnicutt, Junior.

The young people of Warwick church were invited for the evening meetings.

Saturday evening the Newport News young people went bowling.

Youth Week At Elon

The Elon College Community Church is observing Youth Week with two events:

A Pilgrim Fellowship banquet is being held in the parish house February 1.

Sunday evening, February 4, the Elon young people will be hosts to the young people from the Alamance County United Church of Christ groups.

The Senior Pilgrim Fellowship at South Norfolk went to Lynnhaven Colony Sunday evening, January 21, to visit the P. F. group there.

We regret that a cut of Mary Anne Barnes, secretary of the Southern Convention Pilgrim Fellowship, was not available for use on the front page this week. Mary Anne is from Holy Neck Church, Holland, Virginia.

WHO WILL GO FROM THE SOUTHERN CONVENTION?

Opportunities For Service Abroad

Able and sensitive men and women today are interested in finding effective ways to express their world-mindedness. The great new responsibility of our time is a genuine world community embracing all of mankind; and the great danger of our time is an outbreak of global warfare which will destroy most of mankind. People who care about the present possibilities and dangers want to invest their talents and energies in work that may help determine the future.

Following are a hundred opportunities for that kind of work. They are primarily concerned with developing and cultivating the kind of character that is essential for peace, justice, freedom and progress within the community of mankind.

The Christian mission is expressed through many kinds of ministries in education, medicine, communications, church work, agriculture, social work and other fields.

This is your invitation to participate in one of these ministries.

Those who are members of a Protestant Christian church, who sincerely believe in its world mission, who are professionally competent, and who are in excellent health, are invited to volunteer for positions under the United Church Board for World Ministries.

Career or special term opportunities are available. For single persons, a term of three years, is possible where English can be used.

Experienced teachers who are willing to pay their own travel may be given one-year appointments.

For further information write:

United Church Board
For World Ministries
Rev. Herbert O. Muenstermann
475 Riverside Drive, 16th Floor
New York 27, New York
or
Rev. Loy L. Long
14 Beacon Street
Boston 8, Massachusetts

Give your age experience, education, church affiliation, and the type of service in which you are interested.

MINISTERS
Angola*
Turkey
Southern Rhodesia
Republic of South Africa
Western India
Ceylon
Japan
Okinawa
Philippines
Micronesia
Hong Kong

DOCTORS
Angola*
Ghana
Honduras
Turkey
Ceylon
South India
Western India
(leprosy, ophthalmology, anesthesiology)

NURSES
Angola*
Southern Rhodesia
Ghana
Central India
South India (public health)
Turkey

HOSPITAL BUSINESS MANAGER
Hong Kong

AGRICULTURIST
South India

LINGUIST-TRANSLATOR
Micronesia

SOCIAL WORKER
Western India
(with training in Christian education)

CONSTRUCTION AND MAINTENANCE
Turkey

BUSINESS MANAGER
Honduras

WATER GEOLOGIST
South India

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Sendai

February

4—**Rev. and Mrs. John Hanauer** both graduated from Findlay College in Ohio and then he got his B.D. from Oberlin Seminary. Both teach — he at North Japan College, North Japan Junior High School and at the Sendai Christian Student Center and she at Miyagi College and the Student Center.

5—**Miss Eleanore Hire** went to Japan in 1958 as a short-term teacher of music at the Christian schools in Sendai. Her hobby is photography.

6—**Miss Janell Landis,** who has her B.A. from Heidelberg and her M.A. from Eden Seminary, teaches English at Miyagi College and is very skillful in the art of puppetry, which she uses as a prelude to speaking of the Christian gospel. She sponsors evangelistic caravans from the school to rural areas.

7—**Carl Schweitzer** teaches English at North Japan college where he is also in charge of the Audio Center. Using his ingenuity and $250 worth of equipment he has provided means of teaching a number of students at one time with tapes, transistor radios and earphones, which has cost other schools thousands of dollars.

8—**Mr. and Mrs. Carl Sipple** are the senior E. and R. missionaries in Japan — she began there in 1928, and he two years later after having served in China. He teaches English in North Japan College and she heads the Kindergarten Teacher Training Department at Miyagi College and is principal of the practice kindergarten there — started in 1955 and graduates 35 teachers a year.

9—**Donald Smith** graduated from the University of Michigan in 1958 and is serving a special term as a teacher of English at North Japan Junior High School.

10—**Rev. and Mrs. Philip Williams** are both ordained ministers, missionaries, counselors, teachers, and the parents of three daughters — both also have B.D. from Yale! He teaches in North Japan College and the government university; she first grade and in college; they work with Y study groups, Bible classes in their home. He spoke at our Women's Convention at Bethlehem, Valley of Virginia.

Cooperation With Latin American Republics

By C. B. Riddle

Many students of economics and international affairs say that the United States is playing an important role by increasing its cooperation and strengthening its friendships with the Latin American republics. Cuba may be included when it substitutes brains that possess humanitarian attitudes for beards that seem to symbolize all that is inhuman.

The importance of strengthening this neighborly relation is receiving support from thousands of persons by their review of the history of these republics and appraising their natural wealth.

It has probably been well said that the average school boy and girl in the United States knows more about European countries and their history than they know about Latin American countries. So it is appropriate that greater educational effort be directed toward a better realization and fuller appreciation of the lands that are to play a more conspicuous part in the future economics of the United States.

Geographically, Latin America is three times as large as the United States and occupies more than half the Western Hemisphere. Although some countries, such as Argentina, Chile and Uruguay, are comparatively well mapped, vast portions of South America have never been explored. For instance, thousands of square miles in the Amazon basin and on the eastern slopes of the Andes Mountains have never been visited by a white man.

Brazil alone is one-fifth the size of the new world, being the largest country on the American continents. It is as large as the United States plus an area equal to that of Texas, and its 5000-mile seacoast is the longest of any country in the world. The harbor of Rio de Janeiro, for example, is an oval of 90 square miles and could provide anchorage for all the naval ships of 10 countries.

Civilization in the Latin American countries began with the first Spanish settlement and the first attempt to bring Christianity to the inhabitants of the new-found land. The inevitable features of conquest — war, destruction, fire, sword and almost superhuman endurance — marked the trails of the discoverers. In the midst of this turmoil Spanish missionaries worked unceasingly, establishing hamlets and towns, and in other ways laying the foundation for a vast portion of the world.

The United States being more highly industrialized, finds in the Latin American countries a ready and increasing market for a large number of manufactured products, more than 70 percent of the exports to these countries being finished products that give employment to several million United States workers.

On the other hand, the Latin American countries supply the United States with many commodities not produced here. As examples of a long list, coffee, bananas, cacao beans from which chocolate is made, vegetable ivory, tea, quebracho bark for tanning, and alpaca wool play an important role.

Not only is the United States deficient in many products which the Latin American countries can supply, but in the field of minerals these countries produce large quantities of copper, lead, zinc, tin and other strategic materials of which this country is short.

Even casual observers see not only the need for the countries of North and South America to stand together, but their advantages in cooperating for economic and other security. In this direction the United States has taken a forward step.

RELIEF WORKERS

- Europe
  - (Because Service Division personnel needs arise from emergencies which cannot be anticipated, anyone interested should write for information.)

EDUCATORS

THEOLOGICAL COLLEGE: (Th.D.)

- Western India

COLLEGE: (M.A. or Ph.D.)

- English — South India and Japan
- Science — Hong Kong
- Music — Japan

HIGH SCHOOL:

- English — South Africa, Ghana (M.A.), Japan, Micronesia, Greece, Iraq, Syria, Turkey, Togo
- General Science — South Africa, Iraq, Turkey
- Physics — Ghana (M.A.), Hong Kong, Turkey
- Mathematics — South Africa, Iraq, Turkey
- French — Ghana (M.A.)
- Chemistry — Turkey
- Physical Education — Turkey
- Music — Japan, Turkey, Iraq
- Art (combined with other courses) —Turkey, Iraq
- Business Courses — Japan

JUNIOR HIGH SCHOOL:

- English — Turkey

PRIMARY SCHOOL SUPERVISORS AND TEACHERS

- Honduras

KINDERGARTEN:

- Japan

TEACHER TRAINING:

- Micronesia
- Japan

DORMITORY SUPERVISORS:

- Angola*
- Ghana
- Micronesia

*To be appointed now, to sail when possible.

Gift From Builders Club Appreciated

Be It Resolved:

That we, the members of St. Peter's United Church of Christ, Greensboro, N. C., humbly receive and accept with sincere gratitude the gift of $4,210.47 from the Church Builders Club of the North Carolina Virginia Conference of the Southern Convention.

That we resolve, as we strive to serve God and His Son Jesus Christ through His Church, to uphold the finest traditions of the Church of Christ; to witness to the Gospel of Good News in this community; and to seek to establish the Kingdom of God here and throughout the world.

That we express our gratitude for this gift by helping, as we are able, to establish new churches in other communities.

That we ask the editor of The Christian Sun to convey our thanks through The Christian Sun to each Church, class, organization, and individual member of the Church Builders Club.

That a copy of these resolutions be sent to the Chairman of the Church Builders Club, and

That a copy be placed in the permanent records of our Congregation to remind us and future generations of our indebtedness to the Church Builders Club for helping to make our present building possible.

Adopted by a unanimous vote
of the congregation
November 19, 1961

PRAYERS FOR YOUNG PEOPLE

For Honor

Grant, O God, that we may never bring sorrow or unhappiness to our parents or to our friends. Help us to keep to the standard that those who love us have lifted, and in all things help us to bring honor and respect to our family name. Amen.

For Loyalty to Friends

O God, Father and friend of all: Teach me how to be a good friend. Help me to be loyal and true to those who love and trust me. Make me the kind of person on whom my friends may depend at all times. For Jesus' sake. Amen.

For Love of Others

O God, help me to be unselfish. Help me to be courteous to my parents, to my teachers, to my friends, and to all. Help me to sacrifice my comfort for others. Make me kindly and thoughtful in word and generous in deed. Help me to learn that it is better to forget self than to put self first. Help me to live in the spirit of Jesus who went about doing good and laid down his life for others. For his sake. Amen.

For Making Right Choices

Lord of our inner life, where choices are made, help us to guard the citadel of freedom which thou hast put in our souls. Keep us from making foolish choices which lead to slavery or to a character which is less than our best. May Christ so dominate our hearts that in our work and recreation and friendship we shall choose to do his will and share his abundant life by joyously living and sacrificing for the common good. Thus may we help in the coming of Thy Kingdom. Amen.

For My Home

Heavenly Father, I praise thee for thy mercy in giving me a good home. When I was a helpless child my parents cared for me, and by their love all my needs have been supplied. When I am tempted to be impatient of the restraints of my home, help me to remember Jesus who was subject to his parents. Keep me from a sullen and ungrateful spirit. Show me how I may help to make my home a blessing to all who come to it, and let the law of kindness rule my life. For thy Name's sake. Amen.

DO SOMETHING FOR YOUR CHURCH THIS WEEK

1. Invite a visitor to attend church with you.
2. Make a financial sacrifice in the interest of the church budget.
3. Inform your pastor of those who are ill in the congregation.

—**First Christian Reporter**
Portsmouth, Virginia

THE UPWARD PATH

Believe not those who say
The upward path is smooth,
Lest thou shouldst stumble in the way,

To labor and to live,
To pardon and endure,
To lift thy heart to God above,
And keep thy conscience pure,

Be this thy constant aim,
Thy hope, thy chief delight;
What matter who should whisper blame
Or who should scorn or slight,

If but thy God approve,
And if, within thy breast,
Thou feel the comfort of his love,
The earnest of his rest?

—Anne Bronte

PRACTICES FOR THE NEW YEAR

1. Attend a church school class regularly.
2. Attend the worship service regularly.
3. Participate in a cell group.
4. Invite new neighbors on your street to church.

Yet, remember that Christian living means, not just a few resolutions, but the response of one's whole life to the love of God in Jesus Christ!

—**The Round Robin**
Parkway Church, Winston-Salem

SNYDER AT VIRGILINA

Mrs. Owen Murray, Reporter

The Reverend Walstein Synder, superintendent of the Home for Children at Elon College, was guest speaker at Union Church, Virgilina, Virginia, Sunday, January 21, for the morning worship service. He delivered a very inspiring message entitled "Life Is Too Short to be Little," emphasizing attitude, purpose and faith.

It was a real pleasure to have Mr. and Mrs. Synder with us.

Christ Of The Upward Way

Christ of the Upward Way, my guide divine,
Where thou hast set thy feet may I place mine;
And move and march wherever thou hast trod,
Keeping face forward up the hill of God.

Give me the heart to hear thy voice and will,
That without fault or fear I may fulfill
Thy purpose with a glad and holy zest,
Like one who would not bring less than his best.

Give me the eye to see each chance to serve,
Then send me strength to rise with steady nerve,
And leap at once with kind and helpful deed,
To the sure succor of a soul in need.

Give me the good stout arm to shield the right,
And wield thy sword of truth with all my might,
That in the warfare I must wage for thee,
More than a victor I may ever be.

Christ of the Upward Way, my guide divine,
Where thou hast set thy feet may I place mine;
And when thy last call comes, serene and clear,
Calm may my answer be, "Lord, I am here."

—Walter J. Mathams

Wake Chapel Makes Largest Thanksgiving Offering

Dear Friends:

We were both happy and sorry to hear that Rev. Earl T. Farrell has resigned his pastorate at Wake Chapel in our Eastern North Carolina Conference. Rev. Mr. Farrell is a trustee of our Home for Children.

We are happy for our church at Bayside, Virginia, where Mr. Farrell and his family will be going. This is one of our younger churches and certainly one of the leading churches in the Convention. Bayside, in our opinion, is very fortunate in securing the services of our good friend Earl Farrell.

We are certainly sorry at the same time to see our Wake Chapel Church lose a pastor who is so dedicated to his work in every way. This is one of our leading rural churches in the Convention and has for a number of years now been among the leading churches in the amount given for our Christian World Mission in proportion to what they spend for themselves.

This last year this church made the largest contribution to our Thanksgiving Special of any church within or without the Convention. They contributed $1,103.43. This church not only contributes over and above their apportionment to our Home and other Convention interests, but it also furnishes leadership in the same way. Mr. Marvin Johnson of this church is a member of our Board of Trustees. There are several other members of this church serving on various committees and boards of our Convention. We are sure in the not too distant future this church will find another able and capable minister to lead their church.

We wish for Mr. Farrell and his family every success possible as they go to their new field of work.

Rev. Mr. Farrell, along with Rev. Mack V. Welch of Reidsville and Rev. R. E. Brittle of our Bethlehem (Nans.) Church near Suffolk, Va., represent the clergy of the Southern Convention on our Board of Trustees. We are very happy to have these three fine ministers on our Board!

January Birthdays

Clara Spicer	1- 2-48
Elton Medlin	1-12-54
Mary Lou Bolton	1-14-56
Linda McFatter	1-17-53
Mary Alice Wallace	1-23-47

REPORT FOR JANUARY 22, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$14.796.38
Virginia Valley Conference	$ 21.75	
Eastern Virginia Conference	122.85	
Eastern North Carolina Conference	183.00	
Western North Carolina Conference	27.77	
North Carolina and Virginia Conference	267.65	
Total		$ 623.02
Grand Total		$15,419.40

SPECIAL OFFERINGS

Amount brought forward		$24,069.73
The First Congregational Church, Ashtabule, Ohio — Christmas Offering	5.00	
Mrs. Margaret H. Pritchett, Elon College, N. C.	25.00	
Mary Sue Brittle Sunday School Class, Bethlehem (Nans.) Church	10.00	
North Clayton Christian Church (ENC) — Special Offering	25.00	
The Service Guild, First Cong. Church, Rockport, Mass. — Friendly Service Gift	50.00	
Sunday School Children's Christmas Offering, Pilgrim Cong. Church, Benson, Minn.	29.36	
In Memory of Mrs. J. M. Atwater		
In Memory of Claud Cates		
In Memory of W. B. Truitt		
In Memory of W. B. Truitt		
In Memory of W. B. Truitt		
In Memory of W. B. Truitt		
In Memory of W. B. Truitt		
In Memory of James B. Kennedy		
In Memory of R. A. Coble		
In Memory of T. F. Coates		
In Memory of Mrs. Rachel Ward		
Total Memorial Gifts	185.00	
Special Gifts	107.44	
Total		$ 436.80
Grand Total		$24,506.53
Total for the Week		$ 1,059.82
Total for the Year		$39,925.93

In Memoriam

"Blessed are the dead who die in the Lord."

MORGAN

We, the members of Holy Neck United Church of Christ, wish to pay tribute of love and respect to the memory of Mrs. Addie Morgan, who passed away October 18, 1961.

"Miss Addie" was an invalid for years and was unable to take an active part in her community, but was loved by all who knew her.

We wish to extend our deepest sympathy to her children.

We resolve that a copy be sent to the family, a copy to *The Christian Sun*, and a copy be sent to the church.

Mrs. Mills March
Mrs. Clarence Saunders
Mrs. Carol Howell

HOLLAND

We, the members of Holy Neck United Church of Christ, wish to pay a tribute of love and respect to the memory of Hugh Kellie Holland, Sr., who passed away November 7, 1961.

He was quiet and unassuming in his manner and a sincere friend to all who knew him. He looked for only the good qualities in his fellowmen. He was a loyal citizen in his community.

We wish to extend our deepest sympathy to his wife and children.

We resolve that a copy be sent to his wife, a copy to *The Christian Sun*, and a copy be sent to the church for record.

Mrs. Mills March
Mrs. Clarence Saunders
Mrs. Carol Howell

Portraits Of Professors

DR. RICHARD M. HAFF

Regarded by his colleagues as one of the most scholarly members of the Elon College faculty, Dr. Richard M. Haff is widely read on a large number of subjects and issues. He is greatly interested in the findings of science, particularly in their implications toward human welfare and current social and cultural issues.

Dr. Haff, who has been a professor of biology at Elon since 1948, has traveled extensively in this country. Interested in photography, Dr. Haff has a collection of several hundred slides, many of which he has taken on visits to Yellowstone Park, the Grand Canyon, Nova Scotia, Florida and the New England area where his son, Dr. Richard F. Haff, is a medical researchist for DuPont Company. Dr. Haff and his wife plan to visit England, France, Switzerland and Italy during the coming summer.

Mrs. (Mildred) Haff, a former mathematics professor of the college, is well-known to friends, faculty and students of the college.

Dr. Haff received his A.B. degree from the College of the City of New York, his M.A. from Columbia University and his Ph.D. from Cornell University. He is a member of the American Association for the Advancement of Science, North Carolina Academy of Science and Sigma Xi, honorary scientific organization which fosters research.

During World War II he served for three years with the United States Bureau of Censorship as a Spanish and Portuguese interpretator.

Convention-Wide Laymen's Rally Feb. 18

The third Sunday in February is traditionally the time for the Southern Convention Laymen's Rally at Elon College. This year, then, it will be held February 18 from 2:30-7:30, according to announcement by Dr. H. H. Cunningham, president.

Speakers will include Dr. J. Earl Danieley, in his capacity as president of the National Laymen's Fellowship and first chairman of the Council for Lay Life and Work of the United Church of Christ, and Dr. H. Shelton Smith, James B. Duke professor of American religious thought at the Divinity School of Duke University.

Special music will be furnished by the Elon College choir and a male quartet. There will be a business session, a banquet and worship.

A literature table will supply your Laymen's Fellowship with program materials and the Laymen's Handbook.

Advance reservations for the banquet are required. If payment is sent in ahead of time the cost is $1.25. At the door the tickets will be $1.50. Send reservations to the Laymen's Rally Committee, Box 336, Elon College, North Carolina.

My Sacrament Of Work

I Believe in My Profession: I would see my work as more than a daily task, and would find "the joy of a life that is lost in a gallant cause, the cause of Thy Kingdom."

I Believe in Myself: I shall never become satisfied with myself or my successes, but shall always strive, through study and experimentation and through persistent effort, to bring myself to the full stature of a man, to keep my freshness and to look forward at all times to higher attainments.

I Believe in the Church: Because of the consecration and loyalty of its membership and of its leaders, I will cooperate with them to the fullest extent in order to attain our common objective.

I Believe in People: I shall seek an ever enlarging vision of the longings and needs of those whom I serve.

I Believe in My Community: I would see my task as related to the whole community, and would not become "engrossed in narrow duties and little questions, when the vast needs of humanity call aloud for prophetic vision."

I Believe in God: Because I have known a great Father with a purpose in which I can share, and who has infinite concern for my personal endeavors, I shall ever look beyond my task for "the light that never was, on land or sea."

Prayer: O God, as we go out from high school or college, let us go in the strength of the Lord God of hosts to live our lives, and do our part to build thy Kingdom, in the spirit of Him who came "not to be ministered unto, but to minister." Amen.

—Author Unknown

Ministers To Meet At Elon College

Carl T. Daye, Acting Chairman

The ministers of The United Church of Christ (Eastern District, E. and R.; N. C. and Va. Conference, Southern Convention; and the corresponding area of the Convention of the South) are planning quarterly meetings for 1962. We will meet the second Monday of the second month of each quarter.

Our first meeting will be February 12 at 10 o'clock at the Community Church, Elon College. The theme will be: "How Can the United Church of Christ Become a Reality in our Area?" Dr. Donald Dearborn, dean of Catawba College, will speak on this subject. After the address, we will break up into small groups to discuss the theme. The noon meal will be served at 12:30 at Elon College.

The Right Use Of The Sabbath

Background Scripture: Exodus 20:8-11; Nehemiah 13:15-22; Mark 2:23-3:6; Luke 4:16-20, 31-40.

Devotional Reading: Hebrews 4:10.

Memory Selection: **Remember the Sabbath Day to keep it holy.** Exodus 20:8.

Let us keep in mind that the series of lessons we are considering this Quarter have as their general theme, Jesus and the Ten Commandments. Let us recall, too, that Jesus said that he had not come to destroy the law or the prophets, but to fulfill. With these facts in mind let us consider The Law concerning the Sabbath Day, and Jesus' fil-fulling, and fulfilling of it.

The Law and the Sabbath Day

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is in thy gates." That is plain enough — **no work on the sabbath day.** (Perhaps it is a perverse streak in the thoughts of the writer, but nothing is said about the mother not working. What would we do if mothers did no work on the Sabbath day! ! But this is stretching the point too far, and I beg your pardon.)

Several things need to be said about this commandment. Rest on the Sabbath day finds its example or sanction in the example of God himself. Did he not rest from his creative work, according to the old, old story, on the seventh day? Secondly, the Lord blessed the sabbath or seventh day. And finally he hallowed it. He gave it a dignity and sanctity that was not characteristic of the other days of the week. Even in a simple loosely organized community, it was hardly possible to keep the letter of the law. Even in a simple society some work must be done even on the Sabbath. But the Jews took this commandment seriously. Starting with the original commandment they made interpretations, built up traditions, and hedged it around with numerous and hard restrictions. By the time of Jesus it had become a burden, to say the least. There were, as I recall it, several hundred commandments, or categories of work, deriving from the simple, original commandment. Talk about our "Blue Laws" — we don't know anything.

Perhaps it should be noted (although some people might question the wisdom of calling attention to this phase of the commandment) that there is no reference to worship in the original commandment. The day was set aside and hallowed and blessed as a day of rest. Almighty God in his infinite wisdom and love, with man's welfare as the motive, decreed that a man should rest at least one day in seven. Believe it or not, a man can do more work in the long run in six days than he can in seven.

The Lord and the Sabbath

"New occasions teach new duties,
Time makes ancient good uncouth."

Even in Jesus' day it was impossible to keep the Sabbath literally. How much more impossible to keep it literally in our modern, highly complex society. What would people in small towns and villages do, to say nothing of people in the cities, if nobody did any work on the Sabbath Day? It becomes quite clear, that the Law of the Sabbath must either be repealed or reinterpreted. And Jesus did just that. He filled this ancient law with new meaning. In him we have not the Law of the Sabbath, but the Lord of the Sabbath. "For the Son of Man is Lord even of the Sabbath Day." The issue was precipitated by two incidents which Mark relates. One concerns the one in which the disciples, as they went through a field of standing grain, gathered some of the heads of the grain, rubbed out the kernels of grain with their hands, and ate it. That was work, and did not the Law forbid all work on the Sabbath Day! Jesus defended their action on the premise that human need takes precedence over an institution. The Sabbath was not an institution to be worshiped, but a day on which men worshiped. The Sabbath was made to help man, not to enslave him. Jesus said in essence that no institution — not even a religious institution, is sacred in itself. People are sacred. Institutions and laws are sacred only as they serve man.

The second incident concerns the healing of a man with a withered hand. It was against the law to heal on the Sabbath Day, for healing involved working. And the Pharisees not only chided Jesus, they condemned him because he healed the man on the Sabbath day. He was grieved at such hardness of heart. He asked them a question to which there was only one sensible answer. "Is it lawful to do good on the Sabbath Day, or to do evil? to save life, or to kill?" Again Jesus enunciates a principle. It is better to be merciful on the Sabbath day, even if it involves breaking a law, than to let human beings suffer.

A few observations should be made. Christians observe, not the seventh but the first day of the week, a weekly reminder that our Lord rose on the first day of the week. Secondly, the day was made for or set apart for man, for his highest welfare and good. It should be **a day of rest for his body, a day of stimulus for his mind, a day of fellowship with family and friends, a day of worship** (a Sunday is ill-used in which one does not worship), and **a day for service** — the day gives many an opportunity to do good in many ways.

We are having much discussion and much confusion in Virginia because of the "Blue Laws." One can go into a store on Sunday and buy one thing, and yet he cannot legally buy a thing right next to it. In one city it was regarded lawful to see Christmas trees on Sunday while in a neighboring city it was declared illegal! One thing is certain: modern man, in breaking his bondage to the Puritanicals legalistic, Sabbath, has swung to the other extreme. Sunday in our modern world has become dreadfully secularized and commercialized. And at our peril! If Sunday goes, many evils will follow. Modern man desperately needs that for which the Sabbath stands. We need to accentuate the positive, rather than to stress the negative aspects of Sunday.

A boy got a new wagon for Christmas, which happened to fall on Sunday. When he took the wagon out on the street to play with it, his father suggested that he had better take it around to the backyard. The boy asked his dad, "Pop, isn't it Sunday in the back yard too?"

SUNDAY SCHOOL LESSON
FEBRUARY 4, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Rev. Earl Farrell Goes To Bayside

Mrs. Glendon Johnson, Reporter

Rev. Earl T. Farrell, pastor of the Wake Chapel Christian Church, Varina, North Carolina, since March 1, 1955, has resigned to accept the pastorate of the Bayside, Virginia, Christian Church, which is located between Norfolk and Virginia Beach.

Mr. Farrell's letter of resignation to the Wake Chapel Church follows:

Dear Friends:

I have had the pleasure of writing to you many times during the past several years. There have been letters and the Mid-Week News reporting the "doings" of the church, making announcements or urging support for Christ and His Church.

This letter comes to you on a different errand. It carries a deep and abiding word of sincere appreciation for all that you mean to me and to our family. We arrived here March 1, 1955. Since then Terry and Louise came to live with us. It was here that Sharon and Tommy made profession of faith in Christ and united with the church. But we will not continue this further, but say that herewith I announce my resignation as pastor of Wake Chapel. The request is hereby made to be released by March 1, 1962 — or at an earlier date if it can be arranged to suit both of us.

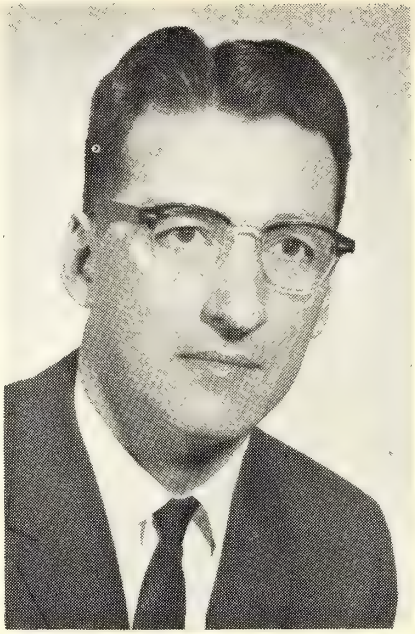
We will leave a host of friends in a friendly community, but take with us a heart full of memories. We will go with high hopes to face a new challenge.

God bless you all. We covet your continued good will and prayers.

Sincerely,
Earl T. Farrell

Since Wake Chapel had no other choice, the church, in a special business meeting Sunday morning, January 7, accepted his resignation with regret and extended best wishes to him and his family in their new field of service.

During the seven years that Mr. Farrell has spent at Wake Chapel, the church has grown spiritually and rendered outstanding service to the local community and to Our Christian World Mission. There has also been an increase in both membership and the physical properties of the church. During the second year of his pastorate, Wake Chapel observed its 100th anniversary.



Rev. Earl T. Farrell

Not only has Mr. Farrell been a real pastor and a friend to the members of Wake Chapel but he has also made for himself a place in the community, in which he is the oldest pastor from the standpoint of service. He will be greatly missed.

Mr. Farrell is a native of Pittsboro, North Carolina, and grew up in the Hank's Chapel church community. He is a graduate of Elon College and the Duke Divinity School. During his Elon College days, beginning at the end of his Freshman year, he served as supply pastor at Pleasant Hill and Liberty churches.

Mr. Farrell went to Haw River as the first full-time pastor, led in the construction of the parsonage, and moved into it with a new bride. While serving the Haw River church, he attended the Duke Divinity School.

Upon graduation from Duke in 1949, Mr. Farrell went to Sunbury, moving into a new parsonage, serving Damascus and Oak Grove Churches in Sunbury and Cypress Chapel in Virginia. He moved to Cypress Chapel when the parsonage was completed under his ministry in 1951 and stayed until he came to Wake Chapel in 1955.

Since Mr. Farrell has been at Wake Chapel, he has served as secretary of the Eastern North Carolina Conference, president of the Eastern North Carolina Conference, president of the Ministerial Association of the Eastern North Carolina Conference, president and secretary of the Fuquay-Varina Ministers' Association, served one term as president of the Southern Convention Ministers' Convocation, served a term on the Board of Publications of the Southern Convention, and worked with Rev. Melvin Dollar in organizing the new church in Garner.

Mr. Farrell is at the present time vice president of the Eastern North Carolina Ministers' Association, member of the Executive Board of the Southern Convention, and trustee of the Congregational Christian Home for Children.

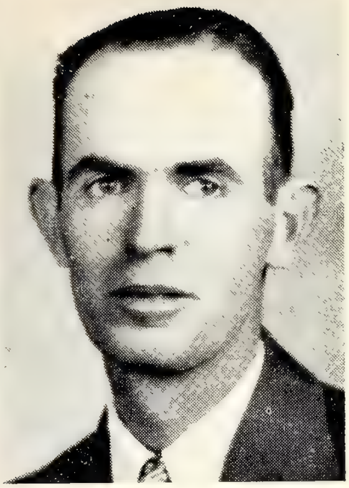
Mrs. Farrell (Kathy) is a native of Kentucky. They have four children, Sharon, Tommy, Terry, and Louise.

IN RETROSPECT!

The year 1961 was one of many changes in our church (First, Portsmouth). We saw the coming of a new pastor and his family in June. We also saw with much regret the leaving of the Rev. and Mrs. Calvin Felton. Mr. Felton rendered great service in this church while he was the Interim-Pastor. In the coming of Mr. Bowers as pastor we witnessed new ideas and new approaches to the problems of the church. The sixtieth anniversary of the church was celebrated in October. This brought back memories of those who labored here in the past. It stirred in us the feeling of kinship with the founders of this Fellowship. The year brought us a major repair to our roof and the failure of our heating system. But the people rose up and met these unexpected expenditures with fortitude and sacrifice. It was a year of joy and fellowship when the Deacons served breakfast to the entire church on Thanksgiving Morning. The spirit of Christmas was exemplified by the singing of little children and the pageantry of the wise men and shepherds in our Christmas program. We can look back on 1961 and truly say that it was a good year in our church.

—The First Christian Reporter
Portsmouth, Virginia

Last Thursday the Women's Fellowship of First, Portsmouth, heard a review of the home mission study book, "Edge of the Edge" by their pastor, Rev. Daniel Bowers. Women's Fellowship members from Shelton Memorial were guests.



REV. MARTIN L. FOGLEMAN

Rev. Martin L. Fogleman has served churches in the Western North Carolina Conference for a number of years as a conference-ordained minister. The first of the year he became pastor of Piney Plain Christian Church and moved to its parsonage in the Eastern North Carolina Conference. Mr. Fogleman's new address is 5412 Dillard Drive, Raleigh, North Carolina.

Weekly prayer group at United Church, Southern Pines has discussed: Faith and Fallout Shelters; Confession; Love Our Enemies; Infant Baptism; Membership, for Saints or Sinners?; Original Sin; New Testament Miracles. Reviews of these discussions may be obtained by writing Rev. Carl Wallace, Box 62, Southern Pines.

Rev. Frederick A. Meyer, who served for the last four years as one of the national directors of CHEF, became pastor of Central Congregational Church, Atlanta, Georgia, January 1. Dr. Thomas Anderson, pastor there for seventeen years, retired last September and passed away in November.

Apple's Chapel reports 297 at Sunday school January 21 — exactly the same as the preceding Sunday. Young people are conducting the morning worship there February 4.

"Loyalty Sunday" was observed at Bethlehem church, Tenth Legion, Virginia, January 21. The sermon topic for Rev. Bland Leebrick was "What Does God Mean to You?"

The Social Action Committee of our Tryon church is sponsoring two discussion groups on foreign affairs — one to meet on Thursday mornings for eight weeks, the other on Monday evenings.

"Our Church — Are We Relevant?" was the subject discussed by Mrs. Carroll Rogers, Mrs. Jay Bliss and the pastor, Rev. W. R. Stevenson, at the luncheon meeting of the Women's Fellowship at Tryon recently.

The Southern Pines United Church of Christ, where Rev. Carl Wallace is pastor, has been chosen by the denomination to be a "pilot church" to help formulate workable procedures for the biennial emphasis of "The Church, A Learning and Witnessing Community."

Superintendent George Stickney of the Montana Conference has resigned effective September 1, since he will have reached the mandatory retirement age of 70 by that time. He and Mrs. Stickney have a fine record of service in our denomination, and he will be missed from the conclaves of superintendents.

S-E-T-A-F-H (Sunday Evening Training and Fellowship Hour) is a new program at St. Peter's Greensboro, each Sunday 7:00-8:00 p.m. The nursery, kindergarten, and primary departments meet in their rooms, the junior and senior youth groups have separate sessions, and the adults meet in the sanctuary.

NEW BUILDING AT NEW HOPE

B. J. Willett, Pastor

The members of the New Hope Congregational Christian Church voted Sunday, January 21, to build an educational building.

It has been the hope and dream of the members to have such a building for many years. At last the dreams are about to come true. The building will have a main assembly room which can be cut off into three classrooms. In addition, there will be another classroom, nursery, kitchen, two restrooms, and a storage room. The building will be built with a flat roof, so that when the need arises, a second story may be added.

A cordial invitation is extended to all members of the Southern Convention to attend the ground breaking ceremony. Please watch the pages of The Christian Sun for the program of this service.

The many friends of Mrs. T. H. Mackintosh (Mary Graham Lawrence) of Elon College will regret to learn that she is in Memorial Hospital, Burlington, following a serious fall at her home January 20.

The Religious Newsweekly reports that a plan originated by a group of ministers and laymen in Chapel Hill, North Carolina, is urging citizens to "give a sum equal to the cost of a family fallout shelter" to the United Nations, because "The only hope for survival is a world of law and order."

Four musical services are planned by our Tryon church at four o'clock on the following dates: January 28, hymn service; February 28, organ recital; March 18, music from "Elijah" by the choir; April 22 (Easter), cantata "Christ Lag in Todesbanden" by Bach by the choir.

Goals set by the new pastor of First, Portsmouth, last fall were more than met. Now Rev. Daniel Bowers is suggesting these goals for the church for 1962: Fifty new members; 25% increase in Sunday school enrollment and attendance; benevolent apportionment met in full by December 31; current expense budget fully met.

When the Worker's Council met January 14 at Union Ridge, Burlington, classes were available for teachers: Kindergarten through primary, Mrs. Winfred Bray; lower junior through senior, Mrs. Barbara Tapscott; young adults through adult department, Rev. Winfred Bray; class officers, Franklin Chandler and Ray Porterfield. 51 were present.

NEW YEAR'S SUNDAY AT HAYES CHAPEL

Dollie S. Stirewalt, Reporter

"Be strong, and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." — Joshua 1:9. "The Lord our God will we serve and His voice will we obey." — Joshua 24:24. These verses were the text of the sermon by our pastor, Rev. Conrad Cornelius, at the January 7 worship service.

The men of the church led the entire congregation as they came forward on invitation to a more dedicated life of service for the Lord in 1962. "Blest Be the Tie That Binds" was sung at the close of the service.

Christian Love - The Highest And Best Gift

If I were to speak with the combined eloquence of men and angels I should stir men like a fanfare of trumpets or the crashing of cymbals, but unless I had love, I should do nothing more. If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and if, in addition, I had that absolute faith which can move mountains, but had no love, I tell you I should amount to nothing at all. If I were to sell all my possessions to feed the hungry and, for my convictions, allowed my body to be burned, and yet had no love, I should achieve precisely nothing.

This love of which I speak is slow to lose patience — it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails.

Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen.

—I Corinthians 13:1-8

Letters to Young Churches by Phillips

Love Is A Great Thing

Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven.

For it carries a burden which is no burden, and makes everything that is bitter, sweet and savory.

The noble love of Jesus impels a man to do great things, and it stirs him up to be always longing for what is more perfect.

Love desires to be on high, and will not be kept back by anything low and mean.

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things. A true lover gives all, and has all in all.

Love feels no burdens, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility; for it thinks all things lawful for itself and all things possible.

It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who does not love, faints and falls down.

Though weary, love is not tired; though pressed, it is not straightened; though alarmed, it is not confounded; but as a lively flame and burning torch, it forces its way upwards, and securely passes through all.

Love is active, sincere, affectionate, pleasant, and amiable; courageous, patient, faithful, prudent, long-suffering, manly, and never seeking itself.

For in whatever instance a person seeketh himself, there he falleth from love.

Love is circumspect, humble, and upright; not yielding to softness, or to levity, nor attending to vain things; it is sober, chaste, steady, quiet, and guarded in all the senses.

—Thomas a Kempis

Southern Convention of Congregational Christian [illegible]

HE
HRISTIAN SUN

Vol. 114 February 6, 1962 No. 6

A Religious Weekly for Christian Homes

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

RACE

RELATIONS

SUNDAY

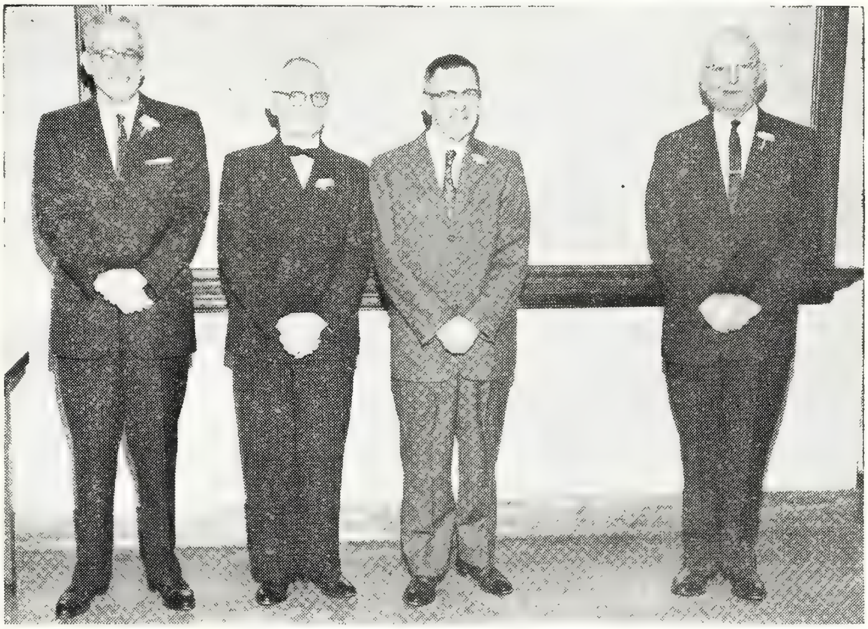
February 11, 1962

Organ of the Southern onvention of Congregational hristian Churches.

Editorial and Publication fices at Asheboro, North arolina.

Subscription office:
on College, North Carolina

Elon College Authors Honored



Four authors of recent books who are members of the Elon College faculty were honored at a reception in the Carlton Memorial Library recently. From left to right the professors are Dr. H. H. Cunningham, chairman of the history department, Dr. Konstantinas Avizonis, also of the history department faculty, Dr. W. W. Sloan, a member of the religious department for fourteen years, and Dr. Ferris E. Reynolds, chairman of the religion and philosophy department. More than 225 guests paid tribute to these faculty authors.

EDITORIAL

Why I Changed My Mind

This is a personal statement of faith concerning one important phase of modern life. It may be valid for no one else, but is recorded for whatever it may be worth.

The editor of this paper was born and reared in North Carolina. Both of his grandfathers fought with the southerners in the War Between the States, and one of them never came back from the battlefields of Virginia. In his childhood and youthful years it appeared to be right to believe that Negroes were inferior to white people, that they should be servants, and that association between the races should be limited indeed. I was a typical southerner whose parents remembered the days of war and reconstruction.

It was not easy to change my mind. The process was long and agonizing. Family and most friends saw no reason for changing. Then why did I?

Yale Divinity School helped. There were a few Negro students there. We went to the same classes, ate in the same dining room, worshipped together in chapel, and communed at the same time. That latter made a difference. At the first monthly communion service one of those Negroes sat beside me. I was sorely tempted not to take communion because the emblems passed him first. To do that would have been exceedingly difficult to explain to the One who said "do this in remembrance of me." I ate and drank — and much of what I swallowed was racial prejudice and pride that had no justification. The colored students were as cultured, clean, and intelligent as I. They were different from those I had known on the farm in Carolina, and were similar to many I have known since. They deserved respect, and I had to yield it.

National church meetings helped. Always there are delegates from North Carolina and Virginia. When one is half a continent from home, it is good to see a native who may also be a bit lonesome — and the color difference becomes quite insignificant. We are all Carolinians and Virginians when we are far from home. We can speak the same language, we know the same places, we have the same problems, we are members of the same Church, we worship the same Christ. And we like to know each other — when we are far from home.

Reading and study have helped. National church councils and synods have spoken with clarity about race relations. Outstanding Christians of all denominations remind us ever and anon that people are just people before God, and that people belong in one human family regardless of racial or cultural differences. They say there is one God and Father, that there is one Lord Jesus Christ, that the same Holy Spirit is available for every person in our world, and that we all should be brotherly. Scientific research has found no superior or inferior races, even though a few individuals, as witness Hitler, have claimed superiority. A study of the human family, of history as it has unfolded through the centuries and more especially as it is developing in our time, forces one to the conclusion that the best way, if indeed it is not the only way, for human life to continue on this earth is for people to act like brothers rather than enemies.

Missionaries have helped. Some of my best friends have been, and are, doing Christian work among people of a different race and nation. They can be no help until they learn to understand and appreciate the people with whom they work, and until they by love find a way into the affections of the strangers among whom they have chosen to live. The missionaries become so much like the people with whom they live that one can almost tell from looking at them and hearing them talk what part of the world has become their home. China, India, Japan, Africa — these places are home for the missionaries, and the people are their people — known and loved.

World changes have helped. It made little difference at the turn of this century to the people of America what happened on the other side of the earth. The war lords in China fighting for advantage, and the tribal feuds in Africa were not even discussed in the cornfields of Carolina. But little Goa in India, a wall in Berlin, and the tribal destruction of missionaries in Africa — these are things that disturb us now. They make a difference in a world that can be seen by a man in orbit as he swiftly girdles the globe. Not so long ago young people could sing and swoon under the mellowing influence of a "Carolina Moon," but now even the children are talking of going to the moon — a moon that belongs not to Carolina, nor even to lovers, but a moon that may become a danger spot in our universe, a place from which nations can be destroyed at will. The race and nationality of people have shrunk almost to nothingness in our present world. Survival is much more urgent. And survival seems to depend upon the character of people much more than their race, nationality, or previous cultural conditions.

Finally, trying to be a Christian has helped. One who seriously tries to "grow in grace and the knowledge of our Lord" will certainly undergo changes. Some of them may be quite surprising. One who looks through penitent tears to "the man on the cross" will have little time or desire to shove away his neighbor who is also kneeling before the Christ of Calvary. As I have looked at my neighbors, some of whom have black skin while others are remarkably white, I have found in them a burning desire to serve the Christ I serve. They are not my enemies; they are my friends. There is no reason to close doors of restaurants, hotels, schools, business opportunities, and even churches, to them, unless the same doors are to be closed to me. In fact, if they are shut out, I lose their respect, friendship, and Christian love, and am less by far than I ought to be. When I close a door against any human being, the door closes in my heart.

Yes, I have changed my mind about race relations. The thought world in which I was brought up is much too little for these days. Somewhere beyond the blue, or perhaps it is here within our hearts, God sits upon his throne and will reign through a long eternity in which I hope to share happily. For this reason it is very important for me to learn to live happily with all people during my remaining days on earth.

Vice-President Of United States To Speak At Elon College

Elon College, Feb. 4 — Vice-President Lyndon B. Johnson will be the featured speaker at the annual Elon College Founders' Day program, which is set for the campus of this Congregational Christian college on Thursday, March 8.

This was revealed in an announcement by Dr. James Earl Danieley, Elon College president, following his return from a Washington visit, during which the plans for the vice-president's appearance at Elon were confirmed.

The address by Mr. Johnson will be delivered at a convocation to be held in Elon's huge Alumni Memorial Gymnasium at 11 o'clock on the morning of March 8, a gathering which will mark the seventy-third anniversary of the founding of Elon College, which opened its doors to students in the autumn of 1890.

The Founders' Day observances have not always been annual affairs at Elon, but programs have been held almost annually in recent years on the second Thursday in March to commemorate the granting of the Elon College charter by the North Carolina General Assembly on March 11, 1889, the date from which the corporate existence of the college dates.

The college was founded as a coeducational and liberal arts institution by the Christian Church, but that denomination was merged with the Congregational Church in 1931, and since that time the college has operated under the auspices of the Southern Convention of Congregational Christian Churches, which is now affiliated with the recently formed United Church of Christ.

In announcing that Vice-President Johnson had accepted the invitation to deliver the address at Elon's 1962 Founders' Day exercises, President Danieley expressed his pleasure and the pleasure of the college's trustees, faculty, students and alumni that Mr. Johnson will be Elon's guest on that day. Many outstanding speakers have appeared on Elon Founders' Day programs, but none of them occupied such an eminent position in the affairs of the nation and the world.

DR. WILLIAM JAY DIES

Dr. William Jay (79) died January 17. Longer account will be given next week.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

MID-WINTER RALLY

The Laymen's Fellowship

The Southern Convention of Congregational Christian Churches
Sunday, February 18, 1962
On the Campus of Elon College

PROGRAM

2:00 Registration
Banquet tickets may be picked up at the registration table. Program materials, handbooks, pocket crosses, etc. may be obtained at the literature table.
3:00 Call to Worship and Invocation .... Dr. H. H. Cunningham
Song Service .... W. H. Baker
Welcome to Elon College .... Rev. John S. Graves
Devotional Service, Laymen of Holland Christian Church, Holland, Va.
Musical Presentation by the Elon College Choir —
G. Patrick Johnson & Charles Lynam, Co-Directors
"Greater Love Hath No Man" by John Ireland
"For All The Saints" by R. Vaughan Williams
"The Lord's Prayer" by Albert Malotte
"Battle Hymn Of The Republic," Arr. by Roy Ringwald
Address: "Laymen In The United Church of Christ" —
Dr. J. Earl Danieley
Hymn — "Rise Up, O Men Of God"
Business Session
Announcements
Closing Prayer .... W. B. Terrell
5:00 Recess
5:30 Fellowship Banquet — at the McEwen Memorial Dining Hall
Invocation .... Rev. Clyde L. Fields
Special Music .... Male Quartet
Address: "The Christian Challenge Of A Dynamic South" —
Dr. H. Shelton Smith
James B. Duke, Prof. of American Religious Thought,
The Divinity School of Duke University
Benediction .... Martin T. Garren

OFFICERS OF THE FELLOWSHIP

Chairman: H. H. Cunningham
Elon College, N. C.

Vice-Chairman: John Parker
Route 1, Holland, Va.

Secretary-Treasurer: G. L. Wagoner
1005 Twyckenham Drive
Greensboro, North Carolina

Send 1962 Dues (of fifty cents per member) to G. L. Wagoner at above address or present them at the Rally.

Banquet reservations must be received by the Rally Committee, Box 336, Elon College, N. C., by February 13.

A MESSAGE FOR RACE RELATIONS SUNDAY

By This Shall All Men Know . . .

"A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another." John 13:34-35. (RSV.)

How do people know who and what we are? Only God really knows. He knows us better than we know ourselves. But other people know much about us. One of the most important things for them to know is whether we are disciples of Jesus Christ. How, then, do they know that?

Superficially we distinguish one person from another by his appearance; thus we know something about him from a picture of him. We know about his ideas by analyzing what he has said and written. We know more about him by gathering estimates of him by those who live, work, and play with him.

But to know him well we must understand his basic absorbing commitments, his ultimate purposes. For this we must observe his attitude toward other people, how he reacts to all sorts and conditions of men. Is he sensitive to their individual situations? How does he respond to their needs? Is he contemptuous of them in the mass, or is he compassionate? Does he "look down" upon people of other races?

Jesus Christ said: "By this all men will know that you are my disciples, if you have love for one another." Thus is the Christian to be judged — by his attitude of love manifested in his behavior. Thus is he to be known for what he is.

The ideas a person holds about race relations are important; but they are not enough to characterize him as a Christian. Any person with a lively concern for justice may have valid ideas about race. If a person is a disciple of Christ, he goes beyond justice — he loves. He loves all of God's children for whom Christ died. Justice is inextricably involved in such love.

Profession of faith in Christ is essential to discipleship; but it must go beyond mere assent of the mind. Faith that is acceptable to God and convincing to men gives evidence of itself in the attitude of love, expressing itself in behavior. Yet even good behavior, in itself, may reveal only conformity or consent to prevailing social patterns — a matter of good manners — adopted in order to avoid embarrassment. It may be for effect.

So the only sure test, for the disciple of Christ, is love.

Love is not reserved for those who are congenial or who are of the same race and nationality. "And if you salute only your brethren, what more are you doing than others?" Moreover, we are commanded to love not only those who love us, but even our enemies.

This test of Christian discipleship is not easy. It may at first be rebuffed by those who have been hurt so much that they fear being hurt again by exposing themselves to another rejection. But persistent Christian love, which is costly, is eventually reconciling, healing, and restorative; for it is a witness to God's love. And God's love is the fact of which we constantly need to be reminded.

We are known better by our attitude of love than by our arguments for what we believe to be right in the matter of race relations or anything else. Unless we have love, argument may be a kind of combat, with loyalty to truth being confused with pride in our own ideas.

Love marks the difference between the disciples of Christ and the doer of good for the sake of credit for righteousness. Christ so loved us that He gave His life for blundering and wilful sinners of all nations and races.

The Church of Christ is to be known by the same test that He set for His disciples. In the Church especially, we are called to "have love for one another" across all lines of difference that so often divide people and are so often the occasion for antagonisms.

Love repudiates and casts out whatever gives offense or causes humiliation to others. A church must therefore achieve and demonstrate a unity which manifests the attitudes demanded by Christian faith and discipline. Because of its professed allegiance and standards, it should be a fellowship distinguishable from that of other agencies in the community.

It is not enough for a church to conform to the best practices in the

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Obstacles Must Be Paid For By All

—An editorial in the
Durham (N.C.) Morning Herald

The discrimination against Negro participation in vocational training pointed out by North Carolina's Advisory Commission on Civil Rights is one more area of discrimination this state simply can't afford.

Every obstacle which keeps Negroes from fitting themselves for skilled jobs must be paid for over and over again by every one of us. Indeed, the price mounts each year.

For by discouraging the training of more skilled Negro workers, the state is promoting the very technological employment the nation as a whole is trying to combat. It is ironic in the extreme to figure out ways of promoting new skills among workers in depressed areas while blocking others from learning skills that would keep them from joining the ranks of the chronically unemployed.

Yet this sort of thing certainly happens in North Carolina. We condemn a significant percentage of our labor force to scramble for the ever dwindling proportion of laborers' jobs. Their requests for training toward higher skills are often ignored, or worse turned down with the fatuous claim that it is no good training them because there would be no openings for Negroes even if they were skilled.

The results of this self-defeating response to the Negro's need for job training are abundantly clear. They are clear in the out-migration of North Carolina's most able and intelligent Negroes. They are clear in the wasted capabilities of other Negroes who, for one reason or another, choose to remain despite the lack of opportunities. They are clear in many other ways.

And in each one it is also clear that the Negro is not the only loser. For so long as he makes an artifically small contribution toward the development of the state, the entire state is poorer.

So far from promoting the senseless discrimination shown by the Advisory Commission, it is in North Carolina's true interest to promote Negro participation in training that would benefit the Negro population and the state as a whole.

society around it. Rather, it is bound by the test Christ set for His disciples and by which they are to be known. It acknowledges His Lordship; it must so manifest it that all men may know His will for men. A church must be faithful to its calling regardless of what others may think or do.

Christian love requires that we support laws to further justice and freedom in the rights of full citizenship, education, employment, and residence. Above all, we who profess to be disciples of Christ have something even more essential to contribute to race relations — the new commandment to love one another as He loves us. The Church needs this active love. Our nation needs it. The world needs it.

On this Race Relations Sunday we should look into our own hearts, repent for our failures and hypocrisies, thank God for His love for all men, and rejoice that we are called by Christ to be His disciples. We must witness to the oneness of God's family through our churches and in our communities. Only then can justice, freedom and human dignity become manifest through love in our world. "By this all men will know . . . "

Note: The National Council of Churches is indebted to Dr. Roswell P. Barnes for drafting this Message. Dr. Barnes is Executive Secretary, The United States Conference for the World Council of Churches.

Family School Of Missions

FIRST CHRISTIAN CHURCH, BURLINGTON

OUR MISSION TO LATIN AMERICA

February 4

(Snack supper at 6:00 and program at 6:30 p.m.)

Adults: Getting acquainted with Latin America through quiz, report on Alliance for Progress and closing worship.

Senior High: "This is Latin America."

Junior High: "A Jet Trip to South America."

Junior Missionary: "Missionary in Honduras for a Month" (A dentist from Ohio spends his vacation helping others.)

February 11

(Snack supper 6:00 and program at 6:30 p.m.)

Adults: Main feature, a play entitled "The Eye of the Storm" followed by question and answer period, songs and games.

Senior High: Meet tonight with adults.

Junior High: "Touring Indian Villages."

Junior Missionary: A Peruvian Boy's Gift of Song.

February 18

(Snack supper at 6:00 and program at 6:30 p.m.)

Adults: "We Have a Personal Stake in Latin America" (A trip to our Mission Stations in Latin America, using film strips and personal reports).

Senior High: Introducing some young Senors and Senoritas and their problem via skits and stories.

Junior High: "The Return Trip Home" (Sharing our impressions of Latin America with our friends.)

Junior Missionary: "The Miracle" (How a boy, the Church, and a tiny wasp saved the fruit land of Chile.)

February 25

(Covered Dish Supper)

A Latin America fiesta, with everyone meeting together in the Fellowship Hall. There will be gay decorations, souvenirs from Latin America, one table of Latin American food, and a visitor from Brazil who will tell about their festivals and who will play on the guitar and sing popular Latin American tunes.

The Adult group will be in charge of the closing worship service.

ACTIVITIES OF REIDSVILLE WOMEN

By Mildred Clapp

The foreign mission study book was presented to the Women's Fellowship of the Reidsville church by Mrs. Myrtle Sharp in November.

Women's Gift Service at the church on a Sunday night in November with total donations amounting to $157.13.

Women's Fellowship entertained the congregation of the church in honor of the choir after their Christmas program December 17th.

Some of the circles participated in donating money to a Turkish Student at Elon College, sending him $30.00.

Women's Fellowship has equipped the church kitchen with new dishes and utensils.

The Christian Education Chairman, Mrs. John Warner has sent "A Bible Study Book" to each college student and service men of our church.

AREA TRAINING SCHOOL TERMED SUCCESS

By Dorothy Ballinger

The Greensboro Area Training School for Christian Growth was held at the First Congregational Christian Church, Greensboro, N. C., January 14-17. The average attendance in the school which had four classes was 111. The Sunday afternoon session opened with a worship service led by the Reverend Collie Seymour, pastor of Apple's Chapel. The sessions met from 7:30 until 9:30 Monday, Tuesday and Wednesday evenings, with a coffee break each evening. The courses included in the school were: "Music in the Church" led by Mr. Donald Trexler, director of music at the host church; "Children in the Church School" led by Miss Patricia Risdon, secretary of children's work for the Board of Home Missions of the United Church of Christ; "Jesus and the Ten Commandments" led by Reverend Melvin Palmer, pastor of First Evangelical and Reformed Church, Greensboro; and "Teaching Group Methods" led by Reverend Robert A. Knowles, minister of Christian education for the Southern Convention.

Eleven churches participated in the area school: First E. & R. of Greensboro; Mount Hope E. & R.; First Congregational Christian Church, Greensboro; St. Peter's United Church of Christ; Pleasant Ridge C.C. Church; Apple's Chapel C.C. Church; Monticello C.C. Church; Hines Chapel C.C. Church; Mount Bethel C.C. Church; Happy Home C.C. Church; and Palm Street C.C. Church.

Plans were announced for the Planning Committee, which consists of two representatives of each church, to meet Sunday, March 4, at First Church, Greensboro for an evaluation session of the 1962 school and to make plans for the 1963 school. At that time the officers for the 1963 school will be elected. Mr. Martin Garren is chairman of the nominating committee.

Reverend Thomas Madren served as dean this year with Dorothy Ballinger, advisor to the dean; Mrs. John Settlemyre, business manager; Mr. Robert Pritchett, secretary; and Mr. Rayborn Hinshaw, treasurer.

Shallow Well Church, Sanford, North Carolina, has voted to sell the present parsonage, pay off the church building debt and plan for a parsonage in a new location.

Kobe Teacher Tells Experiences Outside School

Miss Nancy J. Runyan
Oiadayama, Nishinomiya, Japan

Visit To Japanese Home

One of my students invited me and two of her friends to come to her house for lunch. We left the house here at 8:45 and met her in Osaka and she took us on another train line to the house, which was near a Shinto Shrine. This was only a neighborhood shrine, but I found two huge statues (about ten feet high) of foxes and a lane lined with torii (gateways or arches) painted bright red leading up to the shrine (house-like building with idols inside). Out in the yard. there were three Buddhist statues that shared a place under the trees. Evidently, you can worship in either religion you want to by going there. Foxes are not so popular now as before, but they used to be considered very clever and tricky — as they are in the U. S. Of course they were held responsible for much more than they were really capable of doing, but the people thought they were magical.

Back to the house — we entered the front gate that is a high wall with a small door and found ourselves in a small garden that led up to the house. Her mother met us in her kimono, with much bowing and smiling and gave us slippers in exchange for our shoes. Even on the tatami (straw mat floor) we didn't wear the slippers, but always stayed in our stocking feet. The house was old and in true Japanese style. Many homes these days have at least two or three western style rooms, that are usually somewhat ugly and uncoordinated. This one didn't. It had beautiful tokanoma (art alcoves) in many of the rooms that displayed beautiful flower arrangements, or works of art of exquisite taste. One had a real kabuta (war helmet) left over from a few centuries ago. In one corner of the room sat a Columbia Stereo set that even seemed to lend grace to the room. The only other furniture in the room was a low table that we sat around on zabaton (large flat pillows). Her mother fixed us green powdered tea in large cups in the fashion of ceremonial tea, which is quite bitter. Then we were led upstairs to where the koto (a long wooden instrument with 13 strings, played while sitting on the floor) was ready for us to play. Masako San had told me before that she was going to teach me to play "Sakura" on the koto before I came. Sure enough, it was very simple, but I found out to play other songs was rather impossible because of the way it was set up. Most interesting.

Her father, in kimono, came and brought in the kotatsu (charcoal heater) and her sister-in-law showed us her baby girl who was fun to play with. Even though she was dressed in many layers of clothes, she liked to jump in time to the music. We

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Aizu-Takada

February

11—**Rev. and Mrs. Armin Kroehler** strengthen and enrich the life of the churches in this agricultural center. He preaches, teaches English Bible classes, teaches English in area schools, plans and teaches at Lakeside Bible School and the Rural Gospel School, carries out a visitation program with pastors of the 12 churches and serves as field representative for E. and R. missionaries in Japan! She helps with the above and teaches kindergarten.

Tokyo

12—**Rev. and Mrs. Darley Downs** have been in Japan for 40 years. He taught at Doshisha and Kobe Colleges, was Mission Secretary, and Director of the School of Japanese Language and Culture before World War II, when he went to the Philippines where he was a prisoner of war for three years. Since then he has been active in interdenominational work, serving as secretary of the Council of Cooperation, which acts as a bridge between the United Church of Christ in Japan and the eight North American mission boards of the Interboard Committee. He is also secretary of the committee which handles the personal affairs of these missionaries.

13—**Mr. and Mrs. John Fairfield** were first appointed to Foochow, China (1948) but soon had to leave and came to Japan. He is Field Treasurer of the Interboard Committee for Christian Work in Japan, which means he administers the financial needs of 400 missionaries. Mrs. Fairfield works with Christian education program of Tokyo Union Church and is active in the Fellowship of Missionary Wives.

14—**Dr. and Mrs. Robert Gerhard** served as teachers of English and music, respectively, in Sendai schools until Japanese International Christian University was formed and he was asked to head the Division of Languages there. The missionary service of his family in Japan (father, mother, aunt, wife and himself) add up to 150 years!

15—**Mr. and Mrs. Kenneth Jackson** have both served as short-term missionaries in Japan (he for Methodists and she for our Board) and now are completing language study preparing for full-time service there — she is getting M.A. and he doctorate at Columbia University.

16—**Mr. and Mrs. William Kroehler** were appointed in 1959 but have been doing language study preparatory to teaching at Seigakuin. His brother is a missionary in Japan and his sister a missionary in Cuba. Both Mr. and Mrs. Kroehler are graduates of Scarritt College for Christian Workers.

17—**Rev. and Mrs. Alden Matthews** served first in China, where his parents were missionaries for many years, coming to Japan in 1952 to serve at National Christian Rural Service and Training Center. Now relocated in Tsurukawa, this school gives specialized training to rural young people to carry on as ministers or day-nursery teachers in the largely un-Christianized countryside. He is responsible for the center's program of leadership training, research, extension, and farm production and serves as librarian and teacher of theology. She teaches English to theological students, home economics to girls learning to be nursery school teachers, and entertains many visitors.

gathered in the back yard for a series of pictures. They lent me some geta (wooden shoes — that didn't quite fit!) and we stood in front of a stone lantern by the fish pond.

By this time, it was time for lunch, which had many interesting surprises, which I will not name all of, but included thick soup, lunch meat, boiled egg, fried eel, raw fish and octopus, and tangerines and persimmons for dessert.

Summer Work On Taiwan

My plans for the summer turned out very well. In Okinawa, I visited two missionaries' homes and got a short look at the work there. It is very much like Japan, but I was surprised how different. They even use a different language from Japanese that is used in the schools. It was appalling to see so much military (our own!) but I guess we must always be ready to protect our interests! ? ? The Americans own or use two thirds of this small island. They have even started using the American dollar lately. There are still no trees from the bitter fighting that went on during the last war.

Taiwan was a distressing country. Everywhere pedi-cab and bike traffic was going in all directions at once, and small entrepreneurs were trying in some way or other to take care of their families. The military was again strongly evident as they plan to reconquer the mainland!

There were forty of us at camp to carve away part of a hill and make a basketball court. Two girls from Okinawa, two boys from Malaya, one Canadian, four from the U. S., including one director, and one from a mountain tribe. The rest were Chinese and Taiwanese.

Our day started at five o'clock in the morning, and included two breakfasts and five hours of work before lunch. Living so close to the lake, we usually got into bathing suits and took our soap and washed up and swam for half an hour right after work. The afternoons were spent in rest and sleep and Bible study. This is one of the most valuable things I experienced. Besides having different nationalities represented, many different church denominations and religious beliefs were, too. This gave me a chance to find out some of the things I didn't know so much about in other churches. On the other hand, it was surprising how much alike we were, too.

On the weekends, we were able to visit some of the churches in the mountains. There are 11 tribes of Aborigines, each having its own customs. This brought many surprising experiences. Even in these small villages, we were in a familiar situation. They had their own music — some of it in 8 parts, but other times, we heard translated Negro Spirituals or other familiar tunes. About half of these people are Christian, which is a long interesting story because they were head hunters fifty years ago!

Twice a week, we had visiting day. The small school where we lived and worked trained many of the men from these mountain villages to be ministers. So they were naturally interested. They would help us carry dirt some, but then, after rest period, we put on a program. They dressed up in their tribal costume and sang for us. After that, they showed us some dances and before the day was over, we were all dancing, too.

Three weeks were over very quickly and we were leaving to go back to our homes and schools. In this short time, we had shared so much and learned to know so much about each other and the way we felt about Christianity and the other things that we were interested in. I had a chance to visit in four houses in Taichung, Hsinchu and Taipei, which was very meaningful as well as being interesting.

Visit To Philippines and Hong Kong

I left there in the morning one day and ate lunch in Manila at the home of the Interboard Director. For not knowing what I was going to do in the Philippines, I really had a good time. I stayed close to the downtown area in a dormitory for girls who were studying to be Religious Education Directors. Besides their interest and fellowship, I was able to go to a girl's house in northern Luzon not too far from Baguio, the summer capital. She worked in the United Church of Christ office and it was her job to visit some of the work being done in this area, so I followed her around. Over the weekend, her family had a celebration of her parents' wedding anniversary. Everyone came for dinner, which included almost 40 people, eating out in the patio. They roasted a pig, head, hoofs and all which tasted very good.

Hong Kong was all they said it was. A shopper's paradise — except that I was about to run out of money by that time! I was deeply impressed with the needs of the refugees, who are everywhere in huge numbers. How can people be so poor and still think they are better off than they were in Communist China? There are 115,000 people pouring in yearly, leaving all the security they might have to join the 3,100,000 others in search for happiness, jobs and homes. Fifteen thousand are still living on sidewalks while others have found some kind of material to build a shack on the side of the hill. Resettlement houses are being constructed as fast as possible by the government — there are 116 of these at the present. They are large apartment houses 7 stories high with schools on the top and businesses on the ground floor. They are only 10' x 12' rooms with no windows or anything, but about five adults live in each one. And we think WE have troubles.

Back At Work

I look a ship home (Nishinomiya, Japan) and was just in time to get caught by three typhoons somewhere along the line. One prevented the ship from anchoring at Hong Kong, one hit us the first day on the seas, and the biggest, best one (named Nancy) hit Osaka the Saturday after I got back. This one blew down a tree right outside my window here and took some tile off the roof.

School was waiting for me when I got back. I am again into it, thicker than I was last year. October is excursion month and every weekend I have gone with students to Kyoto and different places to see the maple in bright colors.

My Bible class is an up and down thing. Two weeks ago we had an excursion and eight went (7 girls and a boy). The next Sunday, the college dorm was having some sort of celebration with its own service so only three high school girls came. Some of the trouble lies in their English ability or some other confounding thing.

I try to imagine what things are like in the U. S. now. We hear of your fear of fallout and the shelters being built. It seems to be a grave moral problem, doesn't it? ? ! ! Let us pray for wisdom and strength to be able to do what is best for everyone. I am discovering that a Christian is the most challenging thing you can be — and the most difficult!

Amount Paid On Apportionments In

The churches of the Southern Convention accepted $227,933.00 as regular apportionment goals for 1961. This amount does not include gifts to Elon College Building Fund, Women's Fellowship goals, CHIP, and other special projects. The churches of the Convention raised $191,127.72 on regular apportionment, plus $19,723.61 as special gifts sent through the Convention Office. Unpaid apportionment for 1961 amounted to $38,706.84.

It is encouraging to note that many churches paid the apportionment in full and some went over and beyond. Several churches of the Convention have budgeted more than the apportionment goal for their budgets in 1962. The Convention is moving forward in our understanding and support for Our Christian World Mission.

Virginia Valley Conference

Church	Paid on Appor. 1961	Paid on Specials	Balance
Antioch	$ 821.00	$ ——	$ ——
Bethel	1,291.00	——	——
Bethlehem	1,211.00	227.59	——
Beulah	169.00	10.00	——
Concord	182.00	——	51.00
Dry Run	258.00	——	266.00
Joppa	——	——	223.00
Leaksville	1,161.00	52.21	——
Linville	813.00	65.85	——
Mayland	200.00	——	283.00
Mt. Lebanon	528.75	33.40	150.25
Mt. Olivet (G)	178.50	——	286.50
Mt. Olivet (R)	1,136.00	——	——
New Hope	310.00	10.00	69.00
Newport	445.00	35.00	776.00
Palmyra	117.00	——	229.00
Timber Ridge	412.69	10.30	478.31
Winchester	1,825.00	400.00	1,647.00
Wissler's Chapel	200.00	——	511.00
Wood's Chapel	291.00	11.92	——
Totals	$11,549.94	$ 856.27	$ 4,970.06

EASTERN VIRGINIA CONFERENCE

Church			
Antioch	$ 597.00	14.60	——
Barrett's	——	——	92.00
Bayside	1,594.00	150.59	——
Berea (N)	950.00	168.85	574.00
Bethlehem (Disp.)	316.41	——	256.59
Bethlehem (Nans.)	4,077.28	65.00	——
Burton's Grove	209.00	——	——
Centerville	209.00	20.00	——
Cypress Chapel	1,780.00	——	——
Dendron	279.90	32.00	——
Eure	1,084.00	——	——
Franklin	3,150.00	976.66	——
Franklin, Hunterdale	1,857.00	155.97	——
Great Bridge	2,459.00	175.00	——
Holland	1,927.00	——	——
*Holy Neck	1,625.00	——	——
Hopewell	564.00	——	——
Isle of Wight	400.00	——	164.00
Liberty Spring	2,204.00	——	296.00
Lynnhaven	758.00	——	——
Mt. Carmel	1,176.00	24.75	——
Mt. Zion	365.00	50.00	——

Church
New Lebanon
Newport News
Norfolk, Bay View
Norfolk, Central
Norfolk, Christian Temple
Norfolk, First
Norfolk, Little Creek
Oak Grove
Oakland
Portsmouth, First
Portsmouth, Shelton Memorial
Portsmouth, United
Prince George
Richmond, First
Richmond, St. Andrew's
South Norfolk
South Norfolk, Rosemont
Spring Hill
*Suffolk
Sunbury, Damascus
Union (Surry)
Wakefield
Warwick
Waverly
Windsor
Totals

* Revised Apportionment accept

WESTERN NORT

Albemarle
Antioch (C)
Antioch (R)
Asheboro
Bailey's Grove
Bennett
Big Oak
Biscoe
Brown's Chapel
Charlotte, UCC
Ether
Flint Hill (M)
Flint Hill (R)
Grace's Chapel
Hank's Chapel
High Point
Liberty
Mt. Pleasant
Needham's Grove
New Center
Pleasant Cross
Pleasant Grove
Pleasant Hill
Pleasant Ridge
Pleasant Union
Providence Chapel
Ramseur
Randleman
Sanford, Northview
Seagrove

For "Our Christian World Mission"

Paid on Specials	Balance
——	117.00
——	——
42.50	700.00
——	461.00
——	——
77.10	1,256.00
20.84	446.58
——	83.00
188.00	——
——	533.00
26.00	——
41.66	——
39.50	——
——	843.83
——	52.43
215.62	1,359.00
613.91	——
17.35	——
——	——
——	324.50
75.65	——
——	432.00
73.60	——
406.62	——
25.48	——
$ 3,697.25	$ 7,990.93

and paid in full.

A CONFERENCE

$ 158.03	$ ——
——	327.00
——	197.00
56.33	——
——	115.00
——	68.00
——	268.00
——	——
——	155.00
——	76.67
56.00	200.00
——	——
——	——
300.00	811.90
100.00	——
——	——
10.00	——
135.47	——
66.39	——
——	243.00
19.79	——
86.00	——
——	——
272.75	——
25.26	——
——	36.00
——	——
——	306.76
——	——
——	267.00

Church	Paid on Appor. 1961	Paid on Specials	Balance
Shady Grove	200.00	——	90.00
Shiloh	20.00	——	237.00
Smithwood	365.00	90.00	276.00
Sophia	566.00	——	——
Spoon's Chapel	340.00	——	——
Union Grove	400.00	——	186.00
Zion	919.00	——	——
Totals	$21,248.98	$ 1,376.02	$ 3,860.33

EASTERN NORTH CAROLINA CONFERENCE

Church	Paid on Appor. 1961	Paid on Specials	Balance
Amelia	$ 940.00	$ ——	$ ——
Antioch	100.00	——	286.00
Auburn	542.00	——	155.00
Bethel	30.00	——	147.00
Bethlehem	304.00	21.85	——
Beulah	690.00	17.00	225.00
Chapel Hill	573.00	27.00	767.00
Christian Chapel	25.00	——	238.00
Christian Light	225.00	——	588.00
Clayton	——	——	428.00
Damascus	298.00	100.00	141.00
Ebenezer	300.00	——	696.00
Fayetteville	236.92	——	1,127.08
Fuller's Chapel	629.00	119.25	——
Garner, Community	56.50	——	144.50
Good Hope	175.76	——	114.24
Hayes Chapel	——	——	546.00
Henderson	2,244.00	150.00	——
Hope Mills	287.00	——	——
Lebanon	——	——	57.00
Lee's Chapel	349.00	15.50	——
Liberty, Vance	1,984.00	——	——
Martha's Chapel	85.00	——	92.00
Moore Union	392.00	166.20	——
Morrisville	200.00	42.50	90.00
Mt. Auburn	762.00	27.07	——
Mt. Carmel	20.00	——	284.00
Mt. Gilead	398.00	——	——
Mt. Hermon	——	——	481.00
New Elam	877.00	——	——
New Hope	500.00	19.01	504.00
Niagara	76.99	——	——
Oak Level	451.00	60.00	82.00
Piney Plain	519.00	——	294.00
Pleasant Hill	33.00	——	216.00
Pleasant Union	——	——	378.00
Plymouth	250.00	——	260.00
Pope's Chapel	313.00	——	66.00
Raleigh, United	1,440.00	——	503.00
Sanford	1,925.00	26.40	——
Shallow Well	1,687.00	17.87	——
Southern Pines	2,600.00	16.65	——
Turner's Chapel	577.00	——	——
Wake Chapel	2,436.00	1,275.00	——
Wentworth	208.30	55.34	351.70
Youngsville	275.00	14.00	——
Totals	$26,014.47	$ 2,170.64	$ 9,261.52

(Continued on Page 12)

A Page for Young People Edited by Cathie Sandstrom

Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Rev. Robert Knowles,
Southern Convention Office,
Elon College, N. C.

Dear Bob:

The Steering Committee of the Eastern North Carolina Youth Conference met in Raleigh on Saturday, January 27, 1962. After discussion the following resolution was made:

"In consideration of the great distance included in our conference we, the members of the Steering Committee, feel that our work can best be accomplished by dividing ourselves into three districts, Henderson, Raleigh, and Sanford."

Advisers and Steering Committee Members were designated as follows: Billy Jo Willet, Adviser, Peggy Arnold, Henderson; Rosser Lee Clapp, Adviser, Bruce Hoffman, Roxanne Rogers, Judy Stone, Raleigh; Carl Wallace, Adviser, Cathie Sandstrom, Robbie Austin, Sanford.

The above groups were requested to assume responsibility for a Spring Rally the first half of March 1962. At this time officers of the district will be elected and the Steering Committee will dissolve. The Advisers are requested to work with the new officers for this year. A Fall Rally is suggested for the first half of October 1962 at which time District Officers and an Adviser for 1963 should be elected.

The following outline for a Rally was discussed:

3:00-3:30, Registration and Devotion; 3:30-4:00, Business; 4:00-5:00. Program; 5:00-5:30, Recreation; 5:30-6:00, Lunch.

This further suggestion was made. Several churches of the district should participate in the Rally program.

The churches and youth correspondents were listed according to their location and each district includes approximately 15 churches. No church should have to travel more than 25 miles.

Your advice and counsel will be needed and we know that you will be available to help us in this new set-up.

With kindest regards,
Carl Wallace

A Youth Rally is being held at St. Paul's Church, Woodstock, Virginia, for young people of the United Church of Christ in the Valley area from the tenth grade and up Sunday, February 18, 3:00-8:00 o'clock.

A YOUTH'S PRAYER

Lord, teach me how to have fun without folly,
To be cheerful without vanity,
To have self-respect without pride,
To be strict without fanaticism,
To be relaxed without laziness,
To be serious without gloom,
To be friendly and not fickle,
To be sunny and not silly.

—Northview Star

AT PLYMOUTH

By Sherry Dean, Reporter

The Youth Fellowship of Plymouth Christian Church elected their new officers for the year 1962.

They are as follows:

President, Royal Soward; Vice President, George Soward; Secretary, Barbara Ross; Treasurer, Harold Davis; Song Leader, Linda King; Pianist, Cindy Creel; Sgt.-at-Arms, Betty Ross; and Reporter, Sherry Dean.

Counselors are Mrs. Essie King, Mrs. Lula May Soward, Mrs. Lib Ross, Mr. Charles Walton, Mrs. Mary Harmon, Mrs. Norma Ogburn, Mr. and Mrs. S. H. Ball, Mr. LeRoy Sealey, Mrs. Paringand, and Mrs. Rebecca Upchurch.

Youth Sunday was observed at our Southern Pines church January 28, with Cathie Sandstrom, Dawn Leland, Dickie Hoskins, and the youth choir sharing in the service. Sermon topic of Rev. Carl Wallace was: "Launching A Life."

Young people from Great Bridge were guests of Rosemont young people January 14. The Great Bridge Senior Highs won a game of "Bible Baseball" by a score of 44-27. Juniors and Junior Highs also went. All shared in the evening worship service when Rev. Bill Simmons spoke.

Youth Sunday was observed January 28 at Pleasant Grove, Bennett, North Carolina, where Rev. Dolan Talbert is pastor. Theme was "Why I Believe." Speakers were: Lavan Brady, "Why I Believe the Bible to be the Word of God"; Recil Leonard, "Why I Believe in the Second Birth"; and Quayne Chilton, "Why I Believe it Pays to be a Christian." Others participating in the service were Rhonda Brown, Linda Brady, Patsy Brown, Polly Craven, Nancy Brown, pianist, and the youth choir.

The Senior P. F. of Damascus Church, Chapel Hill, met at the home of Brenda Womble, January 8 for the first meeting of 1962. Lacy Ray Wilson led a discussion on the subject of "Wise Spending of Money by Teenagers." Since the boys and girls all work part time and have their own money, most times without having to have an allowance, it was decided money they worked for was more wisely spent. It was stressed to give their tithe regularly. Also to remember that when they missed a worship service that the expense of the church continued just the same.

—The Road to Damascus

BURLINGTON WOMEN PLAN "FAMILY SCHOOL OF MISSIONS"

Mrs. M. Z. Rhodes

"How much do you know about the world's fourth largest continent? How much do you know about our 140 million South American neighbors?"

So states the folder announcing the "Family School of Missions" to be held in The First Congregational Christian Church during February.

This new and interesting project is being sponsored by the Woman's Fellowship. First of all let me emphasize that it is a **Family** School of Missions and includes men, women and children. The purpose is twofold — First, to become better acquainted with our neighbors south of the border and to understand more clearly their problems; next, to become better acquainted with each other as we meet for study and fellowship. (See program on page 5.)

Of special interest is the program for the fourth Sunday. There will be gay decorations and souvenirs from Latin America. Anna Elizabeth Fulda from Brazil, who is attending Elon College on a Rotary Club international scholarship, will be our special guest. Miss Fulda will tell about the festivals of her native land and will play the guitar and sing popular Latin American tunes. The program will close with a worship service.

Cada fogata a viva mas
La llama de nuestra mistad—
(Each time we meet together
The flame of friendship glows.)

NEWS FROM LEBANON

Mrs. Carlton Scott, Reporter

The members of Lebanon Congregational Christian Church, near Semora, North Carolina, really are enjoying and appreciating the new addition to the church. A new well has been drilled, two rest rooms, an extended hall, new classroom and a nice, big basement have been added. The church has voted to dedicate the new addition in honor of the church's senior deacon, Mr. Walter L. Taylor.

Our choir has greatly improved under their new drector, Mrs. Lafayette T. Wilkins. Mrs. Wilkins has taught the choir a number of new hymns. We appreciate her hard work and the giving of her time for us.

SHUT-INS SERVED BY HENDERSON WOMEN

Mrs. Ruby Lassiter, Reporter

Cottage Prayer Meetings in the homes of shut-ins or at local Restoriums has become an important project of the Henderson Women's Fellowship. Under the direction of Mrs. Aubrey Pleasants, the Spiritual Life Chairman, the Women's Circles take turns in conducting and sponsoring these monthly meetings.

Each of the three circles, whose leaders are Mrs. M. E. Bowden, Mrs. Wilson Hoyle and Mrs. Hubert Lester, take a different shut-in for a month at a time and perform friendly services. These gestures may be in the form of flowers, gifts, cards and visits, and/or other Christian attention.

Just before Christmas, the Spiritual Life Committee sent to each family of the church a copy of a Christmas Family Workshop Program to be used as Family Devotions during the Holy Season. It was the hope of the committee that this would help to institute family devotions as a regular practice in each home of the church.

Mrs. T. A. Park serves the Henderson Group as President with Mrs. Kenneth Bowden as Vice President and Mrs. Joyce Darnell Faulkner as Secretary-Treasurer.

Dr. and Mrs. William Tolley were at Beverly Hills in Burlington, High Point, and Asheboro churches last Sunday. Wednesday evening of this week they are to be in Bethlehem church in the Valley of Virginia. Dr. Tolley attended sessions of the Assembly of the United Church of Christ to report on conditions in Angola, Africa.

The mid-year session of the Western North Carolina Conference will be held at the Asheboro church Wednesday, March 14. This will be an inspirational meeting with very little business.

Financial Report

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

Sept. 1, 1961 — Nov. 30, 1961

RECEIPTS

Balance on Deposit	$ 63.82

APPORTIONMENTS

Antioch	$ 10.90
Bethel	15.00
Bethlehem	16.25
Linville	20.00
Mt. Lebanon	3.00
New Hope	10.00
Newport	16.00
Valley Central	5.00
Winchester (4th Qtr. 1960-61)	60.00
Winchester	50.00
Total	$ 206.15

THANK OFFERINGS

Antioch	$ 21.60
Bethel	60.00
Bethlehem	60.39
Beulah	34.16
Leaksville	30.50
Linville	41.13
Mt. Lebanon	11.05
Mt. Olivet (R)	11.00
New Hope	20.00
Newport	17.00
Timber Ridge	21.00
Valley Central	28.00
Winchester	182.10
Total	$ 537.93

LIFE MEMBERSHIPS

Mt. Olivet (R) (1) (4th Qtr. 1960-61)	$ 10.00
Winchester (2) 4th Qtr. 1960-61)	20.00
Winchester (1)	10.00
Total	$ 40.00

EDITH GALT MEMORIAL

Winchester (4th Qtr. 1960-61)	$ 10.00

CRADLE ROLL

Winchester (4th Qtr. 1960-61)	$ 5.00

BARBAROS CHELIKKOL FUND

New Hope	$ 10.00
TOTAL RECEIPTS	$ 872.90

DISBURSEMENTS

Mrs. Albert Shirkey — Friendly Service Leaflets	$ 1.00
The Henkel Press — Construction Paper	3.00
Mrs. Everet Sellers — Mimeographing	3.40
United Church of Christ, N.Y.C. — program leaflets	2.00
Mrs. W. B. Williams — Southern Conv. Treas.	783.08
Miscellaneous Expenses	16.50
C. G. Price & Sons—Bond	5.00
TOTAL DISBURSEMENTS	$ 813.98
Balance on Deposit	$ 58.92

Mrs. Violet T. Hosaflook,
Treasurer

WOMEN'S FELLOWSHIP AT SHALLOW WELL

Mrs. Edith Pridgen, President

The Women's Fellowship has had an active year with well attended meetings and good programs. Flowers and cards have been sent to the sick; flowers for the worship services and refreshments for the P. F.'s have been provided.

Four members attended the Spring Rally held at the Eutaw Church, in Fayetteville. The five Circles gave $65 toward the purchase of a new piano.

Family Life week was observed in May by a covered dish supper held at the church, followed by the showing of a film on missions. Installation Service for the new officers was held at a general meeting, June 19, in McFarland Hall.

Our Life Membership and Memorial Program was held at a morning worship service, with the life membership being presented to Mrs. Mattie Belle Vicker, and the memorial in memory of Wade Coley.

Four members attended the foreign mission book review at Turner's Chapel. In October five members attended the 49th Annual Session of the N. C. Fellowship of Congregational Christian Women at Pleasant Hill.

Mrs. Lewis Rosser was elected corresponding secretary for our fellowship. She keeps contact with our youth in college and in the service.

The women of our church prepared and served lunch and supper to the delegates that attended the fall Conference held at our church. We also served as hostess to the Ministerial Association from Elon College, which helped our P. F. with their programs for the coming year. The Fellowship voted to sponsor the P. F.'s in our church, buying any materials they might need, furnishing transportation when necessary, and paying other expenses as they arise.

Women's Fellowship Sunday was observed Nov. 5, with the women taking charge of the worship service. Our thank offering was $64.53. Our Friendly Service Committee provided Christmas Cheer for 23 elderly people and shut-ins. Devotional books have been purchased and distributed every two months.

Our apportionment dues are paid up to date; after paying all of our bills, through December, 1961, we have a total of $213.66 in our Women's Fellowship treasury.

(Continued from Page 9)

NORTH CAROLINA AND VIRGINIA CONFERENCE

Church	Paid on Appor. 1961	Paid on Specials	Balance
Apple's Chapel	$ 2,350.00	$ ——	$ ——
Asheville	1,200.00	——	1,051.00
Belew Creek	552.00	——	——
Berea	410.00	——	172.00
Bethel	881.26	——	——
Bethlehem	1,000.00	145.66	667.00
Burlington, Beverly Hills	850.00	61.25	——
†Burlington, Edgewood	203.00	——	531.00
Burlington, First	6,503.35	137.14	——
Burlington, Lakeview	356.00	38.10	163.00
Burlington, Carolina	954.59	——	——
Concord	500.00	10.00	127.00
Danville	2,810.00	15.00	——
Durham	3,782.22	50.00	——
Elk Spur	25.00	——	127.00
Elon College	2,101.90	42.55	1,288.10
Gibsonville	100.00	110.00	1,225.00
Graham, Prov. Mem.	150.00	——	931.00
Greensboro, Calvary	69.00	——	351.00
Greensboro, First	5,945.61	3,447.74	——
Greensboro, Palm St.	1,840.00	95.00	——
†Greensboro, St. Peter's	293.85	18.10	157.15
Happy Home	1,022.50	150.00	1,022.50
Haw River	1,477.00	——	——
Hebron	249.00	14.25	109.00
Hendersonville	600.00	——	578.00
Hines Chapel	1,090.00	151.47	218.00
Hopedale	120.00	——	447.00
Howard's Chapel	——	5.00	228.00
Ingram	1,042.00	25.00	——
Kallam Grove	375.00	16.66	——
Lebanon	766.00	——	——
Liberty	782.00	20.48	344.00
Long's Chapel	500.00	——	694.00
Lynchburg	157.50	——	92.50
Mebane	122.00	30.00	——
Monticello	882.00	123.39	——
Mt. Bethel	450.00	16.67	——
Mt. Zion	1,019.00	——	——
New Lebanon	1,214.15	16.67	——
Pfafftown	474.00	41.01	——
Pleasant Grove	600.00	99.32	639.00
Pleasant Ridge	482.00	120.00	——
Reidsville	4,150.00	4,728.63	——
Rocky Ford	50.00	——	201.00
Salem Chapel	344.25	——	229.75
Shallow Ford	791.00	39.00	678.00
South Boston	1,004.00	18.60	——
Tryon	3,360.00	673.49	——
Union (NC)	2,268.00	629.30	——
Union (Va.)	2,290.00	453.90	——
Winston-Salem	710.00	80.05	——
Zion	76.00	——	353.00
Totals	$62,345.18	$11,623.43	$12,624.00
GRAND TOTALS	$191,127.72	$19,723.61	$38,706.84

† Divide apportionment payments between Southern Synod and Southern Conv.

Christian Family Living

Background Scripture: Exodus 20:12; Proverbs 1:8; Mark 7:9-13; Luke 2:39-51; John 19:25-27.

Devotional Reading: Colossians 3:12-21.

Memory Selection: **Honor thy father and thy mother.** Exodus 20:12.

FIRST THINGS FIRST

The Bible puts first things first. The First Commandment concerning a man's relationship with God is "Thou shalt have no other gods before me." God first.

The First Commandment concerning a man's relationship with his fellowman is "Honor thy father and thy mother." Honoring God and honoring parents are the twin cornerstones of society.

This First Commandment concerning one's relationship with his fellowmen is also the first and the only commandment with a promise. "That thy days may be long upon the land which the Lord thy God giveth thee." This is not a promise of longevity to the individual, or a "bonus" to the individual for good conduct. It is a statement of a great principle — the life span of any society depends upon the strength of the families in it. Strong families make strong nations; weak families make weak nations.

A Double Edged Truth

Honor thy father and thy mother — here is a commandment for children. Respect for parental authority, reverence for parenthood, obedience to elders is imperative on the part of children. But there is an obverse side to the truth. If children are to honor their parents, parents ought to live in such a way as to deserve or merit honor. There are many homes in which children might honor parenthood in general, but in which they could not very well honor their parents. If we would expect honor, we should deserve it. And of course this business of honoring our parents involves more than being sentimental on Mother's or Father's Day. It means honoring them when we are young and also when they are old. There are many people who are dishonoring their parents by the way they live after they are grown. Many aged fathers and mothers are bitterly unhappy today because they are disappointed in their children.

Some Quotable Quotes

Instead of giving an exposition of the Scriptures, I will quote a few paragraphs gathered at random concerning the Christian home and family. Here is one, for example: "Just what is a Christian family? It is a family like this: This family is achieving something. Within this home there is gaiety, laughter, cooperation, understanding, neighborliness, community-mindedness, and world concern. As you enter you are conscious, not of architecture or an interior decorator's art . . . but of atmosphere, a mingling of hospitality, refinement, good cheer. . . Do you see that map on the wall? This family likes to find places they hear about in school and in church. The dining room is not just a place where people eat. God is thanked before each meal. . . Father and mother have managed to put into each child's room a lovely picture, a Hofmann's head of Christ. Christ with boys and girls of all colors about Him . . . no race prejudice enters this home . . . in Dad's and Mother's room is a quotation from the Odyssey: 'There is nothing mightier or nobler than where man and wife are one heart and one mind in a house . . . to their friends' great joy, but their own hearts know it best.' One has the feeling that in this place a devoted father and mother, husband and wife, together with their children are achieving the finest of all institutions — a Christian home!" — Ruth McAfee Brown.

"**Home:** What is a home? A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is the first school and the first church for young ones, where they learn what is right and what is wrong, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow is eased Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving-kindness. Where even the teakettle sings because of happiness. That is home."

SUNDAY SCHOOL LESSON
FEBRUARY 11, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

The Wilderness. On the banks of the James River a grateful man erected a tombstone in loving memory of the loyal wife who followed him to the New World from England. On the stone he cut these words: "She touched the soil of Virginia with her little foot and made a wilderness a home."

Grannie. We read about our forebears and the sacrifices they made and the hardships they endured — we marvel at their courage and we ask "How did they do it?" We stand on a hotel porch in the Rocky Mountains and look at the fearful mountains through which they drove their wagon trains, and we are speechless with admiration. "After seeing a pile of new books about how to succeed in marriage and avoid divorce, I asked my ninety-three year old grannie how she and granddad ever managed without such valuable helps, and she looked scornfully at me and held out her Bible."

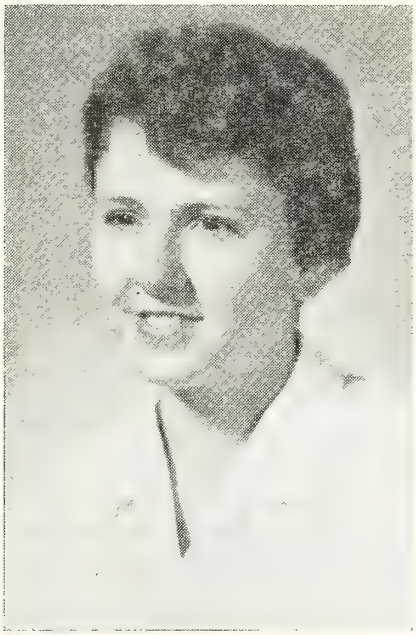
"Children begin by loving their parents; as they grow older they judge them; sometimes they forgive them." — **Sunshine Magazine.**

BIBLES IN LATIN AMERICA

The American Bible Society reports that circulation of Scriptures in Uruguay in 1961 broke all previous records. This is due in part to a "Bible Army" consisting of over a thousand laymen who have promised to sell or donate at least one Bible a year. Several seminary students have been giving their holidays to Scripture colportage, and groups of young people have been giving their Saturday evenings to Bible distribution in their neighborhoods, going out "with baskets full of Scriptures in teams of two or three."

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Merger Provides Home With Voluntary Worker



Effie Skinner

REPORT FOR JANUARY 29, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$15,419.40
Eastern Virginia Conference	$ 283.00	
Western North Carolina Conference	4.00	
North Carolina and Virginia Conference	18.04	
Total		$ 305.04
Grand Total		$15,724.44

SPECIAL OFFERINGS

Amount brought forward		$24,506.53
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Congregational Church, Avon, Conn.	139.25	
Social Union, Phillips Cong. Church, Phillips, Maine — Friendly Service Gift	5.00	
Kingsport Press, Inc. (divident)	.75	
Jay Roy Smith, Jr., Dallas, Texas	30.00	
Harold Bobo, Burlington, N. C. — Thanksgiving Offering (Rotary)	20.00	
Mrs. J. E. Bryant, Harrisonburg, Va.	10.00	
In Memory of W. B. Truitt		
In Memory of W. H. Alger		
In Memory of J. Spencer Love		
In Memory of W. B. Truitt		
In Memory of Mrs. C. F. Craven		
Total Memorial Gifts	55.00	
Special Gifts	2.74	
Total		$ 267.74
Grand Total		$24,774.27
Total for the Week		$ 572.78
Total for the Year		$40,498.71

Dear Friends:

Last spring I received a notice from the Department of Specialized Ministries that our institution could file an application for a Voluntary Service worker. This person would be on our campus for ten months plus two months training at the Service Training Center at Pottstown, Pa., which would make one year that such an individual would give.

We later received acknowledgment of our application and were told if such an individual became available we would be notified. So we thought that was that and we in all probability would not hear anything further. This was not to be the situation, for in November of this past year I had a call from Ed Schlingman stating that he thought he had a person in his training session who would fit our needs as outlined in our application. After some discussion it was agreed that Effie Skinner would come to our campus the first of December and remain with us for ten months — until October 1, 1962.

Effie Skinner arrived on our campus December 5th. She lives in Johnston Hall with Mrs. Mae Satterfield and her group of boys and girls. Effie in these two months has become very much a part of our staff. All of our children are quite fond of her as well as the staff. Right now she is a substitute house parent for our junior girls and boys unit which is under Mrs. Satterfield. She also helps with transportation — such as our older girls' going into Burlington as well as those who need to go to the dentist or doctor. She also helps with the children's studies at night. As the weather opens up she will be in charge of our recreation program. All in all she is a great help to us here at the Children's Home.

Effie is a 1961 graduate of Keene High School, Keene, New Hampshire. After she completes her year of voluntary service she plans to go to college. Here she will continue her preparation for a missionary career in Africa.

We are very grateful to the Department of Specialized Ministries for sending Effie Skinner to us. This is a service we inherited when we merged with the Evangelical and Reformed Church to become the United Church of Christ. Another plus for the merger!

Mid-Year Conference for the Valley of Virginia will be held March 29 at Bethlehem church, Tenth Legion.

In Memoriam

SIMPSON

James M. Simpson, 97, of Reidsville, N. C., died Jan. 24, 1962. Funeral services were held at his home church, Mt. Bethel, Rt. 1, Summerfield, N .C., by the pastor, Rev. John M. Permar, assisted by the writer, a nephew.

He is survived by his wife, the former Pearl Smith of Reidsville, and two grandsons, William J. Moricle, Rt. 1, Summerfield; and Clay Moricle, Siler City, N. C.; also six great-grandchildren, and five great-great-grandchildren, and a number of nephews and nieces.

At his own request the remarks at his funeral services were spoken by the writer, to whom it seemed that a portion of Paul's letter to the Romans (chapter 12) aptly characterized his long, kindly, service-filled life: "Let love be without dissimulation, abhor that which is evil, cleave to that which is good . . . with brotherly love . . . not slothful in business . . . serving the Lord . . . distributing to the necessity of saints, given to hospitality . . . recompense to no man evil for evil . . . provide things honest in the sight of all men." He rendered faithful service to the church through all his active years, and in his old age his faithfulness was an inspiration to all who knew him. May the beauty of his "brotherly love," and "serving the Lord," rest bountifully upon his loved ones left behind.

John G. Truitt

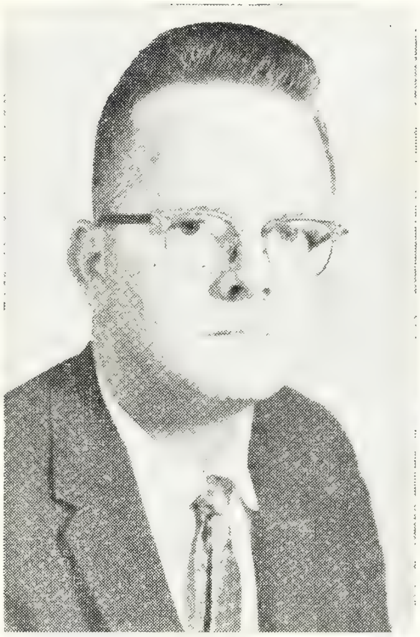
Portraits Of Professors

Although Prof. James T. Toney graduated from college with honors, he also found time in his busy schedule to cultivate varied other interests, especially an enthusiasm for sports.

Prof. Toney, whose major interest is economics, has worked as a tennis professional at a Blowing Rock, North Carolina resort hotel, coached tennis and golf at Wingate Junior College where he taught six years previously to joining the Elon faculty two years ago, and still participates in these sports in his leisure time.

Noted by his friends for his dry wit, Prof. Toney is a former U. S. Army Sergeant. He served in the infantry during the Korean Conflict and was stationed above the 38th parellel during his entire term of duty in Korea.

"Jim" Toney received his B.S. and M.A. degrees from Appalachian State Teachers College. He has done additional work at Appalachian S. T. C., Columbia University, University of Colorado and University of North Carolina. He is a member of the North Carolina and the National Education Associations.



PROFESSOR JAMES T. TONEY

At Elon, Prof. Toney is primarily a teacher of advanced economics. Accompanied by several of his students, he has attended the World Trade Conference for the past two years.

He is a native of Caroleen, North Carolina, where his parents now reside. A member of the Methodist Church, he is active in the Laymen's Fellowship of Elon College Community Church.

About * * *

A MARTYRED PRESIDENT

At the opening of the normal 1961 tourist season in Washington, D. C., the National Park Service adopted a policy of floodlighting the Lincoln Memorial at night. The decision increased by nearly 100 percent the number of visitors, local and out-of-city, who honored the great emancipator by their presence at the vast granite memorial erected in his memory.

It is singular that the birthdates of only two deceased Presidents of the United States are widely recognized. And on the 153rd anniversary of one of these, Abraham Lincoln, a few things about this unusual man are worth recalling, especially for the benefit of school children who will help celebrate the occasion.

Had Lincoln died before he was nominated for the presidency, he would be remembered merely as a country lawyer who had served one undistinguished term in Congress. It was his debates with Stephen A. Douglas that made him a national figure. His Cooper Institute speech of February 27, 1860, won him the leadership of the "moderate" wing of the Republican Party.

In order to understand the development of the final phase of Lincoln's career it is helpful to recall that until he was elected to the presidency he considered himself a failure. At the bar he never earned more than $3,000 a year. His clients were generally poor, and from the average case he received a fee comparable to a laborer's daily wage.

Most of the important men of Lincoln's time did not approve of his candidacy. Horace Greely actively fought his nomination. Ralph Waldo Emerson and Charles Francis Adams regretted it, while Hannibal Hamlin, his running mate, did not communicate with him for more than eight weeks after the convention that nominated Lincoln. Salmon Chase was the only one of his rivals who congratulated him.

When Lincoln was elected he found it imperative to appoint to his cabinet individuals whom he had reason to believe hated him. He entered Washington secretly to avoid two groups of assassins, and was inaugurated surrounded by troops with loaded rifles. The news that awaited him when he arrived at the White House, after taking the oath at the Capitol, was that Fort Sumter could not hold out against the insurrectionists whose attack was expected momentarily. Hostilities finally began April 12, 1961.

The four years remaining to Lincoln were a torture. He was a man of many moods, but great singleness of purpose. He was so natural in manner and so free from arrogance and assumption of power that many could not see how grandly he towered above them. Unable to believe that a man so placed could come through the fire unscathed, they read into his acts meanings that were never there.

Although fond of merriment and children, Lincoln was one of the saddest men who ever lived. Yet he led the country out of old ways into new. Rising above the bitterness of a country-wide struggle, he held such principles which made such a sacrifice of life not only tolerable but holy.

There were times when the cause of the Union was near disaster and Lincoln suffered agonies of fear. Out of his gruelling experience he wrote the Gettysburg Address and the second inaugural. They are the proof of his spiritual growth under the impact of the ordeal through which he moved to his martyrdom.

C. B. Riddle

Greensboro District Laymen's Fellowship met at St. Peter's, Greensboro, in January. Seventy-eight were present, the largest number ever for a district meeting. The Women's Fellowship of this new church served the supper.

It is noted from church bulletins that Dr. Frank Hamilton of The Christian Temple and Rev. Daniel Bowers of First, Portsmouth, attended the Virginia Council of Churches session in Richmond January 30-31.

The Person In A Different Color Skin

I am the person who was born to live in a skin with a different color from yours.

I could not choose my parents, nor you yours.

Thus, the color pigments embedded by the unchangeable hand of nature in your skin are perchance white, while mine are black, or brown, or yellow.

But, underneath, I am just like you.

My muscles ripple in the same waves of power, and thrill to the same throb of joyous action.

My mind is as good as yours.

I reach out, just as you do, in aspirations of the soul.

I love and hate, hope and despair, rejoice and suffer, along with you.

When my children lose their fair chance at life and become aware of the bitter road of prejudice they must tread, then I know what my color has cost.

I offer you my hand in rebuilding an unjust world that you and I can make more Christian than we have found it.

I am the Person in a Different Skin.

—Percy R. Hayward

A Litany Of Unity

O God, who hast created us all in thine own image, and who bestowest upon every man in the world the dignity of divine sonship,

Receive our common offering of thanksgiving and praise.

O Lover and Savior of mankind, who yearnest to reconcile all men to thyself and to break down between them every wall of hatred and segregation,

Receive our common offering of thanksgiving and praise.

O Holy Spirit, who dwellest without favor in the hearts of the people of every race and kindred and tongue,

Hear in mercy the prayers of the multitude of thy children.

For our easy forgetting of thee, for the haughty pride we have in our own small might, and for the terrible blindness which shuts out thy glory from human life,

Hear in mercy the prayers of thy people.

Save us, O God, from the sins that cruelly divide us, setting us against one another in hatred and violence as if we were not the children of the Most High;

Save us, O God, from our sins of division and strife.

Create in us a clean heart, renew in us a right spirit, and lead us out of this evil wilderness into the good homeland of brotherhood and righteousness and peace;

Redeem us, O God, from our wanderings and bring us home.

Give unto us beauty for ashes, the oil of gladness for mourning, and the garment of praise for the spirit of heaviness;

Restore unto us, we beseech thee, the joy of thy salvation.

Blessed be the Lord God, who only doeth wondrous things, and blessed be his glorious name forever;

And let the whole earth be filled with his glory. Amen.

In Sing to the Lord

HISTORICAL SOCIETY, 1976,
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

THE
CHRISTIAN SUN

Vol. 114 February 13, 1962 No. 7

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Prayer for Those in Church

Grant, we pray thee, that all who come within these walls may feel thy nearness and hear hy voice within their hearts, nd be moved by thy Holy Spirit nto ways of righteousness and eace. Amen.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Elon College, North Carolina

I AM THE CHURCH!

I AM THE CHURCH!
The Great Creator drew the plans for me within His heart of love;
The Great Architect gave His dearest Possession that I might be erected;
My one and only Foundation is His Son — whose body was nailed to a tree;
My Chief Corner Stone — the Stone which the builders rejected;
My walls — placed without hammer's sound — are built by the martyrs of the centuries;
My steeple points ever toward that Great Architect — Builder throughout eternity;
From my belfry rings out the call for worship to countless multitudes of all ages;
My door swings open to all of every race and every age — bidding them welcome;
In my sanctuary there is—
Peace for tired minds,
Rest for weary bodies,
Compassion for suffering humanity,
Forgiveness for repentant sinners,
Communion for saints,
CHRIST — for all who seek Him!

I AM THE CHURCH!
All the **love** of God, the great Architect,
All the **sacrifice** of Christ, the Great Builder,
All the **dreams** of dauntless prophets,
All the **faith** of hopeful pioneers,
All the **hope** of countless millions,
All the **joy** of conquering Christians are enclosed within my walls!

I AM THE CHURCH!
Without me, civilization must crumble!
With me is eternity!

—Beulah Hughes

EDITORIALS

The United Church Is Operative

Leaders of Congregational Christian, Evangelical, and Reformed churches are learning new ways of doing things — and together.

The Constitution and By-Laws approved by synods and churches was declared operative July 4, 1961, and since then organizations of the two former denominations have been rapidly united and are now functioning according to constitutional planning. There is a United Church of Christ with proper officers and many functioning agencies. All the work of the former denominations is being continued, and some new things enter the picture.

It was excitingly interesting to an "old pro" to see the machinery of boards and agencies smoothly functioning at Buck Hill Falls, Penn., under the aegis of the Stewardship Council. The leadership of President Ben Herbster and Secretary of the Stewardship Council Sheldon E. Mackey was adequate, if not superb. Along with them were leaders of many departments of work, known as instrumentalities. Dr. Alfred Carleton and his co-workers of the Board for World Ministries, Dr. Truman B. Douglass for the Board for Homeland Ministries, Dr. Ray Gibbons for the Council for Christian Social Action, Dr. J. Earl Danieley for the Council for Lay Life and Work, Dr. Nathanael Guptill for the Council for Church and Ministry, and Dr. Everett C. Parker for the Office of Communication — all of these responsible leaders and their numerous co-workers appeared as a trained and coordinated team with a program that can challenge the two million members of the United Church to march forward in the work of the Master.

The United Church Assembly brought together at beautiful Buck Hill Falls (amid the Pokono Mountains of Pennsylvania) some 700 leaders of synods and conferences, and members of boards and egencies to consider programs and plans for a recently merged Church that aspires to leadership in the Christian world. The business of the Church was the business of the people present. President Herbster in the Sunday night sermon reminded that the reason for success was not for the personal acclaim of individuals or the Church; the reason for the United Church to accomplish its mission is for the welfare of people and the glory of God. Its task is to build the Kingdom of God under the leadership of the Holy Spirit.

To be among such people and to share in discussions that would go into the making of plans for the United Church, the continuation of Congregational Christian Churches and The Evangelical and Reformed Church, was a rewarding evperience that "strangely warmed" the heart.

Members of the more than 8,000 congregations can share in the biennial emphasis, "The Church — a Learning and Witnessing Community," and be blessed in so doing. Those who have voted to go forward with the United Church, and those who have not yet so voted, can find great joy in being a part of this learning and witnessing community, and it is devoutly hoped that all will be in the vanguard of this aggressive and devout Church of Christ.

Missionaries In Our Midst

A recent visit of Dr. and Mrs. William Tolley to the High Point church which the editor serves brought inspiration and joy, but the message was depressing. They are fine people; they have had a grand experience in mission work; they are delightful guests in home and church; they speak of what they have seen and felt, the things they know.

Mr. Tolley is one of our Virginia boys from a now defunct church who found his way to Elon College, education, culture, and opportunity. His lovely wife hails from Rhode Island, and, like many wives, adds glamor and glory to the family. They now live in Lynchburg, Virginia, and not in African Angola, the land of their choice as a place to serve. It is a delight to have them among us, and all our people should endeavor to hear their message and enjoy their friendship.

What is happening to their friends in Angola tugs at the heartstrings, and greatly disturbs. What they say is reported by many others who have witnessed recent history in this part of the world.

Missionaries have worked there long enough to establish schools and hospitals, to give a sizeable number of the population a new idea concerning the worth of individuals, and to set feet on the path to culture and hope. Now all this is being changed by the government that has used this "province" to produce revenue for its homeland in another continent. Missionaries and Christian natives are being decimated. Fortunate missionaries are permitted to leave, but not to return. The Christian population is in the process of being put to death. This seems to be the declared and determined aim of government.

We need to pray for the people of Angola — and all of Africa. Out of this "body of death" may yet come beauty and goodness.

You May Help

There is to be a meeting of the Council on Cooperation February 26 to consider further possible boundaries of state conference or conferences when realignment is made in our area. Recommendations will likely be made to the Southern Convention, the Convention of the South, and the Southern Synod in their meetings this spring.

As secretary of the Council, your editor will be glad to receive any suggestions from members of the churches involved. Should we have a North Carolina and Virginia Conference, a North Carolina Conference with the churches in Virginia joining with Washington, D. C. and Maryland, or should there be some other arrangement? Give us your idea.

THANK YOU, NURSE

Thank you for "When the Flame Burns Low." It **really** helped. I did not have the flu. But when you get my age the flame burns low often. I shared the paper with several nurses who had worked through the epidemic, and then had the flu themselves.

Anon.

NEWS FROM NEWPORT

Bonnie Louderback, Reporter

The Newport United Church of Christ, near Shenandoah, Virginia, gave its annual Christmas program December 20. It began with scripture and prayer; the children gave their recitations. Then a pantomime was given on the thought "If Christ Had Not Come." The choir and congregation joined in singing many Christmas carols. Our pastor, Rev. Thomas Sutton, was in charge of the offering made for aged ministers. After the closing hymn "O Come, All Ye Faithful" he gave the benediction.

Fruit baskets were prepared for the sick and a group of the church folks visited them, singing carols. All those visited seemed most grateful.

There was a hard-wood floor laid in the main auditorium of the church and new pews were purchased. This was a great thrill to those who have longed to see this take place. The church building was painted. All the remodeling, painting, and pews are free of debt. The church feels we had a very successful year, even though we didn't meet all our obligations.

The Sunday school has been well attended so far this winter. New officers and teachers took their places of responsibility January 1. A good number is attending the leadership training school at Harrisonburg.

Our aim is to worship God more in Spirit and Truth in 1962.

Vol. 114 No. 7

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

ATTENDED UNITED CHURCH ASSEMBLY

Attending the United Church Assembly, Buck Hill Falls, Pennsylvania, January 26 - February 1 from the Southern Convention were: Superintendent Clyde L. Fields; Minister of Christian Education Robert A. Knowles; Dr. J. Earl Danieley, chairman of the Council for Lay Life and Work, Mrs. W. B. Williams and Mrs. F. C. Lester, members of that Council; Convention President Joe A. French; Rev. Carl Landes, race relations consultant; Dr. William Tolley, who consulted with members of the Board for World Ministries; Dr. F. C. Lester, member of the Council on Church and Ministry. Former Southern Convention members in attendance included: Dr. and Mrs. J. H. Lightbourne, Sr., Dr. J. H. Lightbourne, Jr., Dr. Duane Vore, Rev. Fred P. Register.

SCHEDULE FOR TOLLEYS

(Arranged by Rev. Dwight Moore)

Wednesday, Feb. 14, Evening — Reidsville.

Sunday, Feb. 18, 11:00 — Union, Virgilina. Evening — Providence Memorial, Graham.

Monday, Feb. 19, Evening — Edgewood United, Burlington.

Wednesday, Feb. 21, Evening — New Lebanon.

Thursday, Feb. 22, Evening — Happy Home.

Sunday, Feb. 25, 11:00 — Haw River. Evening — Parkway United, Winston-Salem.

Friday, March 2 — Evening — Piedmont Va. Area Laymen's Rally, Danville.

Saturday, March 3, Evening — Greensboro, First.

Sunday, March 4, 11:00 — Greensboro, First. Evening — Apple's Chapel.

This Interested Me

By EMILY C. LESTER

What will be the future of men's and women's work in the United Church of Christ? Will there be a Churchmen's Fellowship and a Women's Fellowship much like our old patterns? Or will something new emerge to challenge the many lay people who are not now members of the existing organizations for the laity? The answers to these questions have not been resolved, but are being considered by the new Council for Lay Life and Work, of which J. Earl Danieley is chairman and Tudor Williams and I are members. (Incidentally, the Southern Convention has more than its share of representation on this 30-member Council!)

It interested me greatly to see two "experts" in action at sessions of the Council for Lay Life and Work January 29-31 at Buck Hill Falls, Pennsylvania, as part of the United Assembly.

First of all, Dr. Walter Marshall Horton of the Oberlin School of Theology gave us a picture of the emerging laity so far as the world Church is concerned. In European countries, where the Church had sunk to a low level of influence, it was the lay people who led in its emergence following World War II. In underdeveloped countries, lay people are coming to positions of leadership. And in America, too, he told of lay schools of theology and lay institutes where church people are being trained in a new way. He challenged us lest "in a revolutionary world you become fixated in pre-revolutionary traditions" and are thus "left behind."

The second person who helped the Council to see its task more clearly than ever before was no expert in religion or theology, but a leader in adult education from Boston University, who specializes in organizational set-up. Dr. Malcolm Knowles led the group to a discovery of its own functions as it seeks to serve in the local church, the Conference, and as a national group. Building on proven techniques, he led us to plan for a structure to fit the functions. It was interesting for me to see how an expert in "group relations" could take a somewhat divided Council, draw out clear-cut ideas, put them in logical order, and evolve a pattern for procedure, at the same time welding the individuals together. It is likely that the result will include "something old, something new, something borrowed — and, we hope, nothing 'blue' "!

It interested me to see — in one meeting — two great minds at work in very different veins: one a theologian, concerned for the future of the Church; the other an "organization man," concerned that the best possible structure be found to fit the needs of the Council for Lay Life and Work. Together they made an unforgettable meeting possible.

When The Unimportant Is Important

By John R. Scotford

Sin, salvation, God, Christ, the conversion of men — these are the great concerns of the church.

The time of worship, the location of a church, the appearance of its building, the parking situation, the ease of entrance seem trivial matters when put over against the eternal issues of life.

If our friends and neighbors were hungering and thirsting for the gospel they would rise at any hour, travel any distance, and climb any number of steps to avail themselves of the means of grace. But this is not the case.

If the business of the church is to reach the unreached, we must take account of human infirmities both in the people whom we seek, and in those who do the seeking.

The most we can hope for in most of the population is a dim urge towards religion. They are somewhat dissatisfied with their lives as they are. They have caught a glimmer of something better. But they are creatures of habit. They are not likely to take off suddenly in wholly new directions. A short easy step must precede the long and more difficult steps towards Christian discipleship. Our first concern is to get them started.

For the most part we must work through the church members which we already have. Few of these are flaming balls of Christian devotion. They are good people who in their own ways are seeking to follow Christ. Many of them are more devoted to their church than they realize or will admit. They are timid when it comes to the great issues of the Christian faith. It is hard for them to put into words that which they feel, and they are shy about doing this with those who might not understand. In this they probably lean over backwards. If their tongues were unloosed, they could tell of what God has done. But this is far from easy for them.

Fishermen Need Bait

The first disciples were fishermen. As Christians we are told to become fishers of men. This ancient analogy is still good. To catch anything out of the deep requires both a hook and some bait. The hook does the real work, as does the gospel in the church, but it is rarely much good without some bait. With our modern fishing paraphernalia we suspect that the bait serves a twofold purpose: it encourages the fisherman to try, as well as attracting the fish. It gives him something to play with, and quickens his self-confidence.

Something Distinctive

This is the point where the unimportant becomes important in the life of the church. Properly used it both strengthens the morale of a church and extends its outreach.

Ten years ago a ministerial friend persuaded 200 families in a congregation of ship builders to give ten percent of their income for a limited period of time to get their church built. Recently I asked him as to the long term results of this application of stewardship. He replied, in part, "They put so much of themselves into the building that they bring all of their visiting friends and relations to see the church." The building had given the members something big about which to talk. This is one of the prime rewards of any sort of physical improvement.

If our churches are to reach out with the utmost effectiveness, the lay people should be convinced that what they have is not just "another church" but something which is really special. Churches are not chain stores. They may proclaim the same gospel, but each does it in its own way. Because they are composed of people, and no group is like any other group, churches are incurably different from one another. This is an advantage, as it increases the variety of approaches to those who should be won.

By dramatizing the distinctive aspects of a church we both encourage the members to become salesmen on its behalf and also make it easier for the outsider to take those first, timid steps in its direction. After we had refurnished the exterior of a church a Scotch couple explained, "We thought we would take a look to see what had happened on the inside" — and they became regular attendants. Newly organized congregations commonly recruit much of their membership from people who have previously had little to do with churches. Apparently many are looking for an excuse to start coming to church. They seem to want something different from the churches which they may have known in the past. The newer developments in church architecture startle some people, but provoke the curiosity of others. A different church seems to attract a different constituency.

There are many simple and rather inexpensive ways in which a congregation can present itself to the community as something unique.

What's In A Name?

A distinctive name is a priceless asset to any congregation. It can become a hook on which they hang their affections. It should both identify and commend a congregation. A Cleveland, Ohio, congregation took a long step forward when it changed its name from "East End Baptist" to "Baptist Church of the Master." The denominational name by itself must be shared with many thousand other congregations, and it also suggests an appeal limited to those already committed to it. The number of "First" churches is so astronomical as to destroy its value, even in a somewhat snobbish sense.

In the South the rural churches have far more appealing names (Liberty Chapel, Pleasant Valley, Sunset Chapel, etc.) than do those in the towns and cities. In all parts of the country the Negro churches have more colorful names than do the whites. The Lutherans, Episcopalians, and Roman Catholics favor names with religious significance. Our Catholic friends always refer to their churches by their specific rather than their general name — "St. Barnabas" rather than "the Catholic church." This helps to build parish loyalty.

A congregation should display whatever name it has effectively. Not one church sign in a dozen can be read by the driver of a car. When we put out a flag we place it where it can be seen, and the name of a church should be its flag. Visibility to all comers is of prime importance.

Every congregation needs a distinctive emblem. Some of my readers can remember when every family had two brown jugs which it took to the store to be filled with molasses and vinegar respectively. (You found out which was which by taking out the cork and applying your nose.) Today both commodities come with pretty labels that suggest that what is inside is an unusual product. Too many churches are still back in the molasses and vinegar era. They need something akin to a trademark, something which will remind everyone who sees it, whether on the church sign or printed on paper, of that particular church. We need the ecclesiastical equivalent of the old heralds.

Inviting Doors

Church doors are another invitation to the exercise of imagination. Up in New Hampshire an old white church got itself singled out from all the other white churches by painting its doors blue, and is known far and wide as "The church with the blue doors." Another New England church painted each of its several doors a different color, so that young men could ask their girls to "Meet me at the green door" and be certain to find each other. Glass doors can say "Come in" most winsomely.

Even the walk and the steps leading to a church may be made appealing. We know some which suggest that nobody has been that way in a long time, and others that entice one's feet by shrubbery, iron work, attractive lighting.

Every congregation needs a festival which is all its own. We once knew a church where hardy souls assembled for prayer every New Year's morning. Easter morning breakfasts, or election day dinners help. Each congregation should celebrate some occasion in a different way from any other church in the vicinity.

In an institution as ancient and supposedly staid as a church novelty has considerable value just for its own sake, and is not to be despised. But distinctiveness in a church serves a deeper purpose. It can be a connecting link between the layman and the fundamental beliefs of the Christian faith. It permits him to use his talents of hand or tongue in such a way as to magnify the church in the eyes of himself and his neighbors. Nothing is unimportant which serves this purpose.

Little Creek Needs Your Help

Sidney G. Olson, Interim Minister

The Little Creek Congregational Christian Church has been in existence for about 20 years. It has always remained a small but active congregation. It's ministers have been fine dedicated men. Now the church has been without a full time minister for two years. The conference and The Board of Church Extension have agreed to help with the salary of a full time minister.

The recent annual meeting of the church noted that with a part-time minister the church giving was about $200 below that of last year. This deficit was partly due to a triennual insurance policy and to the expense of a large summer Bible school. This most successful Bible school was held in August under the direction of Mrs. Margaret Waters. It lasted for two weeks and average attendance was just over 125.

In the last two years the congregation has: unanimously voted to approve the constitution of The United Church; purchased a new organ; put in use Pilgrim Hymnals (Conference help); put new siding on the church with member labor (CMA grant). We have had a Bible school for the last two summers. On the debit side: offerings and attendance are dropping slightly and steadily, we have not been able to keep our apportionment up, and this year we made no contribution to CMA. It is our hope that having a full-time minister these failings will be remedied in the future.

Our community is like that of none of any of our churches in the Southern Convention and perhaps not in the denomination. We are one block from a Navy base with about 2,000 men on shore and on ships. On each side of us are trailer parks with about 100 mobile homes in each. Across the highway is a park with about 300 mobile homes. In several other parks, in apartments and in private residences are enough families to make a parish of about 1,000 families in addition to the men on the base and on the ships home-ported here.

Most of these non-permanent residents are Navy families. Our membership and our congregation is mostly Navy. But even with such a large potential we still remain small. It is only with the selfless devotion to Christ of persons like Mr. Percy Price, (chairman of the Boards of Deacons, Trustees, Official Board, and Sunday School superintendent), Mrs. Waters and a few others who are permanent residents do we keep church doors open for sailors in trouble and for transient families. At our annual meeting we counted only about 20 regular families. Our Sunday school attendance is usually between 75 and 100, while the 11 a.m. service is attended by about 35 persons.

The ministers who have served here have found that the amount of personal counselling is extremely more than that which one would usually expect. We also have noticed a sort-of bashfulness on the part of the transient residents to attend church the first time. People are hesitant also to start new projects or accept responsibility for them if they cannot be around to help or if they are going to be transferred soon. It is thus a merry-go-round. Find new people to start new projects, new classes and new groups so that new people will have a good reason to come to the activities of the church. But of our 20 regular families, one cannot find those who are able to or have enough more time to start these new projects that attract new people. It seems that like it takes money to make money, it takes church activities to attract new people, and it in turn takes people to start the activities that it takes to attract new people. Most of our parish is composed of families that are going to be here for from 6 months to not more than 2 years. About 30% of the residents are NEW EACH SIX MONTHS. Again, we think that the answer is a full time minister to counsel, call and by his dedication perform a service that only the church can perform.

FOOTNOTE: Each evening we have a great number of sailors walking by our church to go to the taverns and restaurants up the block. How we wish we were able to help them with more than we now are able to do.

We invite your prayers and the consideration that so many of our conference officers and ministers have for the work at Little Creek, Norfolk, congregation.

MANUFACTURERS GIVE BIBLES

Christian business men in the Philippines are being challenged by the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the Gospel of John in each purse and a plastics manufacturer who places a Scripture Portion in each clothing bag.

A MISSIONARY'S TRIBUTE TO

A Japanese Christian Minister

By Robert Meyer

We Christians in Japan have memories and through an introduction to the most remarkable man I have met here, I want to share with you some of the memories which count among our little group of Christians. These memories — and the life of this man — will remind you also, I trust, of the ongoing endeavor of our United Church Board for World Ministries, both as it rests on past achievement and as it strives to confront a changing future.

Rev. Hisashi Mitsui, more than any other, has given of his heart and marrow that Labor Evangelism might be. I myself only grasped the full stature of the man recently, when a four day evangelistic tour with him through a distant province of rural Japan allowed me to observe and chat with him continuously for extended periods. The experience was a thoroughly rewarding one, both in inspiring me personally and in bringing to mind the fruits of the past work of our churches here in Japan.

Parents Were Christians

Probably the first and most important American Board influence on Mitsui's family took place before he was born, when his mother, a devoted Christian teaching at an American Board school, met his father. Old Mr. Mitsui was already a person of considerable importance, the very first juvenile court judge in all Japan, but the vibrant Christian faith of this young woman literally won him heart and soul. After their marriage both became members of Tokyo's Reinanzaka Congregational Church, where Judge Mitsui ran the Sunday School, and it was in their devotion to the faith and to each other that young Hisashi learned the ways of God, and decided to devote himself to the Christian ministry.

"Liberal" Education In U. S.

Mitsui's first stop after college and seminary was America itself, thanks to a scholarship from Oberlin. Here he had a chance to observe close-up our American Congregationalist tradition, an observation which reinforced his admiration for the work he had seen the American Board do here in Japan. For Mitsui was very much impressed by our system of self-governing, self-supporting, and self-propagating churches, the kind of independent churches which the American Board had tried to create in every land which it has entered. Mitsui admired this spirit of local autonomy, which meant in Japan that American Board missionaries in Japan had at every stage taken a back seat in their endeavor to help the Japanese create a Christian Church run of, by, and for Japanese. This independent spirit was contagious, for the powerful and dynamic local leaders which such a system produces were quite ready to take things into their own hands if the missionaries were too slow about turning over responsibility. When Mitsui saw our chaotically creative

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Aizu-Takada

February

18—**Rev. and Mrs. Robert Reiff** graduated from Heidelberg College and he from Lancaster Seminary. They arrived in Japan in 1959, after a Pennsylvania pastorate, and are completing language study preparatory to teaching. They combine an interest in music and Christian education.

19—**Rev. and Mrs. William Woodard** were married in 1958. He went to Japan in 1921 and then served Japanese churches in Korea. 1935-41 he was secretary of the Congregational Church headquarters in Osaka. He is now Director for the International Institute for the Study of Non-Christian Religions in Japan. She was a missionary for the American Baptists in Osaka 1931-52 and then did YWCA work in US until her marriage. She now teaches at the Tokyo University of Social Work.

THE PHILIPPINES

20—We join three other American mission boards (Evangelical United Brethren, Disciples of Christ, Presbyterian) among the 26,000,000 in the Philippines to make a cooperative effort through the United Church of Christ. It has grown nearly 30% in the last four years to a membership of 128,000.

Cabadbaran, Mindanao Island

21—**Rev. and Mrs. Harold Fryday** both worked in missionary projects in Canada, and he had pastorates in Kentucky, Nebraska and New York before going to the Philippines in 1957. He works as consultant to the District Moderator of churches in the area, traveling extensively helping in institutes for young people and in lay leadership training.

Cebu City, Cebu Island

22—**Rev. and Mrs. James McKinley** have visited in the Southern Convention on several occasions and he received a D.D. degree from Elon College in 1957. They served at Silliman University from 1930 until 1959 (except for war years) but now he is Director of the Internship Ministerial Student Program of the United Church of Christ and she is a leader in women's work.

Davao, Mindanao Island

23—**Miss Emma Noreen** went to China in 1926 where she worked for 25 years, becoming superintendent of the school of nursing and hospital administration in Fenyang, North China. She went to the Philippines and now she is at Brokenshire Memorial Hospital, Davao, giving invaluable aid in establishing the Nurses' Training School and in the reconstruction and re-equipping of the hospital since the war.

Dumaguete, Negros Island

24—**Rev. Peter Gowing,** with degrees from the University of Maine, Bangor Seminary, and Boston University School of Theology, was minister of small churches for 8 years in Maine and a Navy chaplain for two years before going to the Philippine Islands in 1960 as a career missionary. He teaches Church History and Systematic Theology at Silliman University, which has 80 students in the College of Theology coming from a variety of tribal and language groups.

fellowship working the same way in America, he became a staunch exemplar of the Congregationalist tradition.

Mitsui's life in America was not confined, however, to inspecting Congregational churches. Life really became interesting, in fact, when he graduated from Oberlin and moved to Chicago, where Al Capone was currently running the town in a way that convinced Mitsui that not all Americans were like missionaries. He grew dimly aware that all was not well in Chicago from the occasional gunshots rending the night air, but the fact was really brought home to him one night when a gunman showed up at the little restaurant where he worked part-time. The criminal, brandishing his revolver, intimated that he was a little hard up for dough and that he would like to take the contents of the cash register home with him. Naturally, all about threw up their hands in panic — all but Mitsui, that is, who charged at the robber. Mitsui woke up sometime later, with a gash on his face occasioned by meeting the wrong end of a revolver butt. What really surprised him, however, was that the boss, instead of praising his courage, chewed him out for almost preventing the robbery and thus foiling the restaurant's intention of soaking the insurance company for a sum greater than the crook got away with. Mitsui wears the scar of that encounter even today, a lasting momento of his American sojourn.

Difficulties During War Years

There followed a succession of pastorates in Japan and Korea, then a Japanese colony, and Mitsui managed so well in a difficult Korean situation that, on the formation of the United Church of Christ in Japan — the merger of its major Protestant denominations — he was chosen superintendent for all Korea.

Just before the war broke out, Mitsui returned to Tokyo, where he spent the next four years trying to keep a step ahead of the military police. The feeling against Christians was so strong, at that time, that one could almost always be sure that one of the worshippers on Sunday morning was a government spy. As the war progressed, you could even figure out who it was, since when the air raids began most Tokyoites took for the hills and church attendance fell almost to nothing. Still, Mitsui never missed a service, even if it had to be conducted in an air raid shelter.

The day of reckoning came early in 1945, when a large fleet of American bombers appeared over the city. Mitsui, having been educated in America, has always cherished friendly feelings toward Americans, except gangsters, but I doubt that his sentiments were any too kindly at that particular moment. At any rate, it was almost a foregone conclusion that the house would be burned, and weeks before Mitsui and his wife had taken all their valuables and buried them in the ground. Still, they were not going to let the house burn if they could help it, and during the raid, with the incendiary bombs falling helter-skelter around him, there was Mitsui on the roof, pouring water on it. By a miracle ascribable only to the grace of God, not only was he not killed, as any fool doing such a crazy thing should certainly have been, but of all the houses in the neighborhood only his and one other did not burn. Digging all of the possessions he owned out of the ground was, however, a bit of a chore, his only admission that the whole affair was any bother.

Combating Communism

In 1950, Mitsui was called to Naniwa Church, which he still serves, in Osaka. Actually he was not exactly called, for the state of Naniwa Church had become so deplorable that nobody would take it. Finally Mitsui, who had been handed the job of finding somebody for it, came to the realization that the only available minister who had not yet refused it was himself. Taking a considerable cut in pay, he came.

The cause of the misfortunes of Naniwa Church was that, as a downtown church, the flight to escape the bombing had left it virtually bankrupt, and a feud between the previous pastor and what leading laymen were left completed its misery. As a result, the pastor, on his own initiative, decided to rent the church out on weekdays — a rather unusual procedure, but doubly unfortunate because the principal renter was an English school that had been thoroughly infiltrated by Communists. The Communists thereupon proceeded to attempt to take over the church in toto, their chief weapon being a young adults' group whose members were very adept at singing the "Internationale" but never did get around to "Silent Night."

It was this church that Mitsui set to rebuild. He did it by following the Biblical injunction about being as wise as serpents and as harmless as doves. Never attacking his Communist antagonists, who directed abuse freely at him, he worked instead to proclaim a positive Christian message to the people of this city. At the same time, the church not unnaturally brought suit to recover the right to use its own premises. A second young adults' group was formed, this one tied to the Church rather than to the English school. Slowly, very slowly, the choking grip of the Communists upon the life of the church loosened. Some of the members of the first youth group even came to see that Jesus Christ offered a solution to problems of life not touched by Karl Marx, and abandoned it for the Christian group.

The Church and Labor

Having won back his church and having repossed the English school, which henceforth would become a tool for Christian service, he began to look around for ways and means by which the Christian might penetrate and serve modern industrial society as a whole. At this point, he was fortunately appointed director of the youth commission of the Osaka District of the United Church, and he decided to form a group of young Christian workers from the various Christian churches of Osaka. In doing so, he discovered that the life of these workers tended to be concentrated either on the Church, in which case they were cut off from the vital currents at the workshop, or else on their union activity, in which case the Church meant little or nothing. Needless to say the former are greatly outnumbered around Osaka by the latter.

To correct this divorce between Church and labor, and to make possible both evangelistic penetration and greater social justice, Kansai Labor Evangelism was born — in Mitsui's Church in 1956. Mitsui's, indeed, was the idea that brought it to birth, the employment of students at nearby colleges and serinaries for labor evangelism. And he has, indefatigably, exerted every effort to raise the funds necessary for its survival and growth. More than that, as unofficial pastor to us young ministers and laymen who work in it full time, he has expended hour upon hour of his time — attending our weekly meetings, restraining our eagerness and bolstering our dejection, never letting us lose sight of the main point — that the workshop is not to remain closed to Christ. Always open to reason,

A Christian Funeral In Africa

It is almost evening of a very memorable day for the Christian church of the Volta region. The occasion was the Memorial Service for the Reverend Nicholas Clerk who died about six weeks ago at the venerable age of 99 years and eight months. The Reverend Nicholas Clerk was the son of the Reverend Mr. Clerk, a West Indian Negro, who was called by the Basel Mission in 1840. Nicholas Clerk married a Go woman. Seventy years ago he walked from Accra to the Buem District and sowed the first seeds of Christianity here in the Worawora area. In those days punishment was still meted out to offenders by the "ordeal method." He established the first Christian schools. He liberated some of the people that were taken away as slaves by tribes from the north. We have two of these whom he was able to redeem still living here in Worawora. The sons of the chiefs who were in stiff opposition to the Reverend Mr. Clerk were with us on Sunday sitting in places of honor and doing homage to this great man. The Reverend Mr. Galevo, the Moderator of the Evangelical Presbyterian Church, gave the sermon. He chose as his text John 9:25, "though I was blind, now I see." The church was crowded to full capacity and many were left standing outside. The congregations from all over the district were represented with their singing bands and Bible classes. All had to sing one or two selections. The Paramount Chief of Beum District, Paramount Chiefs of Worawora, Jasikan, Ahanamansu and Kedjebi respectively, the Chief of Worawora and the Queen Mother were present and in their participation witnessed silently to the effectiveness of the Christian church. Six daughters and two sons were introduced to the congregation: one a gynecologist, another an educational officer, another an architect, and another a housewife. All are prominent members of their community. Older men who were some of the first pupils in the school spoke of their experiences. Although the service lasted four hours, it was not monotonous. There was order, worship, joy, and respect throughout the service. The most impressive feature was the baptism of a former fetish priestess. She was baptised "Hannah." The entire congregation expressed its joy and thankfulness for this new convert in song and prayer. It was very impressive. After the service proper the entire congregation marched in procession around about the entrance to Worawora where a memorial cross was erected and unveiled. Wreaths were placed by prominent citizens in Nicholas Clerk's honor.

—Elmer and Adella Whitcomb

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it is in the gentle force of his eloquent persuasion that our work in Labor Evangelism has continued.

I have written twice as many pages as the United Church Board for World Ministries will usually let me send, and yet I have not scratched the surface of this remarkable Christian. His ebullient humor, his inveterate optimism, the tremendous dedication which keeps him going from five in the morning until midnight — on these I have not even touched. Nor have I mentioned his bouts with crippling rheumatism, which periodically send him to bed or to a hospital, sometimes for weeks.

But this I will say. Rev. Hisashi Mitsui is a Christian gentleman, as fine a Christian as these eyes expect to see. He has known pain, and danger, and want. He has been shadowed by a Fascist secret police, pilloried by Communists, and even taunted within the Church itself for his courage in upholding the liberty of the Congregational tradition and for daring to assume that the Christian gospel is meant even for organized laborers. But friends, if all the resources which the Board for World Ministries has thrown into Japan in the past 90 years had produced only one man like Hishashi Mitsui, they would nevertheless have been well expended.

In conclusion, I want only to remind you that, in supporting the United Church Board for World Ministries, you are helping to write the story of the worldwide Christian leaders of tomorrow. Hisashi Mitsui's father was a judge, just the sort of man to be attracted by our pioneering educational evangelism of the nineteenth century. We are pioneering now in labor evangelism, and I hope and pray that your efforts will not flag, that the day may come when a laborer's son will command the respect and admiration which that judge's son does for me this Christmas time.

U. S. DOCTOR HELPS DURING VACATION

"For only three weeks? Why that's nothing!" Such was the remark by one of our nurses when she first heard that a doctor was coming to spend three weeks of his vacation helping us in the clinics in Honduras. Now that the visit is history, we all agree that a better expression of his visit is, "Only three weeks, but what a blessing!"

Dr. and Mrs. John Gridley, their son Fred and daughter Janet, of Arlington, Minnesota, arrived on August 14. Dr. Gridley is the second layman to respond to the challenge of spending his vacation with us.

At Concepcion del Norte the days were full. All told, 346 patients had the privilege of Dr. Gridley's diagnosis and prescriptions. He was much impressed with the spirit and efficiency of our Honduras co-workers, Ursula Feldman and Mercedes Guardiola.

—Magdalene Kroehler

THELIN TO SERVE IN FORMOSA

Mark C. Thelin, young second-generation missionary, sailed from San Francisco January 27 for Formosa where he will rejoin the faculty of Tunghai University at Taichung.

He was recently appointed to a three-year term as a member of the English department by the United Church Board for World Ministries, which contributes to the support of the university. From 1955 to 1957 he taught English there under the auspices of the Oberlin Shansi Memorial Association.

Mr. Thelin is the son of Mr. and Mrs. Guy A. Thelin, missionaries in China for many years and now serving in the Philippines, who are well-known in the Southern Convention. He was born in Foochow, China, where his parents were then stationed, and began his education at the Shanghai American School. He attended high school in Sioux Falls, South Dakota, and in 1955 was graduated from Oberlin College. Oberlin awarded him his Master's in education in 1958. He recently completed graduate studies at the University of North Carolina.

Tunghai University, which was founded in 1955 by the United Board for Christian Higher Education in Asia, has an enrollment of more than 800 students in its colleges of Arts, Sciences and Engineering.

Carolina Women Study

Mrs. Hillary Jones

It has been the desire of the chairman and the leaders of our Women's Fellowship to bring to our circles programs and studies based on our theme for the past year, "The Mission of the Church."

In our meetings we have seen the fulfillment of these desires. We feel that we have been brought face to face with the question, "What is my place in the mission of the church?"

In our studies we have heard God speaking through his Word, calling us to the unity of fellowship with the Father and the Son, reminding us that we find one another in finding Christ, that God does not leave any of us to stand alone. In every place he has gathered us together to be his family, and it is only through serving him in unity that we can go forward fulfilling the mission of the Church.

Instead of presenting our Bible study, "Luke's Portrait of Christ," at our regular monthly meetings, it was given at our prayer meetings on Wednesday nights by Mrs. Grover Pender, assisted by laymen Roy Massey and Hillary Jones, also our former pastor, Rev. Grant Burns.

Friendly Service gifts were sent to Flint Goodridge Hospital, New Orleans; Brokenshire Memorial Hospital, Philippines; C. C. Service Committee; and to the migrant ministry in North Carolina. Mrs. Clinton Thomas and Mrs. K. T. Murray were leaders in this work, and also led our circle in the dedication of the gifts.

We observed World Community Day, World Day of Prayer, and Women's Fellowship Sunday under the leadership of Miss Ida Trollinger, Mrs. Isia Murray, and Mrs. J. W. Trollinger, Jr. We have had several programs on Christian education, stewardship and social action.

Our missionary studies "Into All the World Together" and "Heritage and Horizon" were brought to us by Mrs. Grant Burns, assisted by Mrs. Irvin Isley. We used the film "Into All the World Together." We have learned from our studies to see the need in other countries as well as our own, and that we should be willing to give to missions to keep alive that which is valid, useful and inspiring.

It is difficult to give an accurate picture of the work and services performed by our women in a short report. But we have enjoyed the fellowship of our meetings and we feel that by working and learning together we will continue to go forward fulfilling the "Mission of the Church."

New Lebanon Activities

Jessie Sharpe, Reporter

December 16 under the direction of our pastor, Rev. John Permar, an inspiring Christmas program was given by the combined choirs of Kallam Grove, Mt. Bethel and New Lebanon churches at New Lebanon (near Reidsville, North Carolina). Accompanists were Mrs. John Permar at the piano and Miss Owilda Moore at the organ. After the program the young people served refreshments in the fellowship hall.

December 24 the young people presented a play entitled "When Christ Was Born." This was under the direction of Mr. Carl Overby, Mrs. Dick Griffin, Mr. Wayne Barham and Miss Owilda Moore, who had charge of the music. Everyone seemed to think this was one of the best plays ever given at the church. It was so evident that Christ's coming changed the life of the innkeeper and those who had opposed his coming. The primary children had some interesting numbers on the program, consisting of songs and speaking.

Our pastor and his wife spent Christmas visiting their son and his family in Winter Park, Florida. They left after service December 24 and returned January 1, leaving "Sunny Florida" to find it snowing in North Carolina.

Our pastor filled his regular appointment Sunday, January 14. This was our first service of the New Year. It was a most impressive service at which time the members were urged to face the New Year with courage and to dedicate our lives anew in the service of the Lord.

We are most fortunate to have our pastor conduct prayer service every Wednesday evening. We are now studying the Gospel of St. John. It is indeed a privilege to hear one teach who knows the Bible and practices its teaching.

South Norfolk Women

By Beatrice George

The Women's Fellowship of South Norfolk church held its quarterly meeting Thursday evening January 25 in the social hall of the church, with thirty-two members present. Emphasis of the meeting was devoted to friendly service dedication.

The devotionals were conducted by Mrs. Carol Chappell, spiritual life chairman, who used as her theme "Helping Others as Well as Ourselves" in the light of Jesus' ministry; and especially when he said, "It is more blessed to give than to receive." We also should take time in the midst of our present busy days' schedule for ministering to others.

After regular business, announcements and appointment of a nominating committee to select next year's officers; the friendly service program was conducted. Our quota was reached and the gifts were dedicated by Mrs. Bernice Hargrove who also offered the dedicatory prayer. Mrs. Annette Harris, vice president, spoke on the subject of "Mite or Might and the Almighty — Give unto The Lord." The hymn was "Gracious Spirit Dwell with Me." As the wise men brought gifts to the Christ Child, gifts of the mind and spirit are continually being brought in his name. Mrs. Harris told of the train of those men and women such as Florence Nightingale, Walter Reed, Jane Addams, Albert Schweitzer and others, who through the years dedicated themselves to the service of humanity and offered themselves and their gifts to the Christ Child. The story of their outstanding contributions peculiar to their talents and abilities, interspersed with scriptural references, connected their ministering with that of Jesus in benefitting mankind. Each one has a gift for the Christ Child and He will receive it, no matter how small. Mrs. Harris gave the closing prayer.

The meeting closed with singing of "Blest Be The Tie" and the benediction by Mrs. Esther Evans, president.

Mrs. Walter Simons reports that deacons were ordained at Holy Neck church, Holland, Virginia, February 4. Walter W. Simons and J. O. Davidson, Jr., became senior deacons and Willys Eley, Wilber Rountree, Delbert Warren, James Copeland and Mills Arnold March became junior deacons.

A Page for Young People Edited by Cathie Sandstrom

Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Bayside Youth Fellowship

(The following report was given at the annual meeting of the Bayside Congregational Christian Church by Barbara Messick, P. F. president.)

In January we observed Youth Week by conducting the 11:00 a.m. worship service. Later we served the Laymen's Fellowship supper at their meeting.

We visited the Convalescent Home at Ocean Park in January and February. Among the convalescents we distributed gifts, fruit and candy.

The churches visited by us during the year were Bayside Pines Methodist, First Church, and Lynnhaven Colony.

In the spring we made church directories containing the names and addresses of all the church members. This was done to help pay our apportionment. Our apportionment of $50.00 was paid in full to the Eastern Virginia Conference.

As our friendly service project, we sent sewing materials to Indians on a reservation in South Dakota. We also sent a money gift to a missionary in Mexico.

Late in the spring we chartered a bus and took an enjoyable trip to Jamestown and Williamsburg, where we spent the day.

In July we had our annual picnic at Ocean View.

Twenty from our Fellowship attended the Spring Rally at Liberty Springs. In June, sixteen of us went to Great Bridge church to see our conference P. F. Officers installed. Among these was Barbara Smith, Action Chairman of the Eastern Virginia Conference.

In September we held Parent's Day at the church at which we served a chicken dinner. Our guests were Rev. and Mrs. Robert Knowles. Rev. Mr. Knowles, Minister of Christian Education of the Southern Convention, installed the officers of our P. F.

In the fall we bought a much needed worship center for our Sunday school classroom. We also acquired membership in the CMA, and had twenty to attend the Teaching-Reaching-Preaching Mission at Christian Temple.

We observed Work Day for Christ by having a car wash. On Halloween we collected funds for UNICEF.

December 3 we visited Lynnhaven Colony church for the worship service.

For our Christmas project we sent $13.00, four sport skirts, eight pairs of socks, and a pair of leather gloves to a Turkish student at Elon College.

January 14 the youth of First Church visited us. Chaplain Ricker was our guest speaker. There were forty-one present.

We have provided flowers for the church on two occasions in the past year.

We try to have a social once a month. Four of these have been held in the social hall. Our average attendance has been 25-35 each Sunday night.

"A Call-to Christian Service" was the theme for Youth Sunday, February 4, at Liberty Spring, Suffolk, Virginia. Kaye Savage, president of the Senior High Pilgrim Fellowship, brought the message on the theme. Others participating were: Thomas Harrell, Linda Presley, Carolyn Byrd, Ellen Perry, Earl Perry, Larry Perry. Dorothy Wilkins served as organist and a youth choir sang "The Voice of God is Calling" as the anthem. Ushers were Richard Harrell, Ted Winslow, J. M. Perry and Payne Carr. February 12 the junior and senior high P. F. groups had a supper.

Young people were S. S. officers and teachers at Union Grove January 28, Youth Sunday.

CAROLINA TEENAGER UNDERGOES OPERATION

Mrs. Hillary Jones

Miss Laura Jane Murray, member of Carolina United Church of Christ, near Burlington, is a patient at Rehabilitation and Research, Texas Medical Center, Houston, Texas. Before going to Texas "Janie" was a patient at the Orthopedic Hospital at Gastonia, North Carolina, for several months.

"Janie" was operated on January 22 to correct a spinal condition. Her family informs us that she is progressing wonderfully from her operation.

Several months of wearing a cast await "Janie," but we feel that she will face this with the same courage, faith, and trust in God with which she has faced former trials. We know "Janie" desires the prayers of her former pastors at Carolina, and of her friends and readers of The Christian Sun for her complete recovery.

Young people from First Congregational, Asheville, joined with those from Central Methodist, First Presbyterian, Trinity and First Christian churches in observance of Youth Week. Our minister, Rev. Frank E. Ratzell, spoke at the joint service Sunday evening, February 4, on "Living Together as Christians."

An early reminder for young people: The Vocations Retreat will be held April 27-29 at Moonelon, according to an announcement by Rev. Kieth Wright. This is the week-end following Easter.

Marty Payne, Nance Woodell, C. B. Loflin and Dorothy Lester were speakers Youth Sunday at High Point, when Becky Loflin led the service.

The Norfolk United Preaching Mission will be held February 25-March 2 at the Center Theatre. Congressman Judd, former American Board medical missionary to China, will preach the opening sermon.

Dr. Donald Dearborn, dean of Catawba College and delegate to the World Council of Churches, will be the guest speaker at The United Church of Christ, Southern Pines, February 25.

The basement floors in the new St. Peter's church, Greensboro, were tiled in January. This was made possible by a gift from the First Church, Greensboro, at the time the new church was dedicated.

Slides of the work of Dr. Ed Riggs in India were shown at Mt. Zion church, Mebane, Sunday evening, February 11. These are available from the Southern Convention office, Elon College, North Carolina.

Friends of Rev. Tucker G. Humphries throughout the Southern Convention will be distressed to learn he suffered a stroke recently and is in the hospital. Now serving our Franklin church, he also has been the pastor at Southern Pines and Reidsville.

Mr. and Mrs. Paul Booker Robinson were married in the sanctuary of Bay View church February 2. She is the daughter of the pastor, Dr. Charles Pegram, and he is the president of Citizen's Fidelity Bank and Trust Company of Louisville, Kentucky.

"Family Sunday" will be observed March 4 at Bay View, Norfolk, climaxing an enrollment and attendance drive. The goal is 225. Between church school and morning worship ten minutes is now allotted for coffee and fellowship.

Rev. Thomas Liverman, Jr., pastor of Liberty church in the Western N. C. Conference, is hospitalized at Duke suffering from an unknown infection.

Mrs. Street Morgan, social action chairman for the North Carolina Women's Fellowship spoke at the February meeting of the Laymen and Women's Fellowship, Union Grove church, and is to speak at a similar meeting at First, High Point, February 20.

Dr. and Mrs. W. E. Wisseman of Greensboro and Dr. and Mrs. Henry Robinson of Fairfield, Connecticut, are grinning broadly these days because of the birth of a grandson. The parents are Rowland and Lois (Robinson) Wisseman of Dallas, Texas — home state of both ministerial grandfathers.

Mrs. Wayne Kernodle has been elected as "church reporter" from Bethlehem, Altamahaw, North Carolina. At the quarterly business meeting the church voted to put its records in the Church History Room at Elon College. These records date back to 1832. An increase was voted in the church budget and the amount to be given to conference apportionments. Rev. Charles Bell is pastor.

"Church of the Open Door" in Miami, Florida, which Dr. Henry Curtis McDowell, distinguished Negro missionary to Africa, began several years ago now has a membership of about 200. According to a report in the Florida Congregational News, they worship in a renovated house. Two other houses on the property are also used — one for the parsonage and the other for church school. Mrs. McDowell was the guest leader at our Ministers' Wives Retreat in 1959.

FIFTEENTH ANNUAL LAYMEN'S RALLY ELON COLLEGE, NORTH CAROLINA
FEBRUARY 18, 1962

The Southern Convention Laymen's Rally will be held at Elon College, Elon College, North Carolina, February 18, 1962. Registration will begin at 2:30 P. M.

The afternoon program will feature an address by Dr. J. Earl Danieley, president of the National Laymen's Fellowship, on "Laymen in the United Church of Christ." There will be music by the Elon College choir and a male quartet.

A banquet will be held in McEwen Dining Hall at 5:30 P. M. Dr. H. Shelton Smith, James B. Duke Professor of American Religious Thought at the Divinity School of Duke University, will speak on "The Christian Challenge Of A Dynamic South."

LIBERTY VANCE LAYMEN'S FELLOWSHIP

Mrs. Fletcher Fuller, Reporter

An active year has been the experience of the Laymen's Fellowship of Liberty Vance church, Henderson, North Carolina, with B. M. Newman as president. They are sponsoring the Boy Scouts, the Cub Scouts and the Explorer Post.

Programs for monthly meetings are planned a year in advance and each program is climaxed with a competent speaker. The men prepare, cook and serve their own meals. The November program is Ladies' Night, when the wives enjoy a good meal which they did not have to prepare.

The laymen have attended all the conferences and rallies, including the Southern Convention Rally at Elon College last February, and are now making plans to attend the one there February 18.

There are 30 active members. The president for 1962 is Tollie Smith and the vice president is Julian Weldon.

SOUTH NORFOLK COMMUNION SET

Recently Mrs. Raymond Funk, Mrs. Earl Gardner, Mrs. E. J. Hall, Miss Elva Hanbury, Mrs. George Hogan, Mrs. Earl King, Mrs. O. D. Poythress, Mrs. Hugh Rawls and Mrs. Robert Stevens, teachers in the primary department, have had the communion set at South Norfolk church resilvered and a case built in which to keep it.

The bulletin for January 21 carried the above information and this interesting item of church history by Mrs. Marjorie Humphries:

"When this church was organized in 1904 the congregation, of course, had no communion ware. In 1905 the Reverend P. S. C. Davis, pastor of the South Norfolk Baptist Church, offered to lend his church's communion ware to this church, and so the Baptist communion ware was used until 1906 when the Ladies Aid Society of this church was organized. Apparently, one of the first projects this new organization undertook was the purchase of the communion set which you see in your Sanctuary this morning. The Communion Set was not kept in the church, but in the home of a member, perhaps a deacon, and was brought to the church on Communion Sunday in a basket, very carefully covered with a white cloth."

Respect For Human Life

Background Scripture: Exodus 20:13; Matthew 5:21-26, 38-48; 19:13; Luke 12:4-7.

Memory Selection: **Love your enemies and pray for them who persecute you.** Matthew 5:44. (RSV.)

In approaching the lessons of this quarter it is important that the general plan or principle of each one be kept in mind. For the general theme of the whole series is JESUS AND THE TEN COMMANDMENTS. And today, as usual, we will see how Jesus came to fulfill, or to fill-full the commandment against killing.

The Law

"Thou shalt not kill" or as the English Revised Version has it "Thou shalt do no murder." It is one of the shortest commandments, and one of the most important. Society cannot exist unless human life is kept sacred. But even here the prohibition is against taking life without the authority of law. In the Jewish state it was never understood to refer to the sacrifice of animals, capital punishment, or even war. The commandment has to do strictly with premeditated and unpremediated, unauthorized murder. But there it is, deeply rooted in the "Ten Basic Rules For Living," a prohibition against taking human life, and a testimony to the sanctity of human life.

Of course, the matter of capital punishment and war have to be judged in the light of this principle. Is society ever justified in taking the life of one of its citizens? At least thirty-five nations have taken this view and have abolished punishment. And what about war? Can killing on a mass scale be justified? Modern man is beginning to be troubled about this matter too.

To sum up the matter of murder or killing in the light of the Law, society simply had to stop these evils in order to survive. Organized society as such could conceivably be wiped out if murder were not prohibited and punished. The question continues to "pop up" however, because people are wondering if there isn't some better way.

Jesus And The Law

Here as always, Jesus was discriminating and practical. Instead of dealing with symptoms, he dealt with causes. Why do men murder or kill? Nine times out of ten **they kill in anger.** Some murders to be sure are premeditated, while others are done in a moment of ungovernable passion or anger. Make a man angry and almost anything can happen. The way, therefore, to stop murder is to stop being angry. For anger starts a "chain reaction" which often eventuates in murder.

First anger, then hate, then violence — this is the terrible and certain progression of anger when it has run its course. Jesus therefore counsels men to deal promptly with their anger — that is the true meaning of his words about agreeing with one's adversary in the way. Anger grows on what it feeds on. The Scriptures in another place counsel us "not to let the sun go down on our wrath." Curb anger at the beginning. Seek reconciliation at once. A wise old justice of the peace counselled a young couple who were prone to quarrel to sit down before an "Egg Timer" and watch silently for three minutes while the sand ran down into the lower division. The chances were that this would end their quarrel. Perhaps the old fellow had something there.

Jesus had something sobering to say further about this matter of anger and ill will. He said that if one brought a gift to the altar, if one came to worship, and remembered that his brother had aught against him, he should first go and become reconciled with his brother and then come to offer his gift upon the altar. Reconciliation is more important than worship, or if that is too strong a way to put it, reconciliation is a prerequisite to worship. True worship in the perpindicular line depends upon right relationships on the horizontal line. One suspects that if the people who attend the usual morning service of worship in the average church on Sunday took this manifesto of Jesus seriously there would be a general exodus as people walked out to become reconciled with those with whom they were at "sixes and sevens."

SUNDAY SCHOOL LESSON
FEBRUARY 18, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Jesus' words about being angry with one's brother, about saying "Raca" and about saying "Fool" are simply striking ways of emphasizing the sanctity of personality. Let no man regard lightly the person of another.

To go further, Jesus sounds a trumpet call to courage. Let no man be afraid of those who can do no more than kill the body. That is not the supreme tragedy. Nor is it the grounds for the greatest fear. Let men rather fear him who has the power to "cast into hell." The judgments of men are not the final or worst judgments; the ultimate tragedy is to come under the judgment of God.

Fulfilling The Law And Filling The Law-Full

Here as elsewhere Jesus goes behind the outward act to the inner spirit or motive. The man who has the spirit of hate in his heart has committed murder already. We are to keep our hearts with all diligence for out of them are the issues of life. Clear up the grudges at once, snuff out the fire of anger before it kindles into a blaze or conflagration that works devastation in your own heart and to the hurt of others.

The Larger Implications Of All Of This

"Thou shalt not kill." That applies, of course, to the man who takes a gun and shoots another. What about the drunken or drinking driver? What about those who sell liquor or narcotics? What about those who derive rent from slums which are breeders of crime and crippling diseases? What even about the driver perfectly sober who speeds on the highway and is involved in a traffic accident that takes the lives of innocent persons? What about capital punishment? What about war? There are a thousand and one ways of killing. May God give us grace to refrain from anything and everything that would cheapen human life and rob it of its sanctity and worth.

Rev. Daniel Bowers of First, Portsmouth, has been appointed to head the race relations department of the Division of Life and Work of the Virginia Council of Churches.

Richmond TRI-M Club

By William H. Gatten

The new officers for 1962 of the TRI-M Club of the First Congregational Christian Church in Richmond, Virginia, were installed at the December meeting. They were installed with an impressive key ceremony administered by Blanche and Dennis Cofer, founders and first presidents of the TRI-M.

The TRI-M Club was organized in October 1953. The name stands for Mr., Mrs., and Miss. The purpose of the club is to provide a means of friendly association and to promote among members a continuous fellowship and a spirit of mutual helpfulness; and to participate in such undertakings as may be deemed for the happiness and fun for the members and the progress and growth of the club and their church.

The club meets in the fellowship center once a month for a supper, a short business meeting and a fellowship program. The suppers are usually catered and a two couple committee is appointed to help serve. One couple is responsible for organizing a program of entertainment.

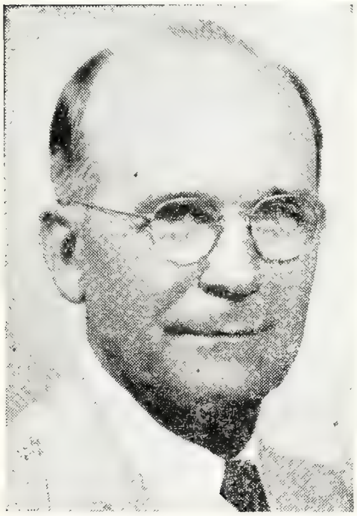
Some of the rules of the TRI-M Club are as follows: members must come in couples; a penalty of 10¢ is imposed on any member calling another member Mr., Mrs., or Miss, instead of their given name.

While the club is strictly for fun and fellowship, it has given many gifts to the fellowship center and church. The TRI-M Club has been another avenue of expressing true hospitality and fellowship to old, new, and prospective members of our church.

OFFICERS OF TRI-M CLUB

The 1962 officers from left to right: Vice Presidents Dick and Grace Newman, Secretaries James and Madeline Prim, Treasurers Jerry and Margaret Langford, Fellowship Chairmen Henry and Francis Upshur, Counselors Clarence and Leah Sprenkle, Presidents Bill and Janice Ashinger, Dennis and Blanche Cofer; Scribes Ken and Doris Barrie not pictured.

Wadley Church Has Its Fiftieth Anniversary



Rev. Emory M. Carter
Organizer of Wadley Church

The Congregational Christian Church of Wadley, Alabama, celebrated its fiftieth anniversary on Sunday, December 10, 1961.

A special 50th anniversary service was held on that day and the annual homecoming was observed. A delicious noon meal was served in the new and attractively decorated cafeteria of the public school building.

Dr. A. R. Van Cleave, minister of the church, and dean of Southern Union College, conducted the service. The dedicatory prayer was given by Dr. Simon A. Bennett, retired superintendent of the Indiana Congregational Christian Conference. The anniversary sermon was delivered by Superintendent James H. Lightbourne, Jr.

The church was organized as the Wadley Christian Church in the fall of 1911 through the consecrated work of Rev. Emory M. Carter, for many years the pastor of the Congregational Christian Church of Youngsville, North Carolina. Mr. Carter could not be present but sent greetings.

The first minister of the church was Rev. G. O. Lankford, for many years minister of the First Congregational Christian Church, Burlington, N. C. Dr. Lankford, now retired, sent greetings.

The church was organized with thirty-two charter members. Eight of these, Mrs. Florence Adamson, Rev. Emory M. Carter, Mr. Vernon L. Carter, Mr. Hurley George, Miss Bette Mann, Mrs. Lois Carter Melton, Mr. Millard Hosmer Person, and Mrs. C. A. Weldon, are still living.

The church recently has been redecorated inside and new chancel furniture has been installed.

—Southeast News

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Coupons Are Needed

In addition to the "Red Scissors" coupons listed here, we also save coupons from:

- Betty Crocker Cake and Frosting Mixes
- General Mills Products
- Red Band Flour
- Gold Medal Certificates
- Pillsbury Products
- Fleetwood Coffee and Tea

Almost every week we receive a letter or card inquiring if we still save coupons. The answer is "Yes," most emphatically. Not long before Christmas we mailed 69,000 Betty Crocker and General Mills coupons to the General Mills Company. For this number of coupons we received mixing bowl sets (stainless steel), cutlery sets, various sizes and varieties of cooking utensils, automatic percolators, serving trays and some plastic dinner wear. These are a few of the items we can receive for coupons. There are many others which are most useful in our buildings: folding tables, plastic dinner plates, cups and saucers, platters, etc., sponges, refrigerator dishes, tea kettles, cake carriers, steam irons and many other items.

The "Red Scissors" coupons are redeemable for cash. Each year we receive between two and three hundred dollars in exchange for the coupons which we send in. We could use more of these coupons as the company has set a goal of 75,000 coupons for us. If we reach this goal we receive a bonus and for all over the 75,000 we are given an additional bonus, plus the regular amount given for the coupons. Some of the "Red Scissors" coupons bring us $3.00 per thousand, others $4.00 or $5.00 per thousand. During the past year we received $221.80 from the "Red Scissors" coupons. We also receive cash for coupons from Pillsbury products.

Many individuals, missionary societies and church groups collect coupons for us. This is most helpful and we hope they will continue this good work and that others will join them. The Home benefits greatly from the coupons sent to us and we appreciate so very much your assistance in this fine way.

RED SCISSORS Coupons
WE CAN BUILD TOGETHER

SAVE...RED SCISSORS Coupons
from these popular brands...

BORDEN'S
Silver Cow Evaporated Milk
Magnolia Sweetened Condensed Milk
JOAN OF ARC
PRIDE OF ILLINOIS
Canned Vegetables
GRANDMA'S
UNsulphured Molasses
(If no coupon on bottle, save whole label)
SKINNER
Macaroni Products & Cereals

LUZIANNE
Coffee, Tea & Instant Coffee
CALUMET
Baking Powder
OCTAGON
Soap & Detergent
MRS. FILBERT'S
Margarine & Salad Products
ARGO GLOSS STARCH
(Red Package)
GOLD SEAL & PENNY
Dog & Cat Foods

Save the coupons you get with these popular products. Contribute them to our Coupon Fund. When we exchange the coupons for cash we build together a brighter future. Thank you for your help.

REPORT FOR FEBRUARY 5, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$15,724.44
Eastern Virginia Conference	$ 47.00	
Eastern North Carolina Conference	2.21	
North Carolina and Virginia Conference	23.00	
Total		$ 72.21
Grand Total		$15,796.65

SPECIAL OFFERINGS

Amount brought forward		$24,774.27
Women's Fellowship, New Hope Christian Church (VVA)	10.00	
J. T. Ellison, Franklinville, N. C.	20.00	
Carolina Power & Light Co. (dividend)	2.05	
New Hope Christian Church, Roanoke, Ala.	5.00	
Mr. & Mrs. D. Marsh McLelland, Burlington, N. C.	10.00	
First Cong. Church, Copenhagen, N. Y.	17.27	
Friendly Service Gifts:		
Friendship Group, Plymouth Cong. Church, Fort Wayne, Indiana	4.50	
Cong. Christian Fellowship, Cong. Christian Church, Hopewell, Va.	5.00	
Ladies' Aid Society, Millburn Cong. Church, Wadsworth, Illinois	10.00	

DR. JAY IS DEAD

Dr. William M. Jay died January 17 at 79 years of age. Dr. Jay served as pastor of Holland and Holy Neck churches 1918-23, professor of English literature at Elon College 1926-30, pastor of Holland church 1930-36, and pastor of Winston-Salem church 1936-41. He had also taught at Defiance College and been pastor of churches at Everett, Pennsylvania and Warren, Indiana, retiring in 1947.

Mr. Jay was born in Bedford County, Pennsylvania. He received his education at Defiance College and the Divinity School of the University of Chicago, and also held an M.A. degree from Ohio State University and a D.D. from Elon College.

Resident of Pape Convalescent Home since 1959, Mr. Jay is survived by two daughters, Mrs. John Pitzer, Route 1, Aspers, Pennsylvania and Mrs. Tony D'Angelo, 12 Fowler Court, New Long, Connecticut. Mrs. Jay died in 1960.

Memorial services were conducted in Bendersville, Pennsylvania, January 19 with Rev. James W. Meyer, president of Mercersburg Synod, conducting the service, assisted by Revs. Nevin R. Frantz and O. D. Coble.

"HUNGER", 16mm film "ONE GREAT HOUR OF SHARING"

"HUNGER," a new film documentary (black & white, 29 minutes), is being used this year to promote the One Great Hour Of Sharing (April 1, 1962) for the hungry and needy persons of the world. This motion picture makes a piercing survey of needs in some of the areas where our churches are at work. We see the many ways in which our churches are, in these countries, replacing hunger with hope. We not only become better informed but are also moved to action by this timely picture, so beautifully filmed.

Folders for One Great Hour Of Sharing may be secured from The Stewardship Council, 1505 Race Street, Philadelphia 2, Pennsylvania.

Filmstrips are also available for this program:

"The Church And Human Need" (Church World Service).

"Charity Begins At Home" (E&R World Service).

"A New Language For Kim Po" (CWS).

"Son Of Ahmad" (CWS).

"Travelin' Man" (CWS).

"Exiles In The Holy Land" (Refugees in Middle East).

The film, "HUNGER," and filmstrips mentioned above may be reserved through Miss Ruth Dunn, Box 336, Elon College, North Carolina, **after** February 8, 1962 and **before** April 1, 1962.

LEADERSHIP TRAINING INSTITUTE

An institute on Christian education will be held at our Southern Pines church, February 19 and 26, 7:30-9:30 p.m.

The first session, sponsored by the Board of Christian Education, will feature addresses by Dr. W. E. Wisseman (Church Leadership Opportunities in Our Day) and Rev. John Graves (Church School: A Total Church Concern).

February 26 the Board of Deacons will sponsor the session, at which Rev. Robert Knowles will speak on "Christian Education Beyond the Church School" and Dr. W. W. Sloan on "Christian Higher Education: A Total Church Concern."

Churches in the area are invited to attend both sessions.

In Memory of Mrs. Juanita M. Warren
In Memory of Mrs. A. W. Warren
In Memory of Mrs. Juanita Malone Warren
In Memory of W. B. Truitt
In Memory of J. M. Simpson
In Memory of Mrs. Glenn R. Miller
In Memory of J. Spencer Love
In Memory of Miss Virginia Randolph Scruggs

Total Memorial Gifts	143.00	
Special Gifts	949.51	
Total		$ 1,176.33
Grand Total		$25,950.60
Total for the Week		$ 1,248.54
Total for the Year		$41,747.25

In Memoriam

SIRBAUGH

We, the members of The Loyal Service Circle of the Women's Fellowship of the First Congregational Christian Church, Winchester, Virginia, wish to pay this tribute of love, devotion and respect to the memory of one of our beloved members, Mrs. Naomi Dell Sirbaugh, who departed this life December 28, 1961.

Mrs. Sirbaugh was on the "shut-in" list of the Women's Fellowship, but it had not always been so. For many active years she served the Church, 26 years being in our local church. Hers was a long life, a full life, devoted to good work and kindly deeds. Throughout her illness she was sustained by a deep and abiding faith, which enabled her to endure her suffering with much courage and patience.

We wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions.

First, We desire to acknowledge the wisdom and goodness of Him that doeth all things well.

Second, That we extend to her family and all loved ones our sincere sympathy and pray the Father's loving care will comfort and sustain them through the years.

Third, That a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun for publication, and a copy be placed upon the minutes of the Women's Fellowship.

Loyal Service Circle
First Congregational
Christian Church
Winchester, Virginia

MATTHEWS

Whereas God in His infinite love and wisdom called from this life to her eternal reward on December 13th, 1961, Mrs. Addie Holdsworth Matthews, a charter member of Dendron Congregational Christian Church, a devoted wife and mother and a true Christian, therefore, be it resolved:

First, That we bow in humble submission to Him who doeth all things well,

Second, That we extend to her family our most sincere and deepest sympathy,

Third, That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be entered upon the church records.

Mrs. Della H. Atkinson
Mrs Hattie S. Bishop
Mrs. Owen Whitmore
Committee

Dr. J. H. Dollar began his 17th year at Newport News, First, January 7. His subject was "Reviews and Previews." 86 were present the first Sunday he preached there in 1936; when he came back in 1956, 242 were present; this time 252 were present. The congregation was asked by W. Ray Hook, deacon, to stand as a token of appreciation for Dr. Dollar's services, and in a pledge to give of their best to the church in the future.

Prayer Of Dedication

By Ruth James Cording

Set apart this House this day, we pray,
For Thy worship.
Let not self be seen, nor any idols here
Within this holy place—
Nought but Thy face!
Breathe Thy breath upon us, O God,
Until our souls are cleansed from cloying sod
Of earth's vain show;
'Till falls lifegiving dew
From heaven anew.

Let entrance here be made with thankfulness,
Through terraced gates,
To find within, arched grace in wood,
(From living trees once planted green beside still water);
To sense within, the wonder of Thy wondrous ways,
As beams of light stream through the sunnied windows
Of soft and skylike blue and jewel-toned hues,
(Like those that once shone forth from breastplate priestly).
Or glimpse in colors, flashing bright,
A vision of the holy city garnished fair with stones most rare.

Like golden bars that rise in ever-upward pattern,
May scattered thoughts mount up toward Thee, and molded, blend
Like golden shaft without—and skyward reach.
Winged lamps (like cherubim and seraphim),
Shine glory forth!
Pulpit solid, firm,
Proclaim Thy Word—the Truth!
Let instrument and voice in song be lifted in Thy praise,
And on our hearts thus raised,
Thy blessing like anointing oil bestow.

A sanctuary may this be for weary ones
Who flee the feverish turning of time's wheel.
And down these aisles let move the feet of those who seek
God's great salvation by the flowing, crimson Way.
And unprofaned by hostile thought or judgment harsh of fellow pilgrim,
Let love be here, performed with fragrant memories dear
Of noble saints who builded well before us.
No careless words be heard to mar Thy lovely dwelling,
But quiet peace and strength abound to heal the broken-hearted,
Thy Church be one, O God, as Thou and Christ, our Saviour, art.

So joy be here and inspiration full this day,
A meeting place of kindred mind.
In us and through us make a living temple, all divine,
And send us out upon our daily round
To live Thy saving gospel.
Set apart this House this day, we pray,
Let not self be seen, nor any idols here
Within this holy place—
For Thy worship.
Nought but Thy face!

In **Protestant Church Buildings**

Southern Co[illegible] SOCIETY, 1936.
[illegible] egational Christian Church
Church History Room
Box 232

IE
HRISTIAN SUN

Vol. 114 February 20, 1962 No. 8

A Religious ...kly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ANCIENT MEDIA OF COMMUNICATION

ke a joyful noise unto the
Lord, all the earth:
ke a loud noise, and rejoice,
and sing praise.
g unto the Lord with the
harp;
th the harp, and the voice
of a psalm.
th trumpets and sound of
cornet
ke a joyful noise before the
Lord, the King.
t the sea roar, and the fulness
thereof;
e world, and they that dwell
therein.
t the floods clap their hands:
t the hills be joyful together.
—Psalm 98:4-8.

Organ of the Southern
onvention of Congregational
hristian Churches.

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Subscription office:
on College, North Carolina

OFFICE OF COMMUNICATION

"And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. And he told them many things in parables."

So Jesus spoke to an audience of at most, a few thousand. Today the Christian Church can, if it will, speak to audiences of millions through radio, television, motion pictures, mass circulation newspapers, books and magazines.

This phenomenal development of means of communication is radically altering American patterns of thought and living. It challenges the Church to a fundamental reappraisal of its traditional methods.

Both the Congregational Christian and Evangelical and Reformed communions have been in the forefront of Protestant groups seeking to use the mass media of communication effectively in the service of the Gospel. One of the first acts of the United Church of Christ was the establishment of the Office of Communication as a central agency for liaison with the press and broadcast media, for the production of motion pictures, and to carry on education and research in mass communications.

The Office of Communication provides thorough news coverage of the activities and concerns of the United Church, its boards and agencies. It cooperates with other Protestant denominations in the production and financing of radio and television programs. — **Everett C. Parker**

In United Church of Christ **Sunday Bulletin**

This is one of a series of interpretive statements concerning the functions of the various instrumentalities of the United Church of Christ, published so that all may become better acquainted with the work of the communion at home and abroad.

Our Church History Room

Have you seen the Church History Room recently? Mrs. Oma Johnson welcomes visitors with enthusiasm, and is delighted to discuss the very valuable books, records, church publications, pictures of leaders of the Christian Church, and numerous memorabilia now in the care of people who believe in the history of our Church and are prepared to take care of whatever may be entrusted to their care.

Much progress has been made since those days five years ago when the editor of The Christian Sun helped to move piles of accumulated materials from the third floor of the Carleton Library to a handsomely decorated room on the second floor of that building. Filing cabinets, costly though they seemed, are filled with data that needs a good resting place to await the inquiring search for knowledge of the early days of the Christian Church, particularly that part of it known as the Southern Convention.

Volumes from the library of Rev. McD. Howsare, leader of a generation just gone, have recently been received and await the perusal of students of church history — and the delight of any who wish to look back into days when the Christian Church was a separate denomination proclaiming the necessity for Christian union. These should not become ancient volumes of "forgotten lore" but should illumine the minds of college students who face a new day and need the knowledge of what really made Elon College, the Southern Convention, the Christian Church, the Congregational Christian denomination, and now the United Church of Christ. Things have not just happened; they have come to pass because honest and honorable people have thought, taught, prayed and worked. We need to know these people, to know their faith, their hopes, their dream of what our generation, under God, could be.

The Church History Room has invaluable material, and desires to receive more. It will have value only as it is viewed, read, studied.

"Father Of His Country"

February 22, 1732, was a long time ago, but grateful Americans will this week recall the birth of George Washington. Why? Not because of his parentage or his wealth; neither because he was a good surveyor or a fine farmer — all of which he was. Children will remember the story of a cherry tree that makes them feel little and mean when they tell anything but the truth. Soldiers will remember Valley Forge in winter when ragged soldiers saw their general kneeling in the snow asking divine direction for the armies of the Colonies. Statesmen will recall the first President of the United States and his devotion to that which he believed was best for America. All of us remember that Washington, more than any other, was worthy to be called the "father of his country."

Serious thought concerning George Washington makes one want to stand erect; and then bow reverently. The kingly quality of a man who not only pledged his honor and fortune for his country but who actually gave himself and possessions for liberty, justice, peace, prosperity, and the welfare of a nation in the making — such qualities make us want to stand on our own two feet and look the world in the face. His unwavering devotion to right, as God in answer to his prayers, caused him to see the right, his fidelity to his church, his eagerness for the guidance of God, and his reverent prayers to the Almighty — these things make us want to bow reverently before the God of the universe alongside the man who served Him so devotedly.

As you remember February 22 this year and the famous man whose natal date it is, lift your chin, appreciate your country, look into the face of the Divine Father and smile. Then humility may spread across your soul. Let it.

Must One Be Honest?

Honest Abe Lincoln gave us a slogan that is debated today rather than practiced: "Honesty is the best policy." Should one always be honest? Is it better sometimes to shun the truth just a little?

Certain leaders in the political life of North Carolina have found in recent days that dishonesty, though it is ever so well covered and appears to be so profitable, can become embarrassing and destructive. Men in high position nationally are having much time to consider the error covered in dishonesty. But the things they learn the hard way sometimes slip by us.

Mothers know that little children should be restrained from eating things they cannot properly digest, but they sometimes fail in their duty and cause the children to ruin their digestive systems.

Pupils in school still take short cuts to good grades, but find later that education did not come by cheating.

Highways are littered with broken cars and bodys because the one under the wheel tried to fudge a little on the speed laws, and to take risks that were unnecessary and unwise.

Broken homes — one fourth as many as there are marriages — witness to what happens when those who have pledged their loyalty and love try a bit of deceit, and are less than honest.

Honesty tells any sensible person that tobacco smoking and liquor drinking are dangerous habits, but cancerous lungs continue to take the life of multitudes and ours is rapidly becoming a nation of drunkards — "sick," they say, but a sickness caused by the use of something that did not need to be used.

The list can continue as long as you like. It can include numerous aspects of human life — in home, in social contacts, in business, in politics, in church, everywhere. Church? Yes, of course. Hypocrites can be found in every relationship, but some of them still remain in the church.

A rebirth of simple honesty in our world would certainly be a transformation greatly to be desired. Think what it would mean in international relations, in business relationships, in social contacts, in home life, in the Church. You go on with the thinking process, and be honest in it, until you see what the editor is trying to say. Thank you kindly.

"Understandeth Thou What Thou Readest?"

William T. Joyner
Pastor of Damascus and Northview Churches

Most of us would agree that the Bible is the most important book in existence. Most of us believe that the Bible contains the Word of God. Most of us want to promote the use of the Bible as much as possible. Yet the Bible is still a much neglected and much abused book. It enjoys a wide circulation but one wonders how widely it is read. It is quoted about as much as any book in print, but one wonders how well those who quote it understand what they quote (and, more importantly, if they understand what they leave unquoted). There are many who pay reverent respect to the Bible and display it in noticable places but too few who make any serious attempt to study it and understand it.

If this book really does contain a message from the Eternal God then surely it deserves our most careful study. We do not honor God or reverence the Bible when we just glance at it from time to time and give no time or effort toward understanding what God is trying to say to us. Neither do we reverence God or His Message when we place the Bible on display and brag about our love for it. We reverence the Bible only as we actually read it with an informed mind and apply its message to our lives.

In order to understand the Bible we will need help. When Philip, the apostle, met the Ethiopian Eunuch he observed that this man was reading the Bible and asked him: "Understandeth thou what thou readest?" The Eunuch replied, "How can I, except some man should guide me?" (Acts 8.) None of us can understand the Bible without guidance. The message of God contained in the Bible is profoundly simple, but that message comes to us clothed in patterns of human thought which are very different from our own. We must be guided into an understanding of those patterns. Furthermore, the Bible comes to us as a translation. It was originally written in Hebrew and Greek. Since a translation from another language is always less accurate in meaning we need the guidance of those who have studied these languages.

Among the things which can help us toward a better understanding of this most important book are the following. First, we can find help in the printed materials used in Sunday school. If these are not reliable, we can refer to other material which is. We can listen to the minister as he tries to provide a better grasp of what God is saying through the Bible. We can also read some of the abundance of printed material available in this area. Of special worth are the twelve volumes of the **Interpreter's Bible.** Dr. W. W. Sloan, Professor of Religion at our church college, (Elon), has written two very informative books which would be of special help. They are: **A Survey of the Old Testament,** and **A Survey of the New Testament.**

THOUGHT FOR RACE RELATIONS DAY

This is the age of "no controversy." Gone are the days of the great debate when men of the church debated its great doctrines and disagreed about great principles. Now the principal thing seems to be that we shall not be controversial. Any discussion of race is always controversial. As Christians we ought not to condemn those who have different views from ours. Rather, we should examine the subject in the light of (a) reason — what is logical (b) Biblical — what does God's Word teach; and (c) Christian — what is the Christian view for me to take. In a time when the doctrines of Christ are being sorely tried in the flames of World Communism we dare not be less than Christian.

—Bulletin, First, Portsmouth

"NO HARM" . . . OH YEAH!

We are told that the General Assembly will again attempt to legalize whiskey by the drink in Virginia. There are those who still crow, "there is no harm in drinking." Oh yeah . . . say's who? These folks might do well to remember that alcoholism strikes down 10 per cent more people than tuberculosis, 50 per cent more than cancer, and 225 per cent more than polio!

These figures are not ours; they were quoted by Edward L. Morris, Executive Director of Portal House, Chicago, in an address before the Industrial Medical Association.

Let's do something about it now, before it's too late.

—Great Bridge Messenger

Vol. 114 No. 8

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Reverence In Church

One of the things most needed in church circles today is a spirit of reverence. Chattering and visiting in the sanctuary on Sunday morning before the worship service begins is evidence of irreverence. We should come in quietly and bow our heads in an attitude of humble waiting before God. If we did that we would give Him a chance to reveal Himself to us. Worship would already be experienced before the service commenced. As it is we are apt to go completely through a service without actually worshipping.

This reverence must also be carried into our daily lives. Humor is not at all inimical to piety. But frivolity is. Joking about sacred things is never in place. When we lose the sense of the sacred we forfeit the presence of the divine.

Let us strive for a more reverent spirit in our hearts and in our worship services. The effort will pay off in added blessings.

—Contributed by Foy Gann
in **Union Grove Fellowship**

Mrs. F. C. Lester is to be in Hawaii March 1-21, speaking at Women's Fellowship rallies on the various islands.

Beulah church in the Eastern North Carolina Conference is being renovated. The members have recently painted the inside, and work is now under way for "bricking" the exterior. It is expected to be completed by July 1, according to the pastor, Rev. B. J. Willett.

Holland and Holy Neck Christian churches will join with two Baptist churches and a Friends meeting for union services during Holy Week. The same group of churches have a union service each Thanksgiving — ecumenicity on the local level, where it is most important!

The Elon College Community Church will be open all day March 9 in observance of the World Day of Prayer. The Women's Fellowship will have services at 10:00 a.m., 11:00 a.m., noon, 1:00 p.m., 2:00 p.m. and 3:00 p.m. At 7:30 p.m. there will be a dramatic presentation at the service.

Rev. Carl R. Key, executive secretary of the West Virginia Council of Churches, will have major responsibility for a series of workshops conducted by the General Extension Division of Florida Universities in six Florida communities February 26-March 2. Theme is "One Great Day With the Bible."

Leaders of men's and women's work in the various conferences of the C. C. churches and from the synods of the E. and R. churches will be meeting in Chicago, Illinois, February 23-25 in consultation with the Council for Lay Life and Work of the United Church of Christ. This takes the place (for C. C. leaders) of the usual meeting at Buck Hill Falls.

"Give Us Barabbas," the religious drama televised in color on Palm Sunday last year by NBC-TV's "Hallmark Hall of Fame," will be repeated on Palm Sunday, April 15, 6:00-7:30 EST. It is reported that more individual mail commending the program and asking that it be shown again was received regarding this program than any other presentation in the 11 years that the Hallmark series has been on television.

"Bring a Neighbor" has been adopted by the deacons at Southern Pines as the Lenten Slogan for 1962.

New officers of the Men's Fellowship of the Holland Christian Church are Hubert Swanner, president and Dudley Harrell, vice president.

For Sale: A 16 mm. Victor Escort Sound Projector; only run for six hours; $300.00 cash; a bargain for any church. Contact Rev. M. E. Taylor, 904 West Poythress Street, Hopewell, Virginia or call Glenview 8-5377.

Hawthorne Lane Methodist Church in Charlotte is the second church in the Western North Carolina Conference of The Methodist Church to adopt a Cuban refugee family. Earlier Broad Street church, Statesville, had done the same. The Christian Sun would be interested to hear of any Southern Convention church showing its concern for refugees in this way.

Sunday evening services are planned for Apple's Chapel, near Gibsonville, during the Lenten season, March 11 through April 15. Rev. Lawrence Leonard, pastor of St. Mark's E. and R. Church, near Elon College, will be the preacher for special services April 1-6.

A church membership seminar was held at Northview church, Sanford, February 4, by the pastor, Rev. William Joyner. It was intended as a means of preparing prospective members for admission into full church membership, and to provide a basic understanding of the Christian faith to all who were interested.

A special service of recognition for the choirs was held at Great Bridge church Sunday, February 18. Special awards were presented to the members of the adult choir which is under the direction of Mrs. Roberta Whitten. The Junior and Primary choirs were also recognized. Their directors are Mrs. June Staley, Mrs. Nell Stuart, Mrs. Jerrie Crawford and Mrs. Ramelle Simmons.

Sunday, February 4, at 3:00 p.m., groundbreaking services for our Lynnhaven Colony Community Church were held at the church site. A number of conference and convention officials were present, including Superintendent Clyde L. Fields, reading the scripture, and Dr. W. T. Scott, who delivered the address.

Attendance at Great Bridge church has been "going up" during the pastorate of Rev. Bill Simmons: 1959 — averaged 190 for each worship service; 1960 — 199; 1961 — 235.

The Churchmen's Fellowship Convention (for men from former C. C. and E. and R. churches) will be held at Purdue University, West Lafayette, Indiana, August 17-19, 1962.

Rosemont church, South Norfolk, has recently sent in 98 subscriptions to The Christian Sun. Thanks! Mrs. Ruby Cannon is the reporter from that church for this paper.

The pastor of Holland Christian Church, Rev. C. C. Dollar, reports that an evangelism committee has been added to their organization. Their first undertaking is to plan for visitation evangelism for the lenten season.

A service of dedication for newly elected deacon and deaconesses was held at South Norfolk, February 4, before the communion service by Rev. William A. Cousins. The new officials are: Mrs. W. B. Evans, Mrs. Raymond Fund, Mrs. Henry Rawls and Mr. Nocton White.

Rosemont people were delighted Sunday evening, February 4, to have Rev. S. K. Emurian take charge of the evening service, which consisted of his playing and singing songs in several languages and then teaching two to the congregation. You could not but help catch some of his dynamic Christian faith.

The "old" education building at Bay View has been refurnished in a recent two-week period: 50 small chairs purchased; 50 others repaired and varnished or painted; new foam rubber mattresses for six nursery beds; 80 new "Hymnals for Boys and Girls" purchased; four long tables built.

Miss Pattie Lee Coghill is to lead another tour this summer — this time to Hawaii. The party will leave the Raleigh-Durham airport June 23 and return July 7. It may be combined with a trip to Alaska. The North Carolina Department of Public Instruction will allow teachers two credits toward certificate renewal for this trip. Write Miss Coghill, Route 4, Henderson, North Carolina, for further particulars.

Our Churches Report Progress

BAYVIEW HAS VARIED PROGRAM

Mrs. Smalling, Reporter

The Women's Fellowship, after doing everything expected of them last year, decided to carve their organization into circles, two daytime and two night time. It has proved highly successful, enlisting more members and taking in more money.

This year each of the four circles has taken charge for three months of furnishing flowers for the altar and taking care of the nursery for sermon time.

The men are considering putting in a speaking system so the nursery workers may hear the church services.

Our circles have descriptive names: Sunshine, Mrs. Frazier O'Leary, leader; Willing Hands, Mrs. Rudy Coffey, leader; Joy, Mrs. Robert Snyderstricker, leader; and Dorcas, Mrs. Clyde Kessler, leader.

The Fellowship has paid in full for the kitchen and equipment $1,340 and now have a kitchen second to none.

They sponsored the annual Christmas party in the church social hall. They even invited husbands. They had two church pews dedicated to two deceased choir members, Mrs. Mason Snyderstricker and Mrs. Frank Kivette. Each pew has a plaque inscribed with the names.

They have put on suppers, indeed they are veterans of that sort of service. And they are simply overflowing with ideas of which more later.

The choir is still sponsoring the "carry-in" supper on the 4th Wednesday evening, before choir practice. The attendance is marvelous and the fellowship is growing.

In an effort to up the attendance at quarterly meetings, we had another covered dish dinner, sponsored by the deacons and deaconesses, resulting in around 75.

The reports were most encouraging, we had done everything we should have done, almost. Our progress through the past year deserves a whole article by itself.

The Spiritual Life Committee has been furnishing family prayer services and similar books for the young people.

This month we installed new Sunday School officers, a deacon and three deaconesses.

LIBERTY VANCE REPORTS GOOD YEAR

Mrs. Fletcher Fuller, Reporter

At the first quarterly conference of the new year, held January 5, 1962, following a fellowship supper in the annex of Liberty Vance church, near Henderson, North Carolina, final reports of the work for 1961 were given.

The pastor, Rev. Gale Brady, reported a good year with nine members added. The deacons reported meetings held in their homes. June 10, 1962, has been chosen as the date for the beginning of our annual revival. Through the rotation method two former deacons, K. G. Weldon and D. L. Stokes, were re-installed and J. R. Collins was ordained as a new deacon. F. B. Fuller, Sr., was made deacon emeritus.

The Sunday school superintendent, F. B. Fuller, Jr., reported a good year with the attendance sometimes good, sometimes better, but not yet the best. He reported that the executive committee of the Sunday school recommended that our own denominational literature be used.

The trustees reported that insurance on the property had been increased. The finance committee, with B. M. Newman, chairman, reported a total of $17,655.60 for the year (this does not include the work of the Women's and Laymen's Fellowships).

USE STATEMENT OF FAITH

The Statement of Faith of the United Church of Christ is being used each Sunday in the worship service at The Christian Temple, Norfolk. Concerning it the church's newsletter says, "The Statement sounds like a passage from Isaiah, has the ring of our century, yet preserves the essence of the church's age-old creeds."

VALLEY CHURCHES HEAR TOLLEYS

Dr. and Mrs. William P. Tolley were in our Valley of Virginia churches February 7-11 speaking about our mission work in Angola and showing slides.

Their schedule included: Bethlehem, February 7; Antioch, February 8; Bethel, February 9; Timber Ridge and Winchester, February 11.

NEWPORT NEWS PLANS FOR FUTURE

The pastor, Dr. J. H. Dollar, made three recommendations to the annual business meeting of First, Newport News, January 14, all of which were adopted.

They provide for:

1. A study committee to make a careful examination of all church organizations, as to structure and program, and to make recommendations to the April business meeting on changes deemed helpful in revitalizing the church life.

2. A committee be selected to seek diligently for sufficient land, in a carefully considered location, for the future relocation of the church, if and when the time should come to make such a move necessary; said committee to report in April.

3. A committee be appointed to "seek the lost" (68 people on roll for which they have no address) and report in April.

LAKESIDE PAYS PARSONAGE DEBT

Mrs. Doris Page, Reporter

The Lakeview Community Christian Church of Burlington, North Carolina held its quarterly business meeting Sunday, January 14. During the meeting, it was brought to our attention by Mrs. Omie Snipes that the Women's Fellowship made the last payment on our new parsonage. In order to do this, Mrs. Luther Cobb made aprons and pillowcases and sold them. She also sold Christmas cards with the help of Mrs. Charlie Lee.

It is by the help of such consecrated people that we are able to carry on our work in Christ's Church. May God bless them and enrich their lives.

CHURCH PLANNING CONFERENCE

A church planning conference was held at Center church, South Boston, Virginia, where Rev. Dwight Moore is pastor, February 4, 5:00-8:30 p.m. A filmstrip, 'The Tangible Evidence," on the United Church of Christ was shown. All committees and boards of the church met separately to plan work for the year and then reported back at a general session. A sandwich supper provided food and fellowship.

Our Missionaries Write

FROM THE PHILIPPINES

"... and the best possible evidence of God's power is found right here in the lives of these young men and women."

I am writing this letter while administering an examination to the Middler class in Systematic Theology. I hope they all do well — and I am sure they will, for it is an outstanding class academically. As I look over the students, pens speeding across the pages of their exam books, intent on discussing whether God's power is unlimited or self-limiting, I am deeply aware of the fact that the best possible evidence of God's power is found right here in the lives of these young men and women. Our most outstanding scholar has struggled up from an unfortunate family background and with his mental and spiritual equipment the future is full of boundless opportunities for a good and useful life. Two lads are in this class because their parents insisted upon their taking up "ministry" — they were dedicated as youngsters. We do not encourage this sort of thing, of course, but if the student is otherwise undecided we are glad to have the chance to help him at least consider the ministry. In the case of these fellows, both are now in their second year and both are beginning to show signs of a real call to the work and both have great promise of making significant contributions. One of the women students is a mother of five young children and the wife of a senior. She is preparing to help him in his ministry as a deaconess. She is not an honor student — and little wonder, for she burns the candles at both ends! The oldest student is in her mid-thirties and she left off a career as a practical nurse to enter full-time Christian service as a deaconess. Another of the men students is an Ifugao from Mountain Province and one of the first in his barrio to be converted from pagan animism to Christianity. The story of his hard struggle to acquire an education including years of back-breaking toil in the lead mines is truly heroic. And so I could go on and describe the power of God in the lives of all 18 students in the Middler class and all 78 students enrolled in our College of Theology.

Dr. Peter G. Gowing
Silliman University
Damaguete City, Philippines

FROM YALE STUDENT IN AFRICA

"I find a great hunger for knowledge ... and a desire to learn about Christianity."

Since I've been here I've acquainted myself with the mission and personnel and done some work with the African students. Some of the questions these students ask are very startling and difficult to answer ... difficult in their simplicity. At a recent Student Christian Movement meeting one of the young men asked me why Jesus didn't write the Bible. How do you answer that one? I find a great hunger for knowledge among them and a desire to learn about Christianity. The way that they pursue questions about the faith both delights me and exhausts me. It's so refreshing to see the interest with which they pursue these questions. And their questions and discussions are peppered with just enough skepticism to make them challenging.

Mr. Claude Peters, Yale Divinity School
Student spending his intern year in Africa.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE PHILIPPINES

Dumaguete, Negros Island

February

25—**Rev. and Mrs. Paul Lauby** serve at Silliman University Church, which has a membership of 2500. It carries on a seven-day-a-week program for all ages. As senior minister, he preaches, counsels students and teaches part-time in the College of Theology. She directs the university's laboratory kindergarten and teaches courses in kindergarten education.

Manila, Luzon Island

26—**Mr. and Mrs. Robert Crawford** both got A.B. from U. of California in 1951 and their M.A. degrees from Syracuse University in 1953 and have both studied at Kennedy School of Missions, Hartford Seminary. He was born in Mexico, the son of American Board missionaries. In the Philippines since 1954, he directs publishing and distribution of the bulk of Christian literature used in Protestant churches there, working with the Philippine Federation of Christian Churches.

27—**Rev. and Mrs. Alexander Grant** are an interesting couple: He is a Canadian who went to the Philippines in 1953 to teach at Silliman University; she was Fern Babcock until their marriage in 1960 — a YWCA worker for 30 years and then editor of Social Action magazine of our denomination. They are assigned to the Manila headquarters of the Department of Public Welfare of the United Church of Christ in the Philippines.

28—**Rev. John Muilenburg**, who served in China and then at Silliman University and in Hong Kong, became interboard Representative-Treasurer in 1959 acting as connecting link between United Church and the four cooperating American mission boards.

March

1—**Rev. and Mrs. Lloyd Van Vactor**, who were educated at our Yankton College and at Yale Divinity School, have been in the Philippines since 1954 doing evangelistic work among the professional and student populations in Northern and Central Mindanao. He travels extensively among the 7 church-related high schools, while she serves on the staff of Pilgrim Institute, a high school with 300 students.

2—**Mr. and Mrs. Guy Thelin** are on the staff of Dansalan Junior College, which ministers primarily to Moslems; they were at Southern Christian College 1952-58 and before that missionaries in China. He also does agricultural extension work, is busy with building program of college; she teaches English, public speaking, music. They have visited in this area.

3—**Miss Frances Thompson** teaches Bible and philosophy at Dansalan Junior College, which was founded in 1950. She went to the Philippines in 1937, was interned by Japanese 1942-45, taught at Silliman before assignment at Dansalan.

Women's Fellowships Report

CLANTON PARK, CHARLOTTE

Mrs. Leon Hord

The Women's Guild of the Clanton Park United Church, Charlotte, met January 30. Among our many project discussions was the saving of coupons for the Children's Home at Elon College. We also planned a covered dish luncheon for Sunday, February 4, following the worship service. Our church school is the major project of our Guild and we are selling Stanley products during February to buy needed supplies.

We also reported on our visitation program, which we feel is very beneficial. The ladies visit in homes of those who are not associated with a church. We find this very helpful in letting others know about our church and its various groups and the program of our Sunday school.

We find their interests are largely centered around the program offered for their children. We are now enjoying a newly organized 2-hour session on Sunday mornings for our kindergarten class. We also have a Boy Scout troop and are hoping to organize a Girl Scout troop in the near future.

The Clanton Park church was actually organized in October, 1960, under the leadership of our pastor, Rev. James Jackson. Even though our Guild was not organized until 1961 we all feel it is a very enthusiastic group. Our new officers are: Mrs. Leon Hord, president; Mrs. Oren Hart, vice president; Mrs. Jim Ponder, secretary; and Mrs. Bill Smith, treasurer.

* * *

LIBERTY, VANCE

Mrs. Fletcher Fuller, Reporter

The Women's Fellowship of Liberty Vance church (near Henderson, N. C.) has had a very busy year. The year began with four circles and during the year a fifth circle was added with Mrs. Gale Brady as chairman. Total membership is about 70.

During the 1960-61 year, with Mrs. John Grissom as president, we raised our apportionment, contributed $50 to the building fund, $50 to the cemetery fund, and a $50 scholarship to a member of our church, and purchased a refrigerator for the annex.

We furnished flowers each Sunday for the worship service and provide refreshments for the Pilgrim Fellowship one Sunday night each month.

Through our social action chairman, Mrs. Nelson Faulkner, church bulletins were sent to our young people away in college and in service.

We gave Life Memberships to Mrs. Beulah Newton and Mrs. John Grissom.

While our pastor was on vacation, the Women's Fellowship conducted the morning worship one Sunday with Mrs. Betty Garrard bringing the message. At this meeting new officers were installed by Mrs. B. M. Newman, chairman of the Henderson District.

History of our Women's Fellowship has been compiled by the historian, Mrs. L. M. Grissom, and is being kept up to date.

We have had good attendance at all Conference meetings. The Leadership Training Workshop at Bricks was attended by Mrs. Betty Garrard, as Christian education chairman of the North Carolina Women's Fellowship. We observed Women's Fellowship Sunday, with Mrs. Nelson Falkner bringing the message. Our mission study course was taught by Mrs. Garrard. We joined Plank Chapel Methodist Church in observance of the World Day of Prayer.

We are determined to make the new year the best yet under the leadership of Mrs. W. D. Foster.

* * *

DAMASCUS

According to the Damascus church newsletter, **The Road to Damascus**, Mrs. Harvey Carnes, program chairman of the Women's Fellowship, is leading the Bible study on I Corinthians.

Mrs. William Crabtree gave the ly service program in December with each woman present taking part. An offering was received for the four projects.

Mrs. William Crabtree game the January program about three of our Latin American missions — Mexico, Honduras, Equador.

* * *

Mrs. W. T. Scott, missionary education chairman for Eastern Virginia Women's Fellowship, reviewed the home mission study book "Edge of the Edge" for the Suffolk women January 9. Miss Mamie Basler conducted the devotions. The Women's Fellowship voted to pay for Our Christian World Mission for two extra minutes, or $44.00, and to send $25.00 to help Barbaros Chelikkol, Turkish student at Elon College.

ROSEMONT

Mrs. Hubert O. Walker

The Women's Fellowship of Rosemont church, South Norfolk, Virginia, held its annual book review and covered dish supper, Monday night, February 5, in the social hall of the church. The meeting was called to order by the president, Mrs. Barry Herbert. After a brief business session, the program was presented.

The atmosphere as well as the theme was one of Latin America. Many interesting articles representing Latin America were used to decorate the hall. Puzzlemats, napkins, and flags bearing the names of the various countries of Latin America, facsimiles of their animals; bananas, dressed like Calypso dancers and other fruit from there decorated the tables. An abundance of food, good old North American fried chicken and all the trimmings, prepared and served by the members was enjoyed by everyone. Articles of handcraft and maps showing not only the location of the countries, but the activities and industries which make up the economy of the country, were in the background.

The book review was given by our minister, the Rev. Carroll W. Lewis. Mr. Lewis began the review by remarking that a book review had a two-fold purpose; first, it is a summary of the author's text; second, it should be so interesting that people will want to read the book. These purposes were carried out in an excellent and informative manner.

The review, entitled "Land of Eldorado", was presented to us in such an interesting and realistic manner that one felt like "weeping for the illiterate and oppressed," like "cheering for the arrival of the New Testament and the missionaries."

We were awakened to the fact that as Protestant Christians, we must send more missionaries into Latin America, not just as missionaries, but to work as technicians, agriculturists, doctors, nurses and teachers.

Latin America is a land of opportunity . . . FOR CHRIST.

The Women's Fellowships of Bethlehem, Wood's and Wissler's Chapels in the Valley of Virginia had a joint meeting February 14. Mrs. DeWitt Cupp spoke on social action.

IN HIS ANNUAL REPORT

A Minister Looks At The Ministry

Frank R. Hamilton
The Christian Temple, Norfolk

The Christian ministry is a strange, peculiar and fearful profession. A minister has the most important charge in the world — the human soul. He is a mediator of God, a messenger of peace, a steward of grace, an ambassador of Christ; he is a harvester, a fisherman, a shepherd, a householder, a sower, and a healer. His calling is one of service — to teach the children, to strengthen the brethren, to comfort the sorrowing, to visit the sick, to rebuke the proud and wilful, to lift up the fallen, and to proclaim salvation to the sinner. He is a tower and a fortress, set among his people. John Dryden once put it succinctly. "The proud he tamed, the penitent he cheered, nor to rebuke the rich offender feared; His preaching much, but more his practice wrought, a living sermon of the truths he taught." He is a preacher, and a pastor, a prophet and a friend; himself vulnerable, he must be to his flock the vocal, visible conscience that afflicts them, stirs and inspires them. Perhaps the most appealing title for a minister is the German word "seelsorger," the man who helps you care for your soul. That, you will agree, is a task of formidable magnitude; the cares of people are the pastor's cares; their sins are his sins; their woes are his woes; their hopes and aspirations are his, as well.

The minister's task is heavy, responsible and back-breaking, if he is conscientious about his obligations. He must be all things to all people, to win some. He is an administrator, a financier, and a teacher, as well. A man whose business is "to light the candles of eternity" has a momentous mission.

Just A Man

Yet, he is just a man, though convinced he has been called of God. He hopes everyone will realize that he is very human. He is subject to temptation, and unlike his Master, will yield to it at times. His life makes him particularly vulnerable to pride when he is praised for his work, vulnerable to jealousy when others attain goals which he could not attain, vulnerable to selfishness when he is expected to forget himself completely in the service of others, vulernable to cowardice when he has a word to speak for God which will be resented by man, vulnerable to ambition when professional advancement is dangled before him in calls to other and more fruitful appearing parishes, vulnerable to self-pity when he takes a cross upon himself. He is often aghast at his own failures and tortured by the realization of his own limitations. He is assailed by doubts as he proclaims the faith. If he is a worthy minister, he knows in all humility that he is only a man, who is desperately inadequate for the high and holy mission to which God has called him.

Not Enough Hours In A Day

He is humbly aware that he can do only a fraction of what is expected of him, try as he may. His time, his strength, his wisdom, his capacities, must be spread over a field so wide that he just cannot do everything asked of him. There are not enough hours in the day; he cannot call on all the people who expect him to do so. He cannot remember all of the people that he should know by their first names. He cannot study as he ought to study, to fulfill the intellectual demands of his pulpit; he finds it difficult to get away from telephones, to pray, tenaciously, until God becomes vivid in all of his ministry. He cannot go to all the meetings he is expected to attend, or serve all the good causes that look to him for help. He must always feel that he is not really doing his job; at best, he only fulfills a fraction of its opportunities. He is only a human being, though earnestly trying. So, he must ask your sympathetic understanding.

After all, it is not a question, is it, of what a man can do, but of what God can do through him; when he puts himself, in humility and eagerness, in God's hands, wonders can be the result. For God can make him more of a man, by making him a man of God, who offers his witness of what the love of God in Jesus Christ has meant to him, in his own life, and can mean in the lives of others, if they earnestly so desire.

A Minister and His People

Keenly conscious of this, I have endeavored to measure up as best I might, to this high calling which is mine. Aware of my faults, sensitive to all that has not been accomplished that should have been accomplished, it has been my daily endeavor to be a loyal and faithful ambassador of my Lord, to what I believe is the finest parish in the world. For a minister never stands alone, not even alone with God. He could not be a minister if there were not others to whom he ministered and who ministered to him. They constitute, with him, a church of Christ. Together, we become what Christ is in our world — the body of the Church. Each one of us has pledged our allegiance to Him, and we are bound together in a common loyalty to Him. This is one of the most sacred relationships on earth; a minister lives with his friends in Christ, with the love of God in his heart. He offers his witness, and his friends he serves offer theirs, to make the church family the abiding place of our Lord and Saviour.

Church Greater Than Minister

Let us remember that a church is vastly greater than any minister; ministers come and go, but the church goes forward. A church does not belong to a minister, nor to its people. It belongs to God. He made it; He abides in it. So, we do not boast of our denomination, our democratic form of government, of our material prosperity; our one basic concern is to make Jesus Christ, our Saviour, the Lord and Head of the Church.

Mightiest Enterprise of All

We are involved in a drama which started with the Creation, and will come to its climax in the triumph of God, in the establishment of His Kingdom. Like Moses, we stand at the entrance to the Promised Land, an entrance to which God has brought us, and, like the scene in that wonderful Negro play, "Green Pastures," we inquire, "You is wid us, ain't you, Lord?", and the Lord replies, "Sure, I is, unto der very end of der world!"

This is the background against which I serve you, and you, with me, serve our Lord. It is a goodly heritage, and worthy of our finest and best efforts. It is the greatest, mightiest, enterprise in the world, this building of a church of the Living God by disciples of His blessed Son.

A LAYMAN'S TRIBUTE

Appreciate Your Minister

By E. H. Thompson
Apple's Chapel

Every Christian is a good person called of God to live for him. Every minister is a good man called of God to do special work for His Kingdom. He is called to render special service to the people of his church and community. We should all appreciate the work of the ministry. They are the salt of the earth.

Spiritual Advisor

Every Christian ought to have special appreciation for his own minister and pastor. I feel that my pastor is ordained to be my spiritual advisor. I am sure his presence makes me feel that I am a little closer to God and that Christian living is more real. My pastor shares with me the ideals and principles that have been a part of his life from boyhood. My life is richer and fuller because Christian ideals were long ago crystalized in his life and character.

I appreciate my pastor for the work he does in his study. He searches the Scriptures, keeps abreast of the times, knows the problems of modern living, and puts it all together in an inspiring sermon that makes life richer and sweeter for all those who hear him. My pastor does not spend his time merely telling me I ought to be better, even though I may need that. He guides me and enriches my life by his words and very presence along the way.

Family Man

We should love our pastor's family enough to allow him to be the head of his household just as any other Christian man should be the head of his household. The pastor counsels other people on family living; we should allow him to be an example in our midst of an ideal father and husband. The pastor may have to sacrifice at times to serve his people, but he should not be expected to neglect the love and care of his own wife and children. He should be allowed to live with his family so they can feel he is a good father, devoted to them. It is the part of each church member to allow the pastor to be an ideal husband and father.

I appreciate my pastor as he visits the shut-ins and renders service to the sick and needy. He carries the message of love, sympathy, and understanding that perhaps I ought to carry. He lets the love and light of Christianity shine where I cannot. He renders service that I am too busy or too neglectful to render. We all love people and we appreciate our pastor because he shows love when we cannot.

Denominational Contact

I appreciate my pastor as he serves the larger field in connection with our conference and denomination. He keeps up with the various orders and workings of the larger field. Thus he lets me know of the needs and calls of the Church at large. If it were not for his services, I might miss opportunities to give and serve in various places. The pastor is qualified to know of these needs and thus the church is made stronger and better by his faithful service in this capacity.

Church Leader

We should appreciate and love our pastor as he goes about his work on Sunday. He has been busy through the week in preparation. His words are cordial and kind, his smile is pleasant, his handshake somehow makes you feel better; of course, his sermon is uplifting, and his whole demeanor is inspiring. His presence radiates a love that renews our bonds of fellowship and loyalty. As the pastor shakes hands with his people as they leave the church he makes a contact that binds us in love with the church.

Finally, the pastor is a human soul and we expect him to do a lot for us. What shall we do for him? We can love him; we can appreciate him; and we can respect him by calling him "Pastor." He is due this dignity and should not be called by some pet name or one of less dignity.

Your pastor is the head worker of your church. Let us give him our best. He is our pastor ordained of God and man. He will lead us into a fuller and richer way of life.

Could This Be True?

A telephone conversation:

Jones: Hello, Mr. Smith. This is Jones.

Smith: Yes Jones.

Jones: Mr. Smith, I don't think I can come in to work next Monday night.

Smith: What do you mean you can't come in to work next Monday night? Don't you know we're out to beat production records? Now, what's the matter that you can't come to work, eh?

Jones: Well, there's going to be a meeting at my church that night, Mr. Smith. We're going to find out how to tell people why they should go to church.

Smith: And you mean to say you want to cut work to go to that? Well, you'll lose your night's pay for that night!

Jones: There could be worse things than that, Mr. Smith. A blotter by my phone here says, "A man's wealth consists not in the abundance of the things he possesses."

Smith: Well, possessions are 'way ahead of whatever is second. If I can't find a substitute for you, you'll lose your job too. What do you say to that, Jones?

Jones: I'll count on your finding a substitute in the first place. My blotter here goes on to say, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Mr. Smith, my church needs me for just that one night this month. I think my church is working for the Kingdom of God. If I'm working in a society where a man can't take one night off for his church without getting fired, then there's something wrong with that society. It has become something that night-work in a shop won't save. The plain fact is that God will take care of me. I feel good when I think of that. And I feel good when I work for his church, because, with all its faults, its shabby building, and its slouchy members, it's still his church. I think if we work hard enough some day it will be something better. The thought of that makes me feel good too, Mr. Smith.

Smith: Say, Jones, where is this church, and how can I get into it?

—**Center News,**
Center Church,
South Boston, Va.

Youth Week Observances

ROSEMONT

Mrs. H. M. Cannon

Youth Week was observed at Rosemont Christian Church January 28-February 4. January 28 the youth had charge of both morning services except the sermon by Rev. Carroll Lewis, our minister, who used as his topic "An Uncertain Sound — Positive Courtship." They were to have charge of the service that night but got "snowed out" and were in the pulpit Sunday evening, February 11, instead.

Those participating in the services were: Cindy Phillips, Janie Hudgins, Herbie Niles, Virginia Goforth, Stephen Comfort, Jimmie Hodges, Susie Phillips, Mary Sparkman, Bobby Weaver, Donald Miller and the cherub, junior, and youth choirs. Ushers were: Kenneth Comfort, Gardner Hewitt, Henry Hewitt, Jimmy Cannon, Raymond Jones, Jimmy Sparkman, Jimmy Hudgins, Danny Dunnagan, and Billy Skelly.

The youth banquet held on Saturday night, February 3, was one in a beautiful setting of valentine decorations. It was inspiring to see and hear ninety-nine young people and their leaders, teachers and guests meet for an evening of good fellowship and worship together. Rev. H. S. Hardcastle was introduced by Susie Phillips, toastmistress, and filled our minds with good food for thoughts as he so ably illustrated the different types of bones in our body with the different types of people in every day life. The bones mentioned were the shin bone, wishbone, funny-bone and backbone. The backbone stood out to many as being what we need to have more of: meaning that we all should have the "backbone" to say "no" to the things needing a negative answer and to have the integrity of character to make a stand for worthwhile decisions and movements in this present day living. Supt. and Mrs. Clyde Fields and Mrs. Hardcastle were also among the guests present.

The Senior High group also went bowling during youth week.

Our church has many boys and girls away in school pursuing their education in their particular vocation. The church is keeping in touch with them by sending bulletins, news items and letters.

LINVILLE PARISH

In observance of Youth Week a rally was held at the Linville United Church of Christ, near Harrisonburg, Virginia, Wednesday evening (January 31), attended by 42 young people and sponsors from the Beulah, Mayland and Linville churches, of which Rev. E. J. Rohart is pastor. Five members of the Linville Methodist youth group were guests.

Antioch church, also in this parish, has an active Youth Fellowship, but because of sickness and other conflicts they were not able to join in the rally.

The program opened with an impressive worship service directed by Mrs. Rohart entitled, "Youth Makes a Decision." The eleven characters of Youth, Truth, Experience, Personality, Intemperance, Deception, Desire, Purity, Happiness, Peace and Courage were all played by members of the various youth groups.

After the worship service three filmstrips from the Southern Convention office were shown: **Junior Hi Friendships, How Wide Is Your Circle?, A Gallery of Witnesses.** A discussion period followed. Games were played and refreshments served by the Linville young people.

Sunday morning the Beulah Youth Fellowship and the Mayland Youth Fellowship took entire charge of the morning services in their respective churches, except for the messages which were given by the pastor. The Linville Youth Fellowship conducted a worship service in the Sunday school.

As a climax to youth week at Linville parents were invited to meet with the young people Sunday evening, February 4. After a worship service on the theme "Love," the audience was divided into three groups — parents, senior highs, and junior highs. Each group was given three questions for discussion. Quite an interesting session followed as all groups came together to report. Following this two short movies entitled "Dating Do's and Don'ts" and "How to Say No" were shown. All present reported this a most enjoyable and informative evening.

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The older youth group at Pfafftown is to build a special cross for the church lawn during Lent, which will be covered with flowers Easter Sunday morning.

APPLE'S CHAPEL

Mrs. E. H. Thompson, Reporter

The young people had complete charge of the morning worship service at Apple's Chapel on Sunday, February 11. The choir was composed of young people under the direction of Mrs. G. N. Brooks. Monty Busick was organist for the day. Vernette Hackett, Janet Seymour, Margaret Brown, Wayne Seymour, Sandra Powell and Latne Summers conducted the various parts of the worship service.

Joy Powell, Dean Murray, Louann Summers, and Julian Powell gave a choral reading in response to a distant voice from the balcony challenging young people to "Go — I Am With You."

The main speakers were Gail Summers, Janice Powell, Catherine Elliot and Gloria Shepherd. They spoke on the general theme, "The Voice of God Is Calling." The subjects discussed were: Listen to Youth, Keeping the Commandments, We Believe, and Living Religiously. The benediction was given by Peggy Brown.

The ushers were: Mike Apple, Vernell Oliver, Richard Cook, and Gary Clapp.

The church is grateful for the services of its young people. The service was an inspiration to all present. All those taking part in the program rendered their parts in a most creditable manner.

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Young people of Warwick church led the morning worship February 4. Three giving talks were: Betty Ann Jones, Jeffrey Youens, and Freddie Wilson. The pastor, Rev. A. Lanson Granger, Jr., closed the service with communion.

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Youth Sunday was observed at Great Bridge church January 28. Speaking were Dorothy Prentiss and Danny Barefoot. Others participating in the service were: LeRoy White, Joyce Powell, Bobby Kinsey, Carol Brensel, Bobby Kinsey and Douglas Hall. The primary, junior and youth choirs sang.

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Young people of our Holland church led the morning service February 4. Loren Waldo, Penny Dollar, Lawrie Miller and Jean Powell shared in the service and the other young people formed the choir.

SEAGROVE

Mrs. Birchel Hancock, Reporter

The young people led the morning Sunday school and worship service in our Seagrove church January 28. Larry Hancock served as superintendent during the church school hour. Cathy Auman led the youth choir in a song with Sharon Bumgarner at the organ. The Lord's Prayer was led by Ometa Brown. Cecil Hinesley had the devotional during the worship service, after which Larry Hancock led the congregation in prayer. We were proud to have the young people taking part in the observance of Youth Week.

Boy Scout Sunday was observed February 11. Scouts of Troop 513 sat as a group with leaders, committee men and parents sitting together also. A very impressive service consisting of a flag ceremony, Scout oath and laws, motto and slogan, was carried out by the Scouts. Patriotic hymns were used. The pastor, Rev. Avery Brown, used as his sermon topic "The Measure of Life," presenting this as a challenge to the Scouts.

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HUNTERDALE

Youth Sunday was observed February 4 at Hunterdale church, Franklin, Virginia. The program centered around the beliefs, goals, and history of the Pilgrim Fellowship and was presented by members of the Senior High P. F. group.

Ricky Carter gave the "Statement of Faith," and Jim Harvey a statement of the goals. The history was given by David Bradshaw and Wayne Blythe. Susan Scott told about the "Missionaries for Today," John and Janet Hanauer. Others participating in the service were Esther Vaughan, Betty Bradshaw, Buck Scott, Earl Blakenship, Chester Blythe and Michael Allen. The youth choir sang "O Come, Let Us Worship" as the anthem.

* * *

Youth Day was observed February 18 at The Christian Temple, Norfolk, with Misses Nettie Saied, Sue Dennis and Jean Millner leading the morning worship. "My Peace Thou Art" was the anthem by the Girls' Chorus, while boys served as ushers. The pastor, Dr. Frank Hamilton, directed his sermon on "Prove It to Me" to the young people.

Men are born with two eyes, but only one tongue, in order that they should see twice as much as they say.

—Tarheel Wheels

ELON COLLEGE COMMUNITY

The Junior and the Senior High Pilgrim Fellowship groups of Elon College Community Church were hosts to young people from our other churches in Alamance County Sunday evening, February 4. The Senior High P. F. presented a radio play, "The Most Beautiful Night." Carol Winstead, Linda Daniels and Sandra Schmidt were guest performers in other parts of the program. Parent-Counsellors furnished refreshments.

February 11 the Senior High P. F. had a valentine party at the parish house and the Junior High P. F. met at the chapel of the Home for Children.

—The Torch

SANFORD DISTRICT P. F. RALLY

The first rally of young people in the Sanford District will be held Sunday, March 4, at First, Sanford, 3:00-6:00 p.m., according to announcement by the steering committee, Cathie Sandstrom, Bobbie Austin, and Rev. Carl Wallace.

This will include a business session at which time officers will be elected and plans made for the fall rally, and a panel discussion on "The difference in a Christian and a non-Christian youth."

Following recreation, the rally will close with a sandwich supper brought by each person.

YOUTH FELLOWSHIP PROGRAMS AT SOUTHERN PINES

Feb. 18 — (Film) Narcotics.
Feb. 25 — (Action) Africa.
Mar. 4 — District Rally (Sanford).
Mar. 11 — Federation (First Baptist Church).
Mar. 18 — (Film) John Wesley.
Mar. 25 — Catholic Religion: Speaker, Father Francis Smith.
Apr. 1 — Fellowship (Marriage) Leader, Dickie Hoskins.
Apr. 8 — Federation (Emmanuel Episcopal Church).
Apr. 15 — (Film) Holy Land—Jerusalem—Life of Christ.
Apr. 22 — Easter.
Apr. 29 — Speaker: (Race Problems).
May 6 — (Film) High Wall.
May 13 — Federation (First Methodist Church).
May 20 — Speaker (Jewish Religion).
May 27 — Outdoor Program.
June 3 — Baccalaureate Service.

LENTEN PLANS AT PFAFFTOWN

Rev. Kieth Wright

Our church has many hopes and plans for this spring-time. All of our boards have worked hard to present a meaningful program, including:

A Visitation Night — February 18 at 6:30. (We were snowed out last month.)

A Revival — March 4-9, 1962, with Dr. John Truitt as our speaker and guest.

A Devotional Booklet for Lent — for your personal use during Lent.

A Series of Lenten Sunday Night Services on the themes presented each week in the Lenten booklet.

A committee for the purpose of studying our people and the needs of our church has been selected by the Board of Trustees to make preparation for building plans.

We hope to have inspiring services, meaningful meetings, and an increased witness in our town.

BUT . . . I feel, as I'm sure you do, that we need more than our church work, services, and visits.

We need to love, to forgive, and to accept one another as we believe God loves, forgives and accepts each of us. We need to confess to one another what Jesus Christ means in MY life, and to witness to that meaning by living and speaking the wonderful fact that "God loves and cares for you and me."

I pray that in the midst of all our activity, the transforming power of God continues to change our lives together in this community church so that we become a people who more and more love the Lord, and their neighbor with all their heart, mind, soul, and strength.

May the Mercy of Christ cleanse us; May the Love of Christ heal us; May the Power of Christ mold our lives.

That we might walk in loving-kindness with all men.

LOST BIBLES REPLACED

Over 3,000 Bible lost in Louisiana and Texas by victims of Hurricane Carla have been replaced by the American Bible Society. The Society offered such replacements through the churches in the stricken areas and by announcements in local newspapers and on radio and television stations. Bibles have been made available in Spanish and French as well as in English.

The Clean Life

Background Scripture: Exodus 20:14; Matthew 5:27-30; Mark 7:14-23.

Devotional Reading: II Corinthians 6:14-18.

Memory Selection: **Keep thy heart with all diligence; for out of it are the issues of life.** Proverbs 4:23.

THE LAW AND ADULTERY

"Thou shalt not commit adultery." This law against infidelity and unfaithfulness was embedded in the BASIC RULES FOR LIVING. How could it be otherwise? How could society endure if there were no sanctity in the marriage relationships, no faithfulness between husband and wife? Adultery is one of the meanest, and also one of the most deadly sins. For it not only destroys the moral backbone of the individual; it destroys the family. The Jews recognized this fact, and they prescribed severe penalties for adultery. Leviticus 20:12 states that both the adulterer and the adulteress should be put to death. As the foundation of society, the home must be kept inviolate. One man for one woman is God's law.

Jesus And Adultery

"You have heard that it has been said, You must not commit adultery. But I say unto you that every one who looks at a woman in such a way as to awaken within himself forbidden desires for her has already committed adultery with her within his heart." (Dr. Barclay's translation which is a good one I think.) Here as usual Jesus goes back of the outward act to the inner impulse, cause, motive. A man who has extramarital relations with a woman is guilty of adultery. But a man who harbors lascivious thoughts, unlawful desires, lustful imaginations concerning a woman is also guilty of adultery. That is a hard saying, but it needed to be said, and it needs to be said. There are many people who because of one reason or another, would hesitate to indulge in the overt act, but who are guilty because they indulge in the secret thought or imagination.

Jesus had a suggestion concerning a way to deal with this dangerous and all-too-prevalent sin. Cut out the desire. Cut it out by what amounts to a surgical operation. That is what he meant by plucking out one's eye and casting it away, by cutting off one's hand and throwing it away. No price is too great to pay for purity, no sacrifice is too great to win cleanness of heart and soul. Here as always Jesus is extremely practical. For instance there are those who think that the way to keep pure is to determine not to think about impure things. He needs only to sit down and say "I will not think about these things." But alas, the more we take that course, the more we think about the very things we say we will not think about. The classic example of this type of dealing with evil thoughts is the policy of many monks or hermits of other days. Anthony, one of the most famous, reveals in his diary — he spent thirty five years in the desert — how futile it all was. It is one of the inevitable laws of human nature that the more a man says he will not think of something, the more that something will present itself to his thoughts.

Two Solutions

Is there, then, no way out? Yes, there are two ways by which a man may deal with, and overcome his evil thoughts. The first way is by **Christian action.** Fill life so full of good deeds and Christian service, to thinking of others rather than to think of self, and evil thoughts will not find a place in one's life. To be sure they may come to the door, but they do not have to be admitted. As that prince of scholars and saint, Dr. J. U. Newman used to say "You cannot keep the birds from flying over your house, but you can keep them from building their nests in your front room."

A second way is by **Thinking Good Thoughts.** The best way to keep evil thoughts out of mind and heart is to think good thoughts. Nature abhors a vacuum. One can so fill his mind with good thoughts that evil thoughts will find no lodging place in it. The only way to defeat evil thoughts is to begin to think of something else. Idle hands are the devil's workshop. So likewise is an idle mind. We are not to be overcome by evil, but we are to overcome evil with good. One reason why so many young people get into trouble is because they do not have anything constructive to do.

SUNDAY SCHOOL LESSON
FEBRUARY 25, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational Christian Church,
Driver, Virginia

Forbidden Desires Encouraged

Forbidden desires — how many things there are in the modern world to arouse and stimulate them! Books, pictures, plays, advertisements, beach costumes, modern fashions, many of them are deliberately calculated to awaken and stimulate and inflame desire and forbidden lusts. Young folks, and older folks are daily subjected to many things that appeal to the lower nature of man, and awaken unlawful desires and unholy lusts.

Out Of The Heart

"Whatsoever thing from without entereth into the man, cannot defile him. . ." That was one of the most revolutionary things Jesus ever said, and it must have amazed his disciples and dumbfounded his adversaries. Why the Jews had a long list of things which were taboo because they thought that eating them would defile a man. Indeed during the persecution by Antiochus Epiphanes thousands of Jews died rather than eat swine's flesh! And here was this young itinerant teacher saying that it did not make any difference what a man ate! That was not only heresy, that was treason. Of course what Jesus was saying was that things in themselves are neither clean or unclean in the religious sense of the term. Only persons can be defiled. And what defiles a man is not what he eats, but his actions which are the product of the kind of heart in him. Cleanness and uncleannes have nothing to do with what a man takes into his body, but everything to do with what comes out of his heart.

And then he gives us a peek into the human heart. Talk about a cess pool or a garbage dump — the human heart can be just that! Look at some of the slimy, sordid, sinful things that come out of the human heart: evil thoughts, adulteries, fornications, murders, thefts, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness — all these evil things come from within and defile the man! Long before Jesus' day one of the prophets had said, "the heart is deceitful above all things and desperately wicked."

And with the same sure spiritual insight the writer of Proverbs emphasized the importance of the heart. "Keep thy heart with all diligence for out of it are the issues of life."

How Children Are Received

Dear Friends:

Wednesday, February 7, we received into our Home two boys from Charlotte, N. C. They are Johnny and David Pruette. Johnny is ten years old and David is seven. I am sure that you who are interested in our Children's Home would like to know how we go about receiving children into the Home. So, in our letter today we are going to tell you the procedure we followed in Johnny and David's situation.

December 27, 1961, we received a letter from the Rev. Jim Jackson of our Clanton Park United Church, Charlotte, N. C., telling us of three children that he felt we should receive into our Home. Applications were forwarded to Mr. Jackson with the request for a psychological test on each of the children, as well as complete physical examinations.

Arrangements were made for Mr. Jackson to bring the three children to our campus for a visit. The visit was made January 13, 1962. The boys appeared impressed with their visit. Sandra Lynn, a fourteen-year-old teenager, expressed little interest in the Home, indicating that a maternal aunt might take her. With the help of the local welfare, Mr. Jackson was asked to check on this possibility.

January 16, Mr. Jackson and Mr. Pruette visited the campus. Mr. Pruette was quite interested in his children's welfare and wanted to cooperate with the Home's program. The family was discussed and he told how difficult it had been for him to provide for the children since his wife passed away in May of 1961. At this time it was decided that Sandra Lynn should live with her maternal aunt since she was willing to take her into her home.

January 25, Mr. Biggerstaff, Assistant Superintendent and a trained social worker, visited the father in Charlotte, who wanted to continue procedures for admission. On this trip Mr. Biggerstaff also talked with the school social worker, the welfare department worker and with Rev. Mr. Jackson. The welfare department was asked to take custody rights. This was for the protection of the Home in case of extended illness. In this way should serious illness develop or other problems, the welfare department would bear financial responsibility for the two boys.

January 31, the last of all documents that had been requested was received at the Home.

After fully reviewing all the correspondence and records on the two boys it was decided that the Home could render a service in this situation.

February 2, letters to Mr. Pruette, the Mecklenburg County Department of Public Welfare, Mrs. Kendricks, school social worker and Rev. Mr. Jackson, stated that the Admissions Committee had approved the applications for the Pruette boys and that admission date was set for February 7.

February 5, a letter was received from Mr. Jackson stating the children, along with their sister and Mr. Pruette would be here on admission date.

February 7 the boys were received and at the writing of this letter both boys are doing fine and are adjusting very nicely to their new home.

February Birthdays

Elizabeth Ray	2- 1-48
Tom Wallace	2- 5-49
Danny Pegram	2-11-52
Joyce Coggins	2-20-46
Thelma Byrd	2-23-53
Louise Ray	2-23-47
Shelia Beaman	2-27-51
Susan Rogers	2-28-53
Mrs. Bertha Phillips	House Mother

REPORT FOR FEBRUARY 12, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$15,796.65
Eastern Virginia Conference	$ 181.50	
Eastern North Carolina Conference	67.11	
Western North Carolina Conference	32.00	
North Carolina and Virginia Conference	70.87	
Total		$ 351.48
Grand Total		$16,148.13

SPECIAL OFFERINGS

Amount brought forward		$25,950.60
Young Married Couples' Class, Danville, Third Avenue Christian Church	10.00	
Walter P. Mays, Burlington, N. C.	10.00	
Louis M. Dowling, Jr., Greensboro, N. C.	50.00	
Mr. & Mrs. G. M. Spivey, Sanford, N. C.	600.00	
John Craddock, Gibsonville, N. C.	5.00	
Friendly Service Gifts:		
Cusick Ladies' Aid, Cong. Church, Cusick, Wash.	2.50	
Missionary Society, First Cong. Church, Key West, Fla.	10.00	
The First Cong. Church, Branford, Conn.	25.00	
Women's Fellowship, Moore Union Church (ENC)	10.00	
Women's Fellowship, Westview Cong. Church, Spokane, Washington	5.00	
In Memory of Mrs. Allen Warren		
In Memory of Mrs. Beulah Miller		
In Memory of W. B. Truitt		
In Memory of J. C. Gerringer		
In Memory of Mrs. W. H. Trollinger		
Total Memorial Gifts	44.00	
Special Gifts	21.35	
Total		$ 792.85
Grand Total		$26,743.45
Total for the Week		$ 1,144.33
Total for the Year		$42,891.58

Newman Named Loyalty Fund Chairman

Luther N. Byrd

Dr. Joseph B. Newman, Burlington dentist, has just been named chairman of the Elon College Loyalty Fund program for the 1961-62 college year and will direct an appeal to Elon alumni for funds to meet current needs of the college.

The Loyalty Fund program is now in its third year at Elon, and college authorities report that the response since it was launched has been a pleasing one, with increasing gifts each year to the fund that is designed to provide increased faculty salaries and additional scholarship aid for worthy students.

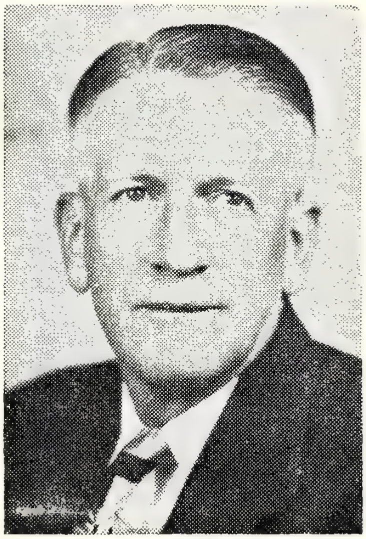
Prof. Robert Baxter, director of development for the college, reports that contributions last year showed a fifty per cent increase over those for the initial year of the plan, and gifts so far this year are far ahead of the figures for the same period last year.

Dr. Newman, the new chairman of the Loyalty Fund appeal, has been closely associated with the college from boyhood, for his father, the late Dr. J. U. Newman, was a member of the original Elon College faculty and served as a faculty member for fifty years.

The new Loyalty Fund chairman graduated from Elon College with the Class of 1921 and later received his dental training at Emory University Dental School in Atlanta. He has practiced dentistry in Burlington continuously since 1926.

In addition to his own and his father's ties with the college, Dr. Newman had two brothers and two sisters to graduate from Elon; and one of his sisters, Miss Lila Newman, has taught art at Elon for thirty-eight years.

His wife, the former Miss Ann Rawls of Suffolk, Virginia, is from a family of ten Elon alumni, for her father and mother and seven of her brothers and sisters attended the college. He and his wife have four children, and the two older ones have already attended Elon as third generation students.



Dr. Joseph B. Newman

Aside from his family ties with Elon College, the new Loyalty Fund leader has a long record of active service to the school. During his student days he was a four-sport athlete, winning letters in football, basketball, baseball and track. He was also a member of Kappa Psi Nu fraternity, the Student Senate and the Philologian Literary Society, and he served as historian of his class and as athletic editor of the college annual in his senior year.

During his years as a practicing dentist in Burlington, he has been active in Elon alumni affairs and has also been a leader in Burlington's civic and religious life. He is a member of the American Business Club, the Elks Club and the Lions Club and of both the North Carolina and American Dental Societies. He is also a former deacon of the First Congregational Christian Church in Burlington.

C. S. Reed, of Charlotte, vice-president and rate consultant of Duke Power Company, spoke to Elon College Business Club recently on "The Expanding Economy of the Carolinas." Mr. Reed is widely known as a speaker on business subjects.

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.

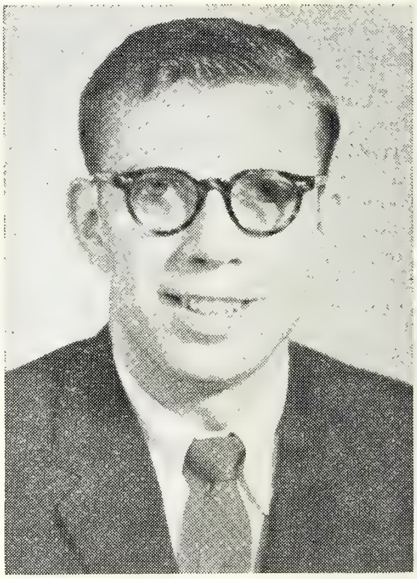
—Phillips Brooks, quoted
in Northview Star

Portraits Of Professors

Prof. Dudley Ray Watson, instructor of economics and upper division business courses at Elon College, enjoys reading about historical wars in his leisure time. He is particularly interested in World War II and the Cevil War. He also likes to play basketball when he gets an opportunity.

In his second year as a member of the Elon faculty, this is also his second year of teaching. Prof. Watson is described by many of his students as an especially conscientious and well-prepared lecturer.

A dean's list student at Wake Forest College where he received his B.B.A. degree, Prof. Watson received his Masters of Business Administration degree from the University of North Carolina. He joined Alpha Sigma Phi Social Fraternity while at Wake Forest College and the Masters of Business Administration Club at U. N. C. At Elon College, he serves as sponsor for the Business Club and Kappa Psi Nu Fraternity.



The only child of Mr. and Mrs. J. D. Watson, of Kinston, North Carolina, Prof. Watson is a member of the First Baptist Church of Kinston. He attends the regular meetings of the Elon College Community Church Laymen's Fellowship.

Prof. Watson plans to continue his studies in Business Administration eventually.

SPECIAL NOTICE

Many churches have not yet mailed in to the Convention Office a list of their church officers for the year 1962. This information is urgently needed for the Year Book, The Annual, and for use in the Convention Office. As of this writing, 39 churches have not mailed in the white sheet listing officers and 54 churches have not mailed in the green sheet listing the officers. We need both sheets — one for the Convention Office and one for the Stewardship Council. Please send these in immediately!

Rev. Bland Leebrick and Rev. Silas Madren attended the one-day conference on Town and Country Church for the Potomac Synod at Jefferson, Maryland, January 8. The theme was "A Renewed Church." Leaders included Dr. Wayne C. Neely, Hood College; Dr. Shirley Green and Rev. Horace Sills of the Town and Country Department; and Rev. Harvey Schlichter of Manchester, Maryland.

SWEDISH STEEPLES ARE RISING FAST

Stockholm — The Association of Swedish Architects reports 300 church buildings now are under construction in the country — the biggest boom in church building in Sweden since the middle ages.

BURLINGTON DISTRICT LAYMEN MEET

Thomas Rascoe, Secretary

The Burlington District of the Laymen's Fellowship held its regular meeting January 25, at Bethel Church, with a record high attendance of 169.

Welcome was extended by Mr. Ewell Stanfield, president of the Bethel Fellowship, and invocation was given by Mr. Howard Montgomery of the Bethel church. A delicious meal was served by the ladies of the Bethel Church.

Rev. John Littiken introduced the speaker of the evening, Dr. Earl Danieley. The members were charged by Dr. Danieley to perform their duties and responsibilities as laymen.

Special recognition was given to Mr. Joe King of the Bethel church for his work in the laymen's organization, both in his church and district.

The next meeting of the Burlington District Laymen's Fellowship will be April 26, 1962, 7:00 p.m., at the Shallow Ford Church.

ATTEND VA. COUNCIL OF CHURCHES

Mrs. Ray Gordon, Mrs. J. H. Booth, Jr., and Mrs. Garland Spratley attended the executive board meeting of the Virginia Council of Churches in Richmond in January. They heard Dr. Leslie Cooke, English Congregational minister who is associate general secretary of the World Council of Churches and director of interchurch aid to refugees, speak.

They also attended a two-day School of Prayer for Virginia United Church Women at Roslyn, Episcopal Conference Center, Richmond, February 1. About 75 women from all parts of the state shared in this and our women report a "marvelous experience."

Rev. John L. Gamble of Lynchburg, Virginia, is to be the speaker for a community revival in Ramseur, North Carolina, February 28 - March 11. Services will be held each evening in the high school auditorium at 7:30 p.m. A nursery will be provided each evening. This is sponsored by the Ramseur Area Ministerial Fellowship (interdenominational) and the announcement comes to us through Rev. Lynwood Hubbard.

Groundbreaking ceremonies for the new educational building at New Hope church (ENC Conference) will be held March 4. Superintendent Clyde Fields will be the guest speaker and have charge of the service, which will begin at 11:00 a.m. The pastor, Rev. B. J. Willett, extends an invitation to the public to attend.

The young adult class of the Suffolk Christian Church is sponsoring a new Cub Scout Pack under the leadership of M. W. Writtenberry.

W. N. C. MINISTERS MEET

Dolan Talbert, Secretary

Dr. and Mrs. F. C. Lester had the W. N. C. Ministerial Association in their Asheboro home for the February meeting. The Lesters served a delicious meal to these ministers and their invited guests, after which the usual business meeting was conducted.

The meeting was a "stepping stone" for the unity in Christ we are now seeking for all Christian brothers. Special guests were two fine Negro ministers from the Convention of the South — Rev. J. T. Stanley, superintendent, and Rev. Percel Alston, associate superintendent. Other guests included Rev. Robert Knowles and Rev. Carl Landes.

The association's president, Rev. Garland Bennett, gave the visitors an invitation, on behalf of the entire group, to attend the meetings as often as possible.

The ministers enjoyed the fellowship and warm spirit and are most grateful for the invitation and hospitality of Dr. and Mrs. Lester.

(And the Lesters are grateful for the gift of $20.00 made by the ministers to the building fund of First Church, High Point. — Ed.)

One of our newer Florida churches (founded 1952), Key Biscayne Community of Miami Beach, had a variety of famous people in its congregation December 31: Evangelist Billy Graham and his associate, Mr. Wilson; Mr. and Mrs. Jack Paar and their daughter; Senator George Smathers; and Miss America of 1961, Maria Fletcher of Asheville, North Carolina, and her companion, Miss O'Neal. Mr. Paar gave a benefit showing of one of his travelogue films at this church January 3, proceeds of which went to a fund for a new Fellowship Hall.

Norfolk United Preaching Mission

February 25 - March 4

Opening Service, Sunday, February 25 — 3:00 p.m. — Speaker Congressman Walter H. Judd—Center Theatre.

Meeting for Ministers, Monday through Friday — 9:00 a.m. — Epworth Methodist Church.

Bible Study, Monday through Friday — 10:30 a.m. — Epworth Methodist Church.

Noon Day Services, Monday through Friday — 12:00-12:45 — Epworth Methodist Church.

Evening Mass Meetings — 8:00 — Center Theatre.

Closing Service — Sunday, March 4 — 8:00 p.m. — Center Theatre.

Mission Emphases -- 1962

The Mission Board, at its annual meeting in the Convention Office on January 16, 1962, suggested the following Lenten Emphases for the Mission period of the Southern Convention in 1962:

I. FAMILY SCHOOL OF MISSIONS.

Materials are available for a mission study to be held in the churches of the Convention on Sunday evenings or Wednesday evenings during lent. Consideration might be given to a Mission Study on Latin America.

II. THE VIRGINIA VALLEY AND THE EASTERN VIRGINIA C. M. A.; AND THE NORTH CAROLINA CHURCH BUILDERS CLUB MEMBERSHIP SUNDAY—THE FIRST SUNDAY IN MARCH.

This emphasis on church extension is an important one for our Southern Convention future.

Each local church might well enlist members in either the C.M.A. or the Church Builders Club on the first Sunday in March, 1962.

III. A SPECIAL MISSION OFFERING AT EASTER.

The special mission offering might well be divided between the work of the Mission Board for church extension, and the Franklin, Va., Women's Fellowship project to secure a jeep for Dr. and Mrs. Ed Riggs. The Franklin Women's Fellowship found the project too much for a local group and has solicited aid from the Women's Fellowship of the Southern Convention, as well as the Mission Board of the Convention. The Mission Board shares the concern of the Franklin Women's Fellowship and would commend to all the churches of the Convention that at least one half of the special Easter offering be given to the project of securing a jeep for Dr. and Mrs. Ed Riggs. It would be timely if the project could provide $3,500 for a jeep for the Riggs by the time the Southern Convention meets at the Bethlehem Church May 1-3, 1962. It would be quite fitting to present the jeep during the Convention.

IV. CHURCHES OF THE SOUTHERN CONVENTION ARE REMINDED THAT DR. AND MRS. WILLIAM P. TOLLEY HAVE RETURNED FROM ANGOLA.

Churches desiring a report from Angola by Dr. and Mrs. William Tolley should arrange for a visit by conferring with the several Conference Chairmen of Missionary Education, or by writing directly to Dr. William P. Tolley, 2117 Wards Road, Lynchburg, Virginia.

V. IT WAS THE EXPRESSED HOPE OF THE MISSION BOARD THAT EACH CHURCH OF THE CONVENTION MIGHT GIVE SERIOUS ATTENTION TO MISSIONS DURING LENT, 1962.

The Board was quite hopeful that every church in the Southern Convention would provide a lenten or mission Easter offering for the double purpose of providing for church extension in the Southern Convention and for the jeep project for Dr. and Mrs. Riggs as our concern for foreign missions.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
Church History Room X
Box 232

THE
CHRISTIAN SUN

Vol. 114 February 27, 1962 No. 9 | A Religious Weekly for Christian Homes

CALL TO PRAYER
WORLD DAY OF PRAYER
Friday, March 9, 1962

COME! Everyone who thirsts,
come to the Living water;
COME! Worship the Lord, hear
him speak;
COME! Persist in prayer, learn
his will.

PRAYER

Lord God, who made of one blood the people of all nations, we praise thee for thy love richly given to all. We thank thee for the wealth of past years. Thou knowest us to be set in the perplexities and dangers of today's changing order; help us to abide in thee and thy word in us. Lead us forth from this Day wherever it shall please thee. Help us to follow at whatever the cost.

Father of us all, on this Day
and all days, grant that
thy greatness fill our emptiness;
thy glory deliver us from our
selfish ways;
thy strength replace our weakness;
thy fresh adventures defeat our
little fears;
thy call draw us resolutely along
the way.

We pray through Him who is Thy love to us. Amen.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina

LENTEN MESSAGE – 1962

What steps must we take, individually and as churches, in order that we shall not be guilty of making lenten observance only a gesture?

First, Lent ought to be a time of contrition. When one looks out at the world's hatred and unbrotherliness, one sees only part of the sin there is in the world. Looking in upon oneself and one's church one sees those things which separate us from our brothers and sisters and from God. Then sin appears in its massiveness, conquerable only by God's mercy and compassion as that compassion is expressed in the life and the death of Jesus Christ. In the light of our sin how merciful is Christ's sacrifice! Lent can be realistic preparation for the risen life if there is contrition — realistic and sorrowful facing of our share of responsibility for the world's sin.

Second, Lent should point up faith. When we eat, form our friendships, go out to get a job, receive our paychecks, exchange our checks for food and clothing, in all these experiences of the common life we exercise faith. Such faith we take for granted. But when it comes to our relationship with God, many people think that faith is surpassingly difficult, and some even consider it a sign of weakness. But God requires faith, and Lent ought to be a time when we follow those disciplines that will help us to a strong and vital faith. Without such faith in God we shall finally fail.

Then too, if Lent is to be for us real and not a gesture, we must be willing to sacrifice for it. Of course I am not talking about petty deprivations — giving up a piece of candy, or a motion picture. God asks rather for self-forgetfulness, for unselfishness, for loving-kindness. We are so much closer to ourselves than we are to anybody else that unless we are constantly on the alert we think ourselves more important than anybody else. Jesus calls us in the opposite direction: "If any man would come after me, let him deny himself." Most of us have not ended that phrase there. We have gone on to say that religion consists in denying ourselves this or that or the other. The record says deny **yourself.** When we begin to deny ourselves we see our brother's needs and we are willing to help carry his burdens. This kind of lenten observance is more than a gesture.

And finally, during these lenten days we need to share our gospel with others. We must be witnesses to the resurrection and to the changes that the resurrection of Christ has made not in somebody halfway around the world but in us. As I read the Acts of the Apostles I cannot help but see that this was the keynote of the power of the early followers of our Lord. The church grew as it did because every disciple saw himself as a witness. "This Jesus God raised up and of that we all are witnesses."

Contrition, faith, sacrifice, and witness — these are the stuff out of which discipleship is built. In their light Lent is more than a gesture.

God keep you all in his care and help you use these lenten days to his glory.

BEN M. HERBSTER
President, United Church of Christ

EDITORIALS

The United Church Herald

One of the finest religious news-magazines in America is the United Church HERALD. And it is ours.

It is well edited, and beautifully printed. It is attractive in form and informative in content. It is written by members of the United Church for people of that denomination. It tells of the work of the United Church, and expresses the ideals of its people.

The Congregational Christian heritage centers in Dr. A. V. McCracken and his co-workers in New York, and the Evangelical and Reformed heritage centers in Dr. T. C. Braun and his co-workers in St. Louis. These men are co-editors. Christian Church people know that at the beginning of the long stream of combinations of papers was The Herald of Gospel Liberty, started by The Christian Church in 1808. Southern Convention people were familiar with that HERALD, and they should be equally familiar with the modern HERALD of the United Church of Christ.

Within a few weeks subscribers to this paper will receive one or more issues of the United Church HERALD. It is hoped that you will read it carefully and appreciatively.

A combination subscription to The Sun and the HERALD is being considered, and within a short time it may be possible to receive both papers at a saving to subscribers who want both.

The Christian Sun is not a national paper, and does not aspire to take the place of the national denominational magazine. It is our hope to be "a big frog in a little puddle" rather than to be any kind of a frog in the national ocean. We represent an area, not a denomination. In our area we want to be at our best, and by so doing we will assist the national Church. We sincerely hope that the national magazine will be received and read by our area people. Only so can we grow as we should.

Prayer For Students

February 18 was listed in the Church Activities Calendar published by the Missions Council of Congregational Christian Churches as a Day of Prayer for Students, and the beginning of Brotherhood Week. You may have missed the notation. Let's consider it, even if belated.

People in classes of grade and high schools are generally referred to as pupils while those in college and university are called students.

Prayer is usually considered a religious function that is helpful to those who practice it, and for those in whose behalf prayer is made.

What kind of prayer should be offered for students? Think of that a moment while we consider further students of our day.

College and university students of our time often leave the classroom to march in protest parades, take freedom rides, sit at public counters where food is refused, attend churches where they are not wanted, and to wait in American jails for American citizens to think again of human equality. In Africa, India, Japan, South America, everywhere, students are demanding political, economic, and religious attention. American statesmen, whether the President, Vice President, or some lesser light, find frustrated students in many nations who noisily, and sometimes dangerously, demand that Americans stay home rather than visit their nations. Students are active the world over, not just in classes where ancient philosophy is being threshed over, but they are busy where laws are made and social inequities persist.

Now that question again: What is the prayer for students? Shall we pray for them to be content in the cloister with the professor? For them to be ashamed to question the wisdom of their elders and to submit to the ways of their forebears? For them to "learn their lesson" by penal punishment so they will no longer rebel against the ancient customs?

Or shall the prayers contain thanksgiving that the time has come when youth will be heard? Shall we pray that the youth of the nations, who must learn to live together or who will witness the destruction of civilization, find each other and become fast friends? Shall the prayers include an abiding hope that students will discover new truth that will lift the cultural level of all mankind, supply food and shelter for all, and, best of all, bring in the day of brotherhood about which the ancient prophets dreamed and for which Jesus gave his life?

It just could be that a Day of Prayer for Students is the right way to begin Brotherhood Week, for it may be that the students will be the group to make brotherhood effective.

Hail To Hawaii

By the time this paper is in circulation the editor hopes to be in the fiftieth state of the United States of America, Hawaii. For many people that would be nothing "to write home about" and certainly nothing to announce to ten thousand people who read a little church paper. But to one who has never crossed even half an ocean it is an exciting prospect. The 48 states on the mainland have been "toured" more or less, and their beauty, each in its own color and dimension, are delightful remembrances. But Hawaii, that enchanting group of islands in mid-Pacific, has always seemed too far away to be considered for visitation.

Now things are different. Our National Women's Fellowship enlisted a member of our family to do "field work" which has nothing to do with planting corn or harvesting hay. Perhaps they wanted someone willing to go, and a voice that can be heard. Our family can qualify for both, and especially the wife and mother. So, duty calls and she "must" go to Hawaii on a speaking tour.

Her husband will be a "tag-along," the baggage man, or whatever one wishes to designate him. He is not going to Hawaii to give the people there the benefit of his long experience on the mainland. He will be happy to make acquaintance, to worship in oriental fashion, to study church plans that are different, to learn how people of many races manage to live in peace, to fill the mind with scenic beauty, and to refresh the body with fruits, sunshine and rest.

Hail to Hawaii and all that it can mean to those of us who have been tied to the mainland of America.

The Men's Beble Class at Bay View, Norfolk, meets Saturday mornings at 6:30 for study and breakfast.

Dr. Earl Danieley will be the commencement speaker at the high school at Southern Pines this spring.

Apple's Chapel is planning to have a World Day of Prayer service March 9, at 7:30 p.m. and will have Sunday evening services during Lent. Rev. Collie Seymour is the pastor.

Church Membership Loyalty Sunday was observed February 18 at the Community Church, Garner, North Carolina. The goal, according to the pastor, Rev. Rosser L. Clapp, was to have every member present plus every past visitor.

Mrs. Lawrence A. Leonard, whose husband is pastor of St. Mark's E. and R. Church, near Elon College, was elected second vice president of the North Carolina United Council of Church Women at its annual meeting in January in Burlington.

Rev. Roy C. Whisenhunt, who has been pastor of Ursinus E. and R. church in Rockwell, North Carolina, has accepted a call to Memorial, near Lexington. This church, only six years old, is self-supporting, has a debt-free parsonage, and hopes to build a sanctuary soon. Mr. Whisenhunt is a graduate of Lenoir-Rhyne and has B.D. from Central Seminary and M.A. from Princeton.

Vol. 114 No. 9

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

PLEASE HELP!

During March please send news items and other material for The Christian Sun to:

The Durham Printing Co.
Box 718
Asheboro, N. C.

All material should be typed, preferably double spaced, and just as it should appear in print.

The editor and his wife expect to be visiting our churches in Hawaii during that time. Therefore, it will be appreciated if you will send material direct to the printer. Thank you.

Editor

A colored slide tour of Europe was the program for the Adult Fellowship of our Tryon church February 16, so each person was asked to bring an "European dish" to the "pot luck" meal preceding the program.

The Women's Fellowship at New Hope (E.N.C.) has been organized four months and the January meeting was the first time any members had been absent. They sent a CARE package for their monthly project and did something for those in a local boarding home in February.

ELON COLLEGE NEWS

Don Terrell, of Richmond, Va., editor-in-chief of the Maroon and Gold, campus newspaper, attended a four-day conference of student editors in New York City recently.

Terrell was one of about 200 editors in the nation to receive a Reader's Digest scholarship to attend the conference.

Jane Morgan of Greensboro, N. C., has been elected by the Elon College student body as May Queen of 1962. May King will be Dean Yates of Mayodan, N. C. Both are well-known seniors at the college.

Also representing the senior class will be Maid-of-Honor Harriett Hammond, of Balfour, who will be escorted by Fred Shull of Burlington.

Miss Morgan is known for her musical and dramatic talents. Yates is an outstanding member of the football team.

Representatives from the various classes to the May Court will be announced soon.

Our Southern Pines church has recently made improvements in its building: two new classrooms are now in use, air conditioning installed in sanctuary, and outside trim painted.

Members of First, Portsmouth, enjoyed a covered dish supper Friday, February 23, after which Mrs. D. L. Spaulding told about her trip to Europe last summer.

The Western North Carolina Conference will hear reports of the work of the Southern Convention and will discuss realignment as part of the United Church of Christ when it meets in Asheboro, Wednesday, March 14.

ATTENTION — ALL MINISTERS!

The deadline for enrolling in the Social Security program is April 15, 1962. It seems extremely urgent and important that all ordained ministers be enrolled as of April 15, 1962.

Ministers who are ordained after April 15, 1962, would have two years in which to enroll in the Social Security program. Failure to enroll in this period would make future ordained ministers ineligible for Social Security.

GARRETT TO BE ORDAINED

The North Carolina and Virginia Conference will hold a service of recognition and ordination for Glenn Garrett at Mt. Zion church, Route 3, Mebane, North Carolina, March 16 at 7:30 p.m. Superintendent Clyde Fields will deliver the sermon. Ministers participating in the service include: W. T. Madren, Bill Traylor, W. J. Andes, Richard Petersen, W. W. Snyder, R. S. Askew and J. C. Loy.

DIRECTIONS WAVERLY DISTRICT RALLY

Rev. M. E. Taylor, pastor, gives the following directions for reaching Hopewell church, where the Waverly District Women's Fellowship rally will be held:

From Suffolk on Highway 460, come to 156, turn left to Hopewell until coming to West Broadway, then turn right and go five blocks to North 9th Street and turn left one block.

From Suffolk on Highway 10, turn left on Cawson Street after passing four red lights. Stay on Cawson until you come to 9th Street.

From Richmond, turn right on 6th Street to Cawson Street, turn right and go three blocks.

Richard Apperson, Elon College junior from Newport News, Virginia, is pictured above at the console of the college's newly renovated and enlarged pipe organ, which the student musician will play when he appears with the North Carolina Little Symphony in the college's Whitley Auditorium on Monday night, February 26.

Elon Organist To Play With N. C. Symphony

Richard Apperson, Elon College junior from Newport News, Virginia, appeared as a guest organist with the North Carolina Little Symphony when the popular musical group made its annual appearance in Whitley Auditorium on the Elon campus on Monday night, February 26.

The invitation extended to Apperson to play as a guest artist with the North Carolina Symphony comes as another in a series of honors, which the Elon College musician has won since he entered the Congregational Christian institution in the autumn of 1959.

Last February the Newport News boy was named as the top college organist in North Carolina in a contest held under the auspices of Catawba College at Salisbury, and he went on to Jacksonville, Fla., to win first place in organ in a southwide event held late in March under the sponsorship of the National Federation of Music Clubs.

Also last spring Apperson was one of two Elon College music majors to be awarded Presser Foundation Scholarships for musical study. These scholarships were given by the Presser Foundation of Philadelphia to encourage young musicians who are preparing for careers as teachers of music.

In addition to being invited to play with the North Carolina Symphony, Apperson has been chosen recently as one of a group of North Carolina performing artists to play a program over WNYC, New York City's municipally-owned radio station. Apperson's rendition of Alain's "Litanies" has been taped and will be broadcast over the New York station soon.

When he plays with the Symphony in its annual program here, Apperson will be playing on Elon College's newly-renovated and enlarged organ, which features fifteen ranks of new pipes and a new and more powerful blower The organ, a beautiful new Reuter console, now includes 2,392 pipes and is one of the finest organs of its size in the South Atlantic area.

The Elon organist, who is now in his third year as a music major at Elon, is minoring in English and German. In addition to his musical activities on the Elon campus, he is also organist for the Davis Street Methodist Church in Burlington.

Dr. Wagner Is Vice-President Of Ursinus College

Collegeville, Pennsylvania, Feb. 15 — Election of Rev. Dr. James E. Wagner, Philadelphia, as vice president of Ursinus College was announced here today by Donald L. Helfferich, president of the College.

Dr. Wagner, former co-president of the United Church of Christ, will inaugurate a program that will "seek to interpret the role of the church related college to the church and the community," Mr. Helfferich said.

"Ursinus College hopes that through Dr. Wagner's efforts we can augment our standards of excellence and demonstrate how Christian higher education can serve the needs of our time.

"Dr. Wagner's position as one of the most respected leaders of the ecumenical movement, his widespread experience as an administrator and his familiarity with higher education make him eminently qualified to lead us in our ecumenical growth at Ursinus," he concluded.

Dr. Wagner announced that he will continue to act as president of the General Council of the Evangelical and Reformed Church. The Council is a board of trustees for the legal corporation of the denomination, the major remaining vestige of the communion which in 1957 united with the Congregational Christian churches to form the United Church of Christ.

Dr. Wagner was president of the Evangelical and Reformed Church from September 1, 1953 until the position was superseded by the adoption of the Constitution of the United Church. He was elected co-president of the latter denomination upon its formation.

Summer Schools For Ministers

Clyde L. Fields, Superintendent

Attention is called to the two Summer Schools for Ministers in the United Church of Christ in 1962. The school for pastors of city churches will be held at the Deering Conference Center in Hillsboro, New Hampshire July 11 - August 1, 1962.

A summer school for pastors will be held at La Foret Conference Center near Colorado Springs, Colorado, July 4 - August 1, 1962. This school is open to all ministers of the United Church of Christ.

Applications should be made soon to the Southern Convention Office for attendance at the Deering or La Foret Pastors' School.

It would be a fine thing if several of our churches of the Southern Convention could send the minister to one of these schools for a summer refresher course. These schools are not considered as a vacation in any sense of the word. The schools are refresher-training opportunities for ministers.

Deering

July 11 - August 1

The faculty, who are being asked to orient their lectures and reading assignments toward the concerns of ministers of city churches, will include:

Dr. Truman B. Douglass, United Church Board for Homeland Ministries — **Dean.**

Dr. Coert Rylersdam, University of Chicago — **Old Testament.**

Dr. Robert M. Grant, University of Chicago — Special Lecturer on "Principles of New Testament Interpretation."

Dr. James N. Gettemy, Hartford Seminary Foundation — **Preaching.**

Dr. John L. Casteel, Union Theological Seminary — **Worship.**

The Rev. Joseph W. Merchant and The Rev. J. Archie Hargraves, United Church Board for Homeland Ministries — **Strategies for the Metropolitan Mission.**

The faculty is not definite at this time for the course on **Theology.**

The United Church Board for Homeland Ministries provides lodging and meals to members of the school without cost to them. It also defrays travel expense except for the first $20.00. There are a limited number of accommodations for wives at a cost of $30.00 per week. There are no accommodations for children.

Enrollment at the school is limited to forty, and applications will be processed in the order of their receipt.

La Foret

July 4 - August 1

La Foret is held on a six-hundred acre estate in the Black Forest close by Colorado Springs with a beautiful Ponderosa Pine campus and an ever-changing view of Pikes Peak. Pastors of churches of the United Church — urban, suburban, town and country — are eligible to apply for scholarships. (Board and room and transportation — railroad coach — in excess of $20.00.) Scholarships limited to forty; others may attend at personal expense. Wives may attend to limit of capacity, expense personal. Cost: board and room, $120.00. There are no accommodations for children.

Faculty and Courses

Dr. Stanley U. North, **Dean.**

Mrs. Vernon Loescher, Union Church, Hinsdale, Ill., **Dean of Women.**

Dr. Nels F. S. Ferre, Andover Newton, Mass., **Theology.**

Dr. Allen Wehrli, Eden Seminary, Webster Groves, Mo., **Bible.**

Dr. Vernon Loescher, Union Church, Hinsdale, Ill., **Worship.**

Dr. James Lenhart, Plymouth Church, Des Moines, Iowa, **Preaching.**

Dr. Otis Maxfield, Oberlin School of Theology, **The Minister as Counselor.**

Dr. Frances Eastman, Division of Christian Education, UCBHM, **Christian Education.**

Mrs. Fred James, First Church, Scarsdale, New York, **Music.**

Rev. Fred James, **Registrar and Librarian.**

Rev. Samuel Cushing, First Church, Hastings, Nebraska, **Arts and Crafts.**

TO DISCUSS PROTESTANT MERGER

The first official discussion of four-way Protestant union will be held in Washington, D. C., April 9-10. Our representatives will be: President Ben M. Herbster; Dr. Truman B. Douglass, Board for Homeland Ministries; Dr. Elmer J. F. Arndt, professor at Eden Seminary; Dr. John Dillenberger, professor at Drew University; Dr. Roger Hazelton, dean of the Oberlin School of Theology; Mrs. Helen Baker, editor of The Church Woman; Mr. Ashby Bladen, insurance man and president of the N. Y. Board of Trade, who is a member of our Executive Council; Dr. David Colwell, First Congregational church, Washington, D.C.; and Dr. Gerhard Grauer, St. Paul Church, Chicago, Illinois.

Thus two denominational executives, three theologians, one lay woman, one layman and two pastors will represent the United Church of Christ as it meets with representatives of the United Presbyterian, Protestant Episcopal and Methodist Churches.

HELP FOR VACATION CHURCH SCHOOLS

Help for vacation church schools in the local church is being offered again this year. You will be able to secure two college students who have been trained in leading vacation church schools to work this summer in your church. These students will receive two weeks of training at Moonelon from a staff provided by the Southern Convention before they go out to serve our churches.

This program is an attempt to help the local church develop a meaningful summer program for its children. With the addition of two trained workers, it is anticipated that churches will run two week schools giving the children and teachers more time for a significant learning experience. The curriculum of the Cooperative Series of the National Council of Churches this year emphasizes the BIBLE. Churches who participate in this program will be urged to use this material.

For further information on this program or descriptive catalogs of the Cooperative series contact the Southern Convention Office, Box 336, Elon College, N. C. Or you may prefer to write directly for catalogs to the Eden Heidelburg Bookstore, 1505 Race Street, Philadelphia 2, and get an introductory packet for $6.75.

Our Missionaries Write

Rev. and Mrs. Harold H. Eymann
Southern Christian College
Midsayap, Cotabato,
Mindanao, Philippines
Christmas, 1961

We have been here on the large southern island of the Philippine archipelago less than six weeks, and still feel very new. We can't say enough for the fine way representatives of the Interboard office met us in Manila and steered us through the mystery of customs, identification, immigration and quarantine bureaus. We had been twenty-three days aboard the British ship Orcades. What would we have done without the Interboard Office! We had a worthwhile week in Manila where we met and enjoyed other "fraternal" workers, and had conferences with leaders of education and church. Then we took the plane to Cotabato on the island of Mindanao, and a delegation from Southern Christian College met us. Immediately we felt their warm welcome — warm in more ways than one. An hour's ride in Bill Olson's jeep station wagon over unbelievably rough roads brought us to Midsayap and to the mission "compound" where we were to live. We are out of town and away from the college about a mile and a half. We can look out over meadows, banana trees, coconut groves, and on to hills and mountains always with magnificent cloud effects. The sunsets are superb! And, of course, there are nipa huts here and there where neighboring farmers live. There are two well built frame houses here on the farm. A Presbyterian missionary family live next door. Here we are all in the United Church. The Olsons have four children and there is never a dull moment around the farm. What with dozens of Filipino children coming in to play, and many dogs, cats, monkeys and chickens we never lack for interesting noises. The farm is related to the agriculture program of the school.

We very much appreciate what the United Church Board for World Ministries, the former American Board, did to get us and our household goods to the field, and to keep us informed on policies and procedures. Our house is comfortable, and on the second floor where we live there is very good air circulation — a great boon in the tropics. Since there is no electric power except as we start our portable generator on special occasions, we live happily with kerosene stove, refrigerator and lamp, and a gasoline powered washing machine. All of these are still luxury items in this rural, newly-developing area. However, the standard of living will rise as the resources here are developed. With a Filipino girl who understands the mysteries of these gadgets, we are having delicious meals mostly of local products. Papayas, pineapple, bananas, mangoes and other fruits are truly delicious. There are many vegetables too strange to describe which when cooked are very tasty.

We are here to help in any way we can to develop this school which is about eleven years old — Southern

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

PHILIPPINES

Marawi City (Formerly Dansalan)
Midsayap

March

4—**Rev. and Mrs. Harold Eymann** went to the Philippines as career missionaries last year; they teach in Southern Christian College. He has served as pastor and director of Christian education in a number of U.S. churches and as an army chaplain. Well educated — B.S. from U. of Cal.; B.D. from Union; M.A. from Columbia; and Ph.D. from St. Mary's of St. Andrews University, Scotland.

5—**Mr. and Mrs. Dick Fagan** are agricultural missionaries home on furlough this year after their first term. He is Rural Life Director for the United Church of Christ; holds rural life institutes and training schools; has model farm. She teaches in Southern Christian College and is principal of practice school.

THE MICRONESIAN MISSION

6—At the end of World War II, American forces found the Christian community in the Caroline and Marshall Islands eager to renew associations with the American Board under whose sponsorship (together with the Hawaiian Evangelical Association) Protestant work had first been begun in 1852. Working with Liebenzell Mission (Germany and U.S.A.), we are helping 70,000 islanders make transition from simple life of the past to complexities of modern life.

Kusaie

7—**Rev. and Mrs. Elden Buck** work in the Kusaie Christian Training School, where he is principal. He also oversees work on the 1,000 acre plantation which feeds the 110 boarding students, shares his time with village churches, and counsels pastors and teachers. Mrs. Buck (who lived in the Carolines where her parents were missionaries) teaches, is dean of girls, and does Bible translation.

Majuro

8—**Miss Anna Dederer** went from Germany to Micronesia in 1935; lived in cave or internment camp during World War II — in 1948 came to U. S. to study, thus leaving islands for the first time since 1935! She heads the Christian Training School of Rongrong, teaches, is school and village nurse, and is in charge of the church program.

9—**Rev. Eleanor Wilson** is supposedly on "pre-retirement furlough" but has gone to Hawaii to serve! She first went to Japan as a missionary in 1925; was on Boston board staff; to Micronesia; home during war; returned to islands in 1946. She has done many things: pilot of The Morning Star, writer of church school texts, helped build houses and schools, and travelled thousands of miles in outrigger canoe, sailboat and steam vessel.

Ponape

10—**Rev. and Mrs. Harold Hanlin** have a big parish, for he is superintendent of the entire Micronesian Mission, covering 3000 sea miles, is Mission treasurer, and works on translation of Bible. She is in charge of Christian activities for students at government's Ponape District Intermediate School and in the Trust Territory's Pacific Islands Central School. They became interested in the area when he served there as chaplain.

Christian College. There are about 650 in attendance this semester and that includes elementary, high school and college. There are 25 on the faculty, all Filipino except ourselves. In this province where there are no public high schools, there is a big challenge for the churches to provide educational opportunities. And at the college level we are training elementary teachers who will go out to these remote villages and teach there. Cotabato is the fastest growing province and hundreds of Protestant families are settling here. There are some Roman Catholic young people coming to this school and about fifty Moslems. One student with Catholic background puts it this way, "In this school I feel as if everyone is helping one another. We have come to love one another and I have found true Christian fellowship. This is the place where I can forget that I have been excommunicated."

* * *

Rev. and Mrs. Harold F. Hanlin
Ponape District
East Caroline Islands
Trust Territory of the Pacific
U. S. A.

November 1, 1961

In some ways, this has been the busiest and most difficult year of our service in Micronesia. We are grateful for the sustaining, comforting grace of God which has been ever-present and all-sufficient. We have often been reminded of the word to the Apostle Paul, "My grace is sufficient for you," and so we believe that our work is developing in spite of some difficulties and discouragements.

Ever since the beginning of the year, we have been needing replacements for colleagues who are no longer at Ponape. From time to time, we have heard of "prospects," but so far these prospects have appeared only to disappear — we now know of no one who is being considered for assignment to our station. Therefore, we who are here have had to make several "adjustments" in our activities from time to time in order to do the things which seemed most pressing. Consequently some important phases of our program have been more or less neglected. But, instead of saying more about what we haven't done, I'd better mention briefly some of the things we have been doing.

Mary Ruth has been developing her Youth Program for the students of the Trust Territory Intermediate School and High School, and for other young people in this Kolonia area. The school groups have grown in numbers and interest — she is now supervising teachers for three large Intermediate School Bible Classes and for one large High School Bible Class. These classes meet once a week. There are two other Youth Groups for those who are not now in these schools — but their meetings are sporadic and their interest and attendance varies a great deal. Mary Ruth has helped the young people plan and conduct a Worship Service, entirely in English, each Sunday afternoon in the local church building. The attendance and interest shown in this service has been very gratifying, and several members of the American community have participated in it. Every now and then Mary Ruth plans a series of social activities for these groups — at the moment she is in the process of carrying one final series through before she leaves Ponape for furlough at the end of this year.

The highlight of my year was a trip to Western Samoa and the Fiji Islands last April and May, to participate in the first Pan-Pacific Church conferences on the general status of Christian work and on the theological education of indigenous leaders for the churches. Before I went on that trip, I had spent several months in getting the manuscript of my revision of the Trukese New Testament and Psalms ready for publication. Now, this project has reached the stage in which I am reading and correcting the "galley proofs." It will be wonderful to see this book actually printed and distributed among the people of the Truk District. I have begun a similar revision of the Ponapean, Kusaien, and Nukuoron Scriptures, and hope to be able to devote most of the first seven or eight months of next year to this work with my "Revision Committee" of indigenous helpers. Then, if present plans work out, I'll have a three-month furlough before the end of next year.

* * *

Rev. and Mrs. Elden M. Buck
Kusaie, Ponape District
East Caroline Islands
Trust Territory of the Pacific
U. S. A.

November 10, 1961

As we look out across the swaying green tree-tops to the shimmering blue ocean from the shade of our veranda, it is difficult to imagine that at home it is time for heavy coats, tire-chains and furnace trouble! If you think that that statement sounds like we are glad to be here and not there, you are right — at least partially so. We are grateful for the way in which God has blessed our three years among these gentle Micronesians, and are very happy in our work and home on Kusaie. However, it will also be good to be heading back to the States on furlough next June, the Lord willing.

Recently we have written to a number of you telling of our being transferred to the Pastors' and Teachers' Training School on Ponape Island in January, 1962. Following difficult deliberation by our colleagues at Ponape, this transfer has been canceled. We will therefore be remaining at the Kusaie Christian Training School until May, 1962, at which time we will go to Ponape to be in attendance at the Mission Meeting there. We are happy to have the five extra months on Kusaie but we regret that the cancellation of the transfer to Ponape does NOT mean that more personnel has been found to fill the vacancies in the work there. Rather, the Pastors' School is being closed until new missionaries can be found. **Pray that there will be those with the desire to answer God's Call to the unfinished task in this area.**

On the first day of this month it was our privilege to participate in the ordination of two new Kusaien pastors. The service took place at the monthly all-island Church meeting in Lelu village, with some 1,000 persons in attendance. You can be sure that they all stayed for the feast of fish, pork, breadfruit, taro and fafa which followed. We know that you will be remembering these dedicated pastors in your prayers: Pastor Alik, who has been ordained for seven years, and now Pastors Esau and Aliksru.

We have just finished the first 6-week period of our fall semester. We have 93 students enrolled and 10 fine Kusaien teachers and staff members. To be able to move into our grand new building has been a great thrill to all of us. For the last two weeks the boys have been busy gathering a certain kind of coral from the reefs, baking it in their rooms and then pounding it into powder to make a whitewash that seems to have Stateside paint beat — at least in price! Though there are details yet to be completed and we still await freight we had expected in July, we have decided to go ahead with the dedication on the 23rd of this month, and let the ship come when it will. New songs are being prepared by the dozens!

Ambassadors For Christ

A sermon preached by Supt. L. M. Rymph of the Kansas Conference at the Installation of Dr. Warren Matthews as pastor of First Church, Topeka. Although preached October 2, 1960, its message is still timely.

Over against the background of this installation service I would like to make vivid the image of the Christian ministry, pictured by the apostle Paul in his second letter to the Church at Corinth when he boldly declared: "We are ambassadors for Jesus Christ." Dr. Matthews in his brief ministry at First Church has enhanced this image for me and I am sure for many of you. I am reminded of a story told by Nat Guptill which took place in the home of a minister who had an earned doctorate. The telephone rang one day and was answered by the small son. An anxious voice inquired: "Is Doctor so and so there? My child is sick and I must find a doctor." The youngster's reply was typical of much adult opinion of the ministry as he answered: "I'm sorry, but my Daddy isn't the kind of a doctor who does anybody any good." Well, I want to assure you that Dr. Matthews is the kind of a Doctor that is doing a great deal of good in this church, the community and the larger fellowship.

The word ambassador has great meaning. Webster states: "an ambassador is an official representative, a man of high rank accredited to a foreign government or sovereign as the official representative of his own government or sovereign." Tonight as members of First Church and representatives of Eastern Association, we recognize Warren Matthews as "an official representative of a sovereign, whose sovereign authority extends far beyond the bounds of this parish, even to the ends of the earth." His relationship to this church, to this association, the conference and the world is motivated and directed by the conviction that he is "An Ambassador for Christ."

One innovation that he has initiated, since he came to First Church, I would mention as suggesting the theme for my message tonight. After preaching with courage and prophetic power each Sunday morning on daring and motivating themes, he has invited people to return Sunday evening and share discussions on the message of the morning. I have not attended any of these Sunday evening sessions, but have heard several of the Sunday morning messages and have found them very stimulating and most worthy of further thought and discussion.

And so, as a representative of Christ, the minister speaks in the name of his sovereign, challenges others to weigh these truths and experience a real conversational encounter with the gospel of Christ. That which gives distinction to preaching, rests in the fact that the minister speaks for another. That which gives distinction to church administration rests in the fact that the Christian witness of the Church is directed towards the embodiment of Christ's teachings as they are lived in daily life. The true minister speaks and acts for Christ. The Church, minister and laity alike, represent in life a sovereignty beyond themselves. "We are all ambassadors for Christ."

I have a growing conviction that as churchmen today, ministers and laity alike, as those who represent the sovereign Christ, we are faced with enemy forces that threaten the Kingdom of the sovereign we represent. We live in a time of open hostility toward much that Christ represents in our world. As a Christian minister I have recently faced even the challenge of a free and responsible pulpit, for some have challenged my right as a minister to interpret the faith inherent in the gospel itself and relate it to contemporary life. Challenges have come to me, as they have come to other ministers to keep silent on the great issues of our day. We have been asked to speak "Peace, Peace" in the name of Christ in a world that knows no peace.

As true ambassadors we must speak our God given convictions, even though there are those who would have us speak as if the Kingdom had already arrived in all its fullness. It is my belief that the greater a man's responsibility of leadership in the church and in the world . . . the stronger are these pressures that are at enmity with Christ's teachings.

Not all the inspirations of true ambassadorship for Christ come from the Christian ministers of our land. I am continually inspired by laymen who stand up or have stood up to the tests of their day in the name and spirit of the Christ. Of all the inaugural addresses, none has inspired me in undergirding my faith in laymen and true ambassadors quite like Lincoln's second inaugural address when he said:

"Both North and South read the same Bible, and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us not judge that we be not judged. The prayers of both could not be answered. . . The Almighty has His own purposes. . . Fondly do we hope and fervently do we pray that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred fifty years of unrequited toil shall be sunk, and until every drop of blood is drawn with the sword, as was said three thousand years ago, so still it must be said—'the judgments of the Lord are true and righteous altogether.'

"With malice toward none, and with charity for all, with firmness for the right as God gives us to see the right, let us strive to finish the work we are in."

Today, some one hundred years after these words were spoken we find both Democratic and Republican candidates quoting these words of Lincoln with admiration. However, when Abraham Lincoln spoke these authentic words, they meant blood, sweat and tears. They met with hostile response from some. I call them to your attention tonight only to emphasize the fact that ambassadors for Christ must be ahead of their times, for they represent a sovereign God — a power and authority that is in all and above all. The true ambassador recognizes that he is involved in the sins and the guilt of his day and generation, yet as a representative of Jesus Christ he must express judgments, and must himself be judged by others as he speaks, acts and lives in the light of the known judgments of God.

I was thrilled and proud as I listened to President Eisenhower as he adressed the United Nations last week. In an atmosphere charged with international tension, in the presence of chief ambassadors of many nations, our President stood up, and stated as he alone can, the case of the free world. Forcefully, dramatically, with courage and deep sincerity he voiced his faith and convictions saying: "If

THE PERFECT CHURCH

I think that I shall never see
A church that's all it ought to be:
A church whose members never stray
Beyond the strait and narrow way;
A church that has no empty pews,
Whose Pastor never has the blues.
A church whose deacons always deak,
And none are proud, and all are meek;
Where gossips never peddle lies,
Or make complaints or criticise;
Where all are always sweet and kind,
And all to others' faults are blind.
Such perfect churches there may be,
But none of them are known to me.
But still I'll work and pray and plan
To make my church the best I can.

—Author Unknown

the United Nations system is successfully subverted in Africa, the world will be on its way back to the traditional exercise of power politics, in which the small countries will be used as pawns by aggressor major powers."

I limit my quote — for my purpose is merely to reinforce the observation that we live in a day when ambassadors for Christ must stand up to the hostility and the frustration of our world and give reason for the faith they assert. These times call for greatness, for clarity of purpose, for courage and conviction in communicating the gospel of Christ and the judgments of God.

But there may be some who say — what you state is true of the ambassadors of state, but is it true of the ambassadors for Christ and His Church? The answer is yes. Protestants who have attained national status as recognized leaders are being scurrilously attacked by apostles of discord, who make it their business to smear and discredit. If a man espouses the cause of social responsibility in the exercise of his God given right of freedom, he immediately becomes a target for attack. I grieve when I see a just cause maligned and defeated by carefully manipulated communication of half-lies and half-truths scattered maliciously to the discredit of justice and truth.

So threatening have been these hostilities in our day that as ambassadors for Christ we must be aware of the fact that it costs to stand for and interpret truth as taught by the Master. As ministers we must have the conviction to stand up to contemporary forces that oppose the application of the gospel truth in all areas of life's experience in our own country and around the world. The Apostles of Discord state that "the church should mind its own business." I answer by saying the church in our day and generation minds its own business by raising the question "What would God have us do for the life of the peoples of our time?" The only way we can be real ambassadors for Christ is to be willing to pay the price of relating truth to life by doing His will in our time, as the early Apostles and ambassadors did in their time.

To put the issue another way we might ask the scriptural question with a new sense of urgency... "What Must We Do To Be Saved?" In Paul's day this may have been considered as an individual question, but to us gathered here, we know out of the depths of human experience which we share, that it is a collective question that has to do with our lives in our one world situation. We know that today we are called upon to stand with Christ... and to share with Him his saving, redemptive task in collective social situations. The call to ambassadorship today is a call to Christian integrity of purpose. Mere personal pietism will not do in this day that calls for social deeds as well as personal words. Loyalty to a local parish will not suffice, except as local resources are related to and shared in the world of human suffering and need. That means among other things that the church must express itself now and in the years to come by accepting and giving its full share toward Our Christian World Mission. As a lay member of this church recently said: "Missiles alone are not the answer." The Church of Jesus Christ had a World Mission long before the Communists developed a sense of World Mission. That mission becomes increasingly urgent today.

I do not decry the fact that the Ministry has its cost in sacrificial devotion... that an ambassador for Christ must often face frustration as he serves with deep personal commitment. As an ambassador of truth and God's reconciling love, the minister must be willing and ready if need be to accept a Cross which may signify temporary defeat but will lead to ultimate victory. The ambassador is no different than His Lord. He must bear in his heart, if not by marks on his body, the stamp of the Cross. As Jesus bore His Cross long before he mounted Calvary's Hill, so today we see contemporary ambassadors —

"Toiling up new calvaries ever
With the cross that turns not back."

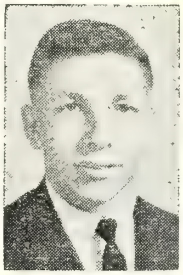
Whatever the cost — God's love and truth must be communicated.

Years ago I read the story of a simple, strong bodied fisherman who gave his life saving the lives of others shipwrecked by a storm at sea. When his lifeless body was brought ashore his wife spoke these epic words: "All his life when he had anything that anyone else needed he gave it to them. Those suffering shipwreck needed his life and he gave them that too."

From the time of Jesus until now ... no other type of living and doing has served as an adequate expression of His Spirit.

The Cross in human experience is not a single and isolated event. The Cross symbolizes the truth that God's likeness is fulfilled in us when we learn that life finds itself in the giving and spending of itself for others, that God may be revealed to men. That is why the apostle Paul speaks of God's ambassadors as ministers of reconciliation. The glory of ambassadorship rests in the fact that the will of the Sovereign King who reigns in and through all is made known to man. Let us as ministers and laity keep this vision clear: we are God's ambassadors standing in Christ's stead, pointing men to God!

A Page for Young People Edited by Cathie Sandstrom



Hubie Young

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Report To Southern Convention

By Hubie Young, President

The Pilgrim Fellowship of the Southern Convention seeks to unite the youth of our churches into an active, Christian family.

Early last fall, each of the five P. F. conferences which make up the Southern Convention Pilgrim Fellowship had a fall P. F. rally. As often as possible, the youth officers of the Convention attended these rallies and were responsible for the presentation of a program which outlined the history of the Pilgrim Fellowship movement. This program also helped to show the young people of the Convention how they might relate themselves to the new United Church of Christ and also to the universal Church.

The Youth Page of The Christian Sun has served not only to unite the Pilgrim Fellowships throughout the Convention, but also to provide ideas and program suggestions for individual Pilgrim Fellowships. The young people of this Convention's Pilgrim Fellowship are given sole responsibility for the Youth Page, and it is hoped that the Youth Page will serve as a constant reminder of the interest that we young people have in the life of our church.

In addition to participating in the North American Ecumenical Youth Assembly, last summer, young people in the Convention have participated actively in both the Virginia and North Carolina United Christian Youth Movements. In addition, official representatives were sent from this Convention to meet and plan with the youth officers of the Southern Synod of Evangelical and Reformed Church.

It is especially interesting to note that in the budget of the Convention Pilgrim Fellowship, there is an allocation of $1,500.00 for missions. The young people of this Convention are interested not only in the life of their own local churches, but also in the life of the one, universal Church.

Many of the youth groups throughout the Convention participated in the "Workday for Christ" project. Many of this Convention's youth gave their earnings for an entire day toward this project.

"Youth Week" was also observed in many of our churches. Throughout the Convention, young people assumed adult responsibilities in their individual churches for a special "Youth Sunday."

The Convention P. F. officers have begun to make plans for the next summer's Officers' Camp. For the past two years, young people of this Convention have been given freedom to choose a theme and also the implementation of this theme for Officers' Camp at Moonelon.

At a recent meeting of the Convention Pilgrim Fellowship officers, four youth delegates were elected to represent the Convention at the Joint National Youth Council to be held this summer at Purdue University.

It is my hope that the Pilgrim Fellowship of this Convention will continue to unite the young people into an active, Christian family. I would be unfair to the young people whom I represent, however, if I did not state the young people's desire to be free to make the decisions and policy of this Convention's Pilgrim Fellowship without outside pressure or coercion. The young people of this Convention have often displayed their ability to maintain an active role in the Church, and I hope that the adults of this Convention will give continued respect to the beliefs and convictions of their youth.

A SMILE

A smile costs nothing but gives much. It enriches those who receive it without making poorer those who give it. It takes but a moment, but the memory of it sometimes lasts forever. No one is so rich or mighty that he can get along without it, and no one so poor that he cannot be made rich by it.

A smile creates happiness in the home, fosters good will in business and is the countersign of friendship. Yet it cannot be bought, begged or stolen, for it is something of no value to anyone until it is given away. If someone is too tired to give you a smile, give him one of yours, for no one needs a smile so much as he who has none to give.

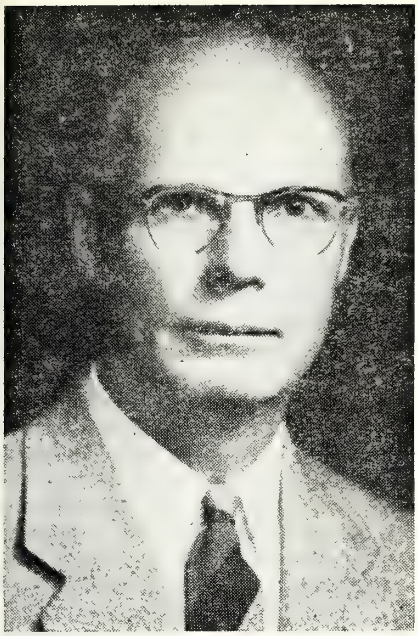
—Northview Star

YOUTH SUNDAY AT LAKEVIEW

Youth Sunday was observed February 11 at Lakeview Community Church, Burlington, North Carolina. Speakers were: Johnny Walker, "Christ as an Example to Youth"; Sandra Farrell, "Twentieth Century Youth"; Donnie Page, "Responsibilities to and of Youth." Others participating in the service were Benny Crutchfield, Glenda Brame, Dean Porterfield, Eddie Walker, Becky Porterfield, Beverly Vaughn, Anita Snipes pianist, and the youth choir. Ushers were Leon Joyce and Steve Rascoe. It was a very interesting and stimulating program.

We appreciate Mrs. Lafayette T. Wilkins for her splendid work with our young people.

Youth Sunday was observed at Cypress Chapel January 28. Sharing in the service in addition to the interim minister, Rev. Calvin J. Felton, were Sandra Privott, Larry Jones, Billy Lewter, Peggy Harrell, Carolyn Edmonds, Jackie Holleman, Terry Copeland, Fred Allen Bunch and Sandra Brinkley.



TOWN AND COUNTRY SPEAKER

Dr. Donald R. Fessler, extension sociologist at V. P. I. since 1955, will be one of the leaders at the Conference on Renewal of the Church in Town and Country to be held at our Holland, Virginia, church, March 25, 2:45-8:30 p.m. All Eastern Virginia ministers of rural and small town churches are urged by Rev. Weldon T. Madren, Southern Convention chairman, to share in this important meeting.

Second Leadership Training Session Planned

By EMILY C. LESTER

Last May the first leadership training workshop for Women's Fellowship officers in the southeast was held at Franklinton Center, Bricks, North Carolina. The group present voted to have another such meeting in 1962, preferably earlier in the spring.

Accordingly, the second leadership training workshop is now planned for March 9-11 at Franklinton. This year the Women's Guild of the corresponding area is sharing in the planning and leadership.

Again the leadership is "tops" — the general chairman will be Graham Wisseman, education chairman of the National Women's Fellowship. Workshop leaders will be Mrs. Charles Gunn, from Kansas, leadership training chairman for the National Women's Fellowship; Miss Lillian Gregory, Chicago, executive secretary for the National Women's Fellowship; Miss Dorothy A. Nyland, Cleveland, secretary for promotion for The Women's Guild; and Mrs. Clair V. Rhodes, from Allentown, Pennsylvania, new president of The Women's Guild. Miss Mildred Walker of our Chicago office will handle the literature.

"The World Day of Prayer" will be observed in a service led by Mrs. Lula Gay, president of the Women's Fellowship of the Convention of the South. An evening on the work of the laity in the United Church of Christ will be highlighted by an address by Dr. J. Earl Danieley, chairman of the Council for Lay Life and Work. The new Pac/Kit of material for women in the United Church will be explained.

Who is eligible to attend? The presidents and six department chairmen from the conventions, conferences, synodicals and regions, of the southeast area of the United States are the ones for whom it is particularly planned. However, other officers of those groups and district chairmen will be welcome and will find the program helpful.

It is expected that these leaders, in turn, will be able to lead women from local churches in their area as they participate in board meetings, rallies, conference and synodical sessions, and summer conferences.

Theological Commission Organized

Rev. Dr. Elmer J. F. Arndt, Webster Groves, Missouri, was elected chairman of the Theological Commission of the United Church of Christ at its organizational meeting in New York, February 8.

Dr. Arndt is professor of Historical Theology and Ethics at Eden Theological Seminary. He was a member of the Commission on Faith and Order of the Third Assembly of the World Council of Churches at New Delhi, India, last December.

Dr. Arndt was recently appointed by the president of the United Church of Christ, the Rev. Dr. Ben Mohr Herbster, to serve on a committee of nine which will meet in Washington, D. C., this spring for exploratory talks toward union with leaders of the Presbyterian, Protestant Episcopal and Methodist churches.

Rev. Dr. Perry D. LeFevre of Chicago was elected secretary of the Theological Commission.

The Theological Commission is composed of 18 members, 15 ministers and 3 lay people, who were elected at the Third General Synod of the United Church of Christ in Philadelphia last July. Its functions are to study theological issues and advise the United Church of Christ on matters of doctrine and its concept of the ministry.

DEACON'S BANQUET

Mrs. Fletcher Fuller, Reporter

At Liberty Vance, near Henderson, North Carolina, the deacons and their wives were entertained at a banquet at the church annex Sunday, January 21, with all former deacons, active deacons and deacons emeritus invited.

Tollie Smith, chairman of the board of deacons, welcomed all attending and recognized the special guests, Rev. and Mrs. Clyde Fields, Rev. and Mrs. Gale Brady, Mrs. M. L. Grissom and Mrs. O. W. Renn. B. M. Newman offered prayer.

After a word of appreciation to all who had made the occasion possible, our minister, Mr. Brady, introduced Mr. Fields, who brought a most inspiring message taken from I Timothy 3:8. He said the deacons and their wives should be spiritual leaders, servants in the work of the church. He stated that the way church leaders talked and lived outside the church determined their spiritual value. He also said there should be a close relationship between pastor and deacons, and that the deacons should be people to whom those in distress or trouble could go and find comfort.

The tables were beautifully decorated by Mesdames B. M. Newman and Tollie Smith. The meal was planned and prepared by Mr. and Mrs. Osman Garrard and Mr. and Mrs. Brummitt Fuller. They were assisted in serving by Carolyn Weldon, Janice Grissom and Judy Journigan.

No Stealing

Background Scripture: Exodus 20:15; Joshua 7:19-26; Matthew 15:15-22; Mark 11:15-19; Luke 19:1-27.

Devotional Reading: Ephesians 4:25-32.

Memory Selection: **Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those who are in need.** Ephesians 4:28. (RSV.)

Thou Shalt Not Steal

Whenever there is property, there is stealing, or at least the temptation to steal. It was inevitable, therefore, that when God revealed to Moses the Basic Laws of Man's Relationship with God and his fellowman, in what we call The Ten Commandments, there should be one law or rule concerning property rights. For how could there be any secure social life, if man did not respect the property rights of his fellowmen? So here, embedded in God's Ten Rules For Living, we find this prohibition: THOU SHALT NOT STEAL. It is a kind of sad commentary on human nature that we have to have locks on doors, and vaults in banks, and auditors, and barbed wire fences around building material business firms, and a hundred other ways of safeguarding one's property. If men were honest, if all men were honest, we would not have to have these things!

The commandment is negative — "Thou shalt not steal." It could just as well be put in the positive form — "Thou shalt be honest." And perhaps that would make it even more stringent. To be scrupulously honest is a difficult thing. Someone has said that perhaps ninety-nine per cent of us steal money from the government by withholding part of our income taxes! Another ex-Congressman said "If every American would prepare accurate returns of his income for the next five years, we would completely pay off the national debt of $290 billion!" These may be extravagant statements, but they do point up the widespread tendency to disobey this Commandment not to steal or to be honest.

To be sure, this commandment has a wide application. It refers, of course, to taking money or property from another or to chiseling on your income tax report. It applies to cheating on an examination, to doing shoddy work, or to doing a short day's work when one is paid for a full day's work, charging more than a fair profit, collecting more than is due for work or service, and a hundred other things that are all too common.

In a stimulating and sobering article in McCall's Magazine sometime ago, Elizabeth Pope emphasized the fact that children learn to cheat from parents and home life! To keep a girl out of school for an appointment with the hair-dresser and to send her to school with an excuse for sickness, to give a boy twenty-five cents for admission to a movie house when he is old enough to pay full admission charge, to tell your children to watch for a cop while you step on the gas, to brag at the dinner table about fixing a parking ticket, in these and countless other ways, parents unconsciously teach their children to cheat or to steal or to be dishonest. And Malachi boldly said that if a man withheld from God what was God's he was stealing! This matter of stealing goes far and it goes deep. One of the greatest tributes to Abraham Lincoln is his nickname "Honest Abe!"

Corporate Punishment

The story of Achan and the war spoils is a grim and horrible story. It is concerned with the looting of Jericho — looting and pillage and arson and rape are usually accompaniments of war — when it fell to the Israelites. They were commanded not to take any of the spoils for themselves, but Achan could not let those fine clothes and that gold and silver get away from him, and he took them and hid them in his tent. When his sin was discovered, not only he, but all his family, were put to death, and all his property was burned with fire. It was a drastic penalty; we of another century would never resort to it or allow it, if possible to prevent it. It can be understood only in the light of the development of moral ideas and theories of punishment in the history of the race. The tribe was the source of social solidarity in those days. The good of the tribe depended on strict obedience to the laws of the tribe. There is one point here which has a modern application. ACHAN STOLE OR TOOK THAT WHICH WAS CONSIDERED GOD'S PROPERTY. That is something to think about. All property is God's and we do not have any right to misuse it, let alone to steal it.

SUNDAY SCHOOL LESSON
MARCH 4, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Dual Citizenship—Dual Responsibilities

The third section of today's lesson deals with a familiar story — the story of the Pharisees and the Herodians trying to trip Jesus by asking him if it were lawful to give tribute to Caesar or not. (By the way, opposition to Christ, like politics, often make strange bedfellows! Ordinarily these two groups had nothing to do with each other.) They thought they had him in an inescapable trap. If he said it was not lawful to pay taxes to Caesar, he would invoke the wrath of the Romans who levied taxes on the Jews. If he said it was lawful, he would antagonize the Jews. Here, as always, Jesus answered not in terms of specific rules or laws, but in terms of a great principle. Calling attention to the fact that the coin, in keeping with ancient custom, had on its face the image of Caesar, he said "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." A man who lives under a government is under obligations to pay the government for the privileges and protection he enjoys.

But a Christian is also a citizen of the Kingdom of God. And as such he is under a higher obligation, or at least under a parallel obligation. He must obey God as well as man. Furthermore, he must obey God rather than men when there is a conflict. Just where the boundaries are between the two, Jesus did not say — that is for the man's conscience to decide. The permanent truth which Jesus proclaims is that at one and the same time a good citizen of his country is also a good citizen of the Kingdom of Heaven. He will not fail in his duty either to God or to man.

A Strange Motive For Making Money

Take a look at the Memory Selection for a motive for making money — in order to be able to give it away!

FREE HELP FOR CHURCH TREASURERS

The Committee on Accounting for Non-Profit Organizations of the North Carolina Association of Certified Public Accountants has recently published the second of a series of "Case Studies in Auditing Procedures," entitled "A Local Church."

This publication is designed to present several plans a church may follow in keeping adequate, yet simple, accounting records and developing good control over their funds. The control provided by each set of procedures is discussed and evaluated with emphasis on meeting special set-ups in different churches.

The forms for Statements of Cash Receipts, Disbursements and Budget Comparisons, will assist in the installation of an adequate system.

The committee is composed of Robert L. Dickens, chairman and professor at Duke University; Martin L. Black, also professor at Duke University, now lecturing in Japan at Yokohama National University on a Fullbright Exchange Professorship; Henry L. Ferguson, Jr., Chapel Hill; Earl Fitzgerald, Fayetteville; T. E. Gatewood, Raleigh; J. E. Gibson, Winston-Salem; M. L. Widenhouse, Raleigh; Ben A. Wilson, Winston-Salem; and C. C. Wooten, Raleigh. The chairman, Mr. Dickens, is treasurer of First, Durham, Congregational Christian Church.

A copy of this church study may be obtained by churches throughout the state, free upon request to the NC Association of CPA's, P. O. Box 1247, Chapel Hill, North Carolina.

SOUTH NORFOLK HONORS COUPLE

By Beatrice George

The Women's Fellowship of South Norfolk church entertained at a reception in the social hall Sunday afternoon, February 4, in honor of Mr. and Mrs. Hugh L. Rawls.

Mrs. Rawls has been an active member in the church for the past thirty years in various phases of the work; as superintendent of the primary department of the church school; member of the choir; a deaconess; and active in the Women's Fellowship and former Missionary Society.

Due to Mr. Rawls' recent retirement from government service they plan to return to their home place in Arapahoe, North Carolina, to live.

An interesting and appropriate program was arranged by Mrs. Gregory Tegerides and Mrs. Clarence Harris. Several selections of choruses were rendered by the primary boys and girls; piano selection "The Love of God" was rendered by Miss Gladys Hanbury, church organist; Reverend O. D. Poythress, pastor emeritus, sang "How Great Thou Art"; remarks of recognition were given by Mr. Frank Lindsey, chairman of the board of deacons, and Reverend William A. Cousins, minister. A humorous reading directed to Mrs. Rawls was given by Mrs. William Tarkington, after which she presented "Fannie and Hugh," as we have lovingly known them through the years, a beautiful mahogany marble-top coffee table from friends of the church, and a necklace and earring set from the primary department of the Sunday school.

Refreshments were served with Mrs. W. B. Evans, president of the Women's Fellowship, presiding at the punch bowl.

MT. ZION
BOOK REVIEW AT MT. ZION

Lillian Sharpe, Program Chairman

Mrs. Josephine Umstead of the Union Ridge church gave our home mission book review "The Edge of the Edge" at the January meeting of the Mt. Zion Women's Fellowship (Route 3, Mebane, N. C.). Our attendance was small due to the bad weather, but everyone who was present thoroughly enjoyed her most inspiring talk.

At our February Women's Fellowship meeting February 9, Mrs. Mary Wilkerson, friendly service chairman, was in charge of the program. Betty Garrett, Lillian Sharpe, Lillian Oakley, Lettie Allison and Ruth Wilson assisted, using the program "What Is In Your Hands?"

We had completed our friendly service quota for the year: checks to the American Board for the purchase of a typewriter and to Rev. Morton Kurtz for migrant ministry; three mattress covers to Definance College in Ohio; six games to the Service Committee for work in Greece. We had also sent used clothing to Church World Service, gifts to the John Umstead Hospital at Butner, N. C., and coupons to our Children's Home at Elon College.

We planned the World Day of Prayer service to be held in our church March 9 with nearby churches invited.

A MEDITATION

By John G. Truitt, D.D.

LIGHT

"As long as I am in the world, I am the light of the world."
John 9:5.

The room is dark. It is midnight. The telephone is ringing. Awakened out of deep sleep one does not remember to turn on the light. There is bumping into this and stumbling into that. A touch of the button, and there is light, the way is clear.

"As long as I am in the world, I am the light of the world," says Jesus. The new English translation puts it: "While I am in the world I am the light of the world." I like that! While I am there the darkness is out!

It sounds easy, doesn't it? But it means something big, and sometimes difficult, considering all the circumstances, to have the light of the love of God in our hearts.

So much we have learned lately. Science has looked at the stars, and also it has looked at little worlds in tiny atoms and found elemental power with potential for the possible eliminating of a planet. The doctor has gone to the laboratory and learned how to prevent smallpox, typhoid, polio. Powerful nations have learned how to leave God out of government and become totalitarian, and grow more and more, seemingly, powerful. The telephone, the television, aviation, ah yes, the "new look" to a new age, makes it sometimes difficult for bright, inquiring young minds to realize that in all these things we have not moved ahead of God.

We need our faith now as much as ever. More now than ever, I would say. There is plenty of room for the challenge of youth to follow the Lord Jesus into the kinds of needs there are now in our civilization. The place for kindness, and love is as big as ever. The need for the directing of one's life is as great as ever. "While I am in the world I am the light of the world" whether it be in our own hearts, or homes, or world. He is, indeed, the light that will never fail! Amen.

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Children And Staff Delightfully Entertained

Dear Friends:

Activities for our girls and boys at our Children's Home on Saturday, February 10 will long be remembered by both children and staff. The first week in January we received from Mr. Walker Rucker of South Atlantic Bonded Warehouse Corporation in Greensboro an invitation to attend "Holiday on Ice" at the Greensboro Coliseum on February 10. This invitation included not only the children, but the entire staff. The invitation included lunch at the Mayfair Cafeteria in Greensboro. Assisting Mr. Rucker with this sponsorship was Mayfair Cafeteria, "Holiday on Ice," and the Greensboro Coliseum.

When we arrived at the Mayfair Cafeteria, eighty-nine strong, we were told that we were to pass by the long counter of food and make our own individual selection of the food we would like to have. This was a real treat to our children! Following the bountiful and tasty lunch (in all fairness it really was a dinner), we hurried on out to the Coliseum in order to arrive in time for the beginning of the "Holiday on Ice" show.

I am sure that those who have seen "Holiday on Ice" will agree that it was a most excellent presentation. It was definitely a family type entertainment. Much of the program was directed toward children. All of our children and staff came home very thrilled over a wonderful day of entertainment.

REPORT FOR FEBRUARY 19, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$16,148.13
Eastern Virginia Conference	$ 79.30	
Western North Carolina Conference	36.00	
North Carolina and Virginia Conference	93.25	
Total		$ 208.55
Grand Total		$16,356.68

SPECIAL OFFERINGS

Amount brought forward		$26,743.45
The Duke Endowment	6,082.63	
Robert E. Long, Burlington, N. C.	20.00	
Wachovia Bank & Trust Co. (dividend)	81.00	
Miss Lura Kennedy, Worthville, N. C.	15.00	
Harvard Women's Benevolent Society, Harvard Cong. Church, Oak Park, Ill. — Friendly Service Gift	20.00	
In Memory of Mrs. J. M. Atwater		
In Memory of William H. Holleman		
In Memory of W. B. Truitt		
In Memory of Elisha Owen Farbes		
Total Memorial Gifts	125.00	
Special Gifts	208.80	
Total		$ 6,552.43
Grand Total		$33,295.88
Total for the Week		$ 6,760.98
Total for the Year		$49,652.56

Dean's List At Elon College

The Dean's List for the recently completed fall semester at Elon College has been announced. The list includes three students who made no grade less than "A" on any subject. Others listed made an average of "B" or better on all of their work.

"A" students were Jo Ann Braxton, of Route 3, Graham; Helen Rogers, of Burlington; and Helen Wright, of Greenville, S. C.

Those on the "B" list are Nabil Abu-Aitah, Jordan, Richard Aaronson, Flushing, N. Y.; Larry Allred, Burlington; Sallie Anderson, Elon College; David Andes, Elon College; Harrell Andrews, Rt. 2, Liberty; Richard Apperson, Newport News, Va.; Edward Ausley, Graham; Helen Baker, Elkridge, Md.; Martha Barnes, Portsmouth, Va.; Frances Bennett, Burlington.

Also, Dianne Binkley, Winston-Salem; Joan Blythe, Burlington; Carl Bovender, Winston-Salem; Thomas Brady, Raleigh; Jack Brammer, Leaksville; Carolyn Brown, Troy; Peggy Burke, Burlington; Sandra Carter, Asheboro; Barbaros Celikkol, Adana, Turkey; Lynda Clark, Swepsonville; Betty Coley, Burlington; Joseph Cote, Fall River, Mass.; Jerry Drake, Greensboro; Carolyn French, Henderson; William Graham, Hamlet, N. C.; Kenneth Graves, Burlington; Fay Greeson, Burlington; Barbara Grimm, Burlington; Jacob Gudes, Elon College.

Also, Richard Haase, Wethersfield, Conn.; Sylvia Ham, Graham; Rex Hardy, Wilmington; Charles Harward, Elon College; Mary Ann Hepner, Philadelphia; Ronald Hodkinson, Taftville, Cann.; Jerry Holmes, Burlington; Phyllis Hopkins, Reidsville; William Hovatter, Yanceyville; Reid Hughes, Burlington; Anthony Hurt, McLean, Va.; Paul Hyde, Chicago, Ill.; Donald Johnson, Burlington; James Jones, Louisburg; Winfred Jones, Haw River; Kay Kennedy, Thomasville; Mary Kennedy, Thomasville; Linda Lewis, Gibsonville; Amy Litten, Burlington; Cameron Little, Roanoke Rapids; Linda McPherson, Graham; Kenneth Milam, Burlington; Jane Morgan, Greensboro; Brenda Moore, Gibsonville; Earl Murray, Maryland; Ocie Murray, Virgilina, Va.; Sandra Neighbors, Forest City; Barry Opell, New York; Leatrice Overby.

Also, Carolyn Overby, Reidsville; Robert Overton, West Hampstead, N. Y.; Betsy Parsley, Elon College; Garland Paschal, Reidsville; Wilbert Paschal, Reidsville; Edna Pettigrew, Burlington; Linda Price, Leaksville; Glenda Pridgen, Sanford; Linwood Puckett, Burlington; Donald Rankin, Miami Beach, Fla.; John Reed, Fairfax, Va.; Harold Rogers, Snow Camp; James Shirley, Portsmouth, Va.; Leonard Simmons, Burlington; Nancy Smith, Jacksonville, Fla.; Frederick Stephenson, Greenville, R. I.; Dennis Stewart, Reidsville; Roger Stilling, Brown Summit; Janice Stovall, Martinsville, Va.; Kathryn Thomas, Franklinville; Mary Zula Thompson, Graham; Jerry Tillman, Bossier City, La.; Carol Trageser, Arnold, Md.; Theodore Vetterlein, Wynnewood, Pa.; Della Marie Vickers, Elon College; Mary Eleanor Wall, Burlington; Steve Wall, Greensboro; Linda Webster, Burlington; Aileen Webster, New Hill; Gerald Weiss, Durham; Shelby Whitehouse, Ft. Monroe, Va.; Valera Whitesell, Burlington; Robert Willis, Beaufort; Judy Wright, Burlington; William Wright, Asheboro; and Richard Zimmerman, Glenside, Pa.

St. Mark's E. and R. Church, near Elon College, had a voluntary "Gift for Christ" offering at Christmas amounting to more than eleven hundred dollars. Rev. Lawrence Leonard is pastor.

Pocket Cross Available From Southern Union

The Southern Union College, Wadley, Alabama, is now the owner and distributor of the Companion Pocket Cross, according to an announcement by President Walter A. Graham.

The Companion Pocket Cross idea was started by Mr. Frank H. Korab, a traveling salesman and a devoted churchman, from Kansas City, Kansas as the result of a letter written to him by Dr. Ronald Bridges, also an outstanding churchman, politician, educator and brother of the late Senator Bridges of New Hampshire.

Since the death of Mr. Korab and Dr. Bridges, the Companion Pocket Cross Project was carried on by Mrs. Korab from her home in Kansas City. Because of her declining health, the project has just been sold to the college, which will carry it on, the net proceeds being used solely for scholarship aid to worthy young men and women who, but for our little junior college in Wadley, might not have any college education at all.

The Companion Pocket Cross, a small aluminum cross, partly polished, is contained in a 16 page booklet which is inserted in an envelope for remailing. The front of the cross bears 4 insignia, a description of which is in the booklet, along with the original letter and other meaningful words about the pocket cross idea.

The pocket crosses are available at the following cost: 1 for $1; 3 for $2.50; 6 for $4.75; 12 for $9.00; all postage prepaid. Larger orders are 50 for $37.50 or 100 for $72.00 plus postage. Order from The Southern Union College, Wadley, Alabama.

Approximately 100,000 crosses have been distributed without any build up or advertising campaign. President Graham, formerly National Director of the Laymen's Fellowship of the Congregational Christian Churches who helped the originator distribute nearly 50,000 crosses, stated that the former policy would be continued. Although there are many details to the making, packaging and distributing of the crosses, much of which will be performed by work aid college students, the cost is very reasonable.

Owners of the Pocket Cross are both international and interdenominational. The cross makes an outstanding individual gift and has been welcomed by members of the clergy and laity alike, including men and women.

Missionary Dies In Virginia

Rev. Wayne Heyser Bowers, for 20 years a Congregational Christian missionary in Spain, died January 7 in Charlottesville, Virginia, after a brief illness. He was 83 years old.

Mr. Bowers and his wife, the former Margaret Cameron of Irwin, Pennsylvania, were engaged in evangelistic and educational work in Spain from 1913 to 1933 under the American Board of Commissioners for Foreign Missions, now a part of the United Church Board for World Ministries. They began their missionary work at Barcelona, later serving in Bilbao and Madrid.

He was teaching at the Union Theological School in Madrid when international unrest in Spain led to his return to the United States in 1928. From then on until 1933 Mr. Bowers supervised the work in Spain through correspondence with ministers and others connected with the mission there and through occasional trips.

Besides his widow, (2335 Highland Avenue, Charlottesville) Mr. Bowers is survived by two sons, Dr. Wayne A. Bowers, a member of the faculty of the University of North Carolina, Chapel Hill, North Carolina; and Donald Lee Bowers, of the University of Virginia; and three daughters, Mrs. Robert L. Hartford, Lakewood, Ohio; Mrs. Arturo Latimer, Rio Piedras, Puerto Rico; and Mrs. Dalton Degitz, La Jolla, California.

Funeral services were held January 10 in the Westminster Presbyterian Church in Charlottesville. Officiating were the Rev. Roy C. Snyder and Rev. Kenneth Bishop, president and vice president respectively, of the Potomac Synod, United Church of Christ.

In Memoriam

"Blessed are the dead who die in the Lord."

CRAVEN

We, the deaconesses of the Asheboro Congregational Christian Church, wish to pay a tribute of respect and love to the memory of Mrs. C. F. Craven, who passed away from this life November 15, 1961.

Mrs. Craven was a charter member and a deaconess of our church. She was a faithful worker in the Women's Fellowship and the Sunday School until ill health forced her to be absent. Even then she still kept her church and all its interests at heart.

We can truly say our lives are richer and better because she dwelt among, and worked with us, always giving freely of herself in love, work and inspiration.

Because of our appreciation for her faithfulness we resolve:

First: To extend again to her loved ones, our sympathy.

Second: To keep the memory of her devotion in our hearts.

Third: That a copy of these resolutions be sent to her family, a copy to The Christian Sun and a copy placed in the church records.

Mrs. J. M. Farlow, Chm.
Mrs. J. Rankin Parks
Mrs. T. G. Bingham
Mrs. Grier Gray
Mrs. Orva Brown

RIDDLE

Whereas God in his infinite love and wisdom called from this life to her eternal reward on May 18, 1961. Mrs. Bertha Farrell Riddle was a life long member of Hanks Chapel Christian Church, a devoted wife and mother, and a true Christian. She was a loyal and true member of the Ladies' Bible Class, and also of the Bertha Riddle Missionary Circle.

Therefore be it resolved that we bow in humble submission to him who doeth all things well; and that a copy be sent to The Christian Sun, a copy be sent to the family, a copy be placed on file in the Church History Room at Elon College.

The Church Publicity Committee
Mrs. Lewis Smith
Mrs. Tommie Farrell

RIDDLE

Whereas God in his infinite love and wisdom called from this life to his eternal reward on January 16, 1962. Mr. Luther J. Riddle, a charter member of Hanks Chapel Christian Church was a devoted husband and father and a true Christian. He was a member of the Men's Bible Class and also a deacon. For 43 years he served his duties well. After eight month's of separation our Heavenly Father who doeth all things well, took him home to be with his devoted wife, Mrs. Bertha Riddle. We were all saddened at his passing, but we know that our loss is heaven's gain, so we bow in humble submission to him who doeth all things well.

Therefore, be it resolved, that a copy be sent to The Christian Sun, a copy be sent to the family and a copy be placed on file at the Church History Room at Elon College.

The Church Publicity Committee
Mrs. Lewis Smith
Mrs. Tommie Farrell

"To Serve The King Of Kings"

Robbins Ralph, Superintendent, Florida Conference

A man stood before the throne of God. "Thee would I serve, O King," said the man; "What dost thou require? What can I give thee?"

TREASURE

"What dost thou have?" asked God.

"I have money," said the man, reaching in his pocket. "See here is my coin, here is my checkbook. I will give my money for thy church, for the Community Chest, for worthy causes. I will give my tithe, no less. Now then, do I not serve thee well?"

"Do not boast of thy service," said God. "Thy money I will accept, but it is not enough."

TIME

"What else dost thou require?" cried the man.

"What else dost thou have?" asked God.

"I have time," answered the man. "I will give thee some of my time. I will worship thee on Sunday. I will pray to thee morning and night. I will give of my time each day to help others. Now, O King, do I not serve thee well?"

"Do not boast of thy service, my Son," said God; "thy time I will accept, but it is not enough."

TALENT

"Thou art a hard master," said the man. "What else dost thou require?"

"What else dost thou have?" asked God.

The man thought for a space of time. "I have a measure of talent," he said. "I am told that I have a way with youngsters. I will help the Scoutmaster train his boys in the ways of scouting and good citizenship. Now, O King, do I not serve thee well?"

"Make no boast in thy service, my son," said God. "Thy talent I will use, but it is not enough."

"Verily," cried the man, "what else can I give?"

"What else dost thou have?" asked God for the fourth time.

"I have naught else," cried the man in fear. "I have given thee of my money, my time, my talent. I have nothing left to give!"

"Thou dost not speak the truth," said God. "Thou hast thine own self. Give me thyself."

WITH THE WHOLE HEART

"Not that!" cried the man, shrinking back. "Not that, O God! All else that I have is thine — everything, everything, but not my soul! My soul is mine, and I cannot surrender it to thee!"

"Without thy self," said God, "all these thine other gifts are nothing, and less than nothing. Those who would serve me must give me not the husk of life but life itself. And thine own self is not thine own, for it was given thee by me in the first place. I only ask thee to give it back to me."

And again the man came to the throne of God, slowly and with bowed head. "I have been an unworthy servant," he said. "I have sought to serve thee only that thou might praise me. I am unworthy to offer myself. But poor as I am, I am thine. Take me, O God; take even me, and use me, if thou canst, in thy service."

Then God took the man and lifted up his head. "My Son," he said, "thy money which thou gavest me I give thee back, for it is our money now, and safe in thy hands. Thy time and thy talent, I give thee back to administer, for now it is our time and our talent, which thou mayest safely handle. For we shall be partners, henceforth, thou and I, since thou dost no longer withhold the only gift that really matters."

This is the beginning and the end of stewardship.

—Florida Congregational News

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

THE CHRISTIAN SUN

Vol. 114 March 6, 1962 No. 10 | A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A GREAT CHURCH

Beautiful is the large church
With stately arch and steeple
Neighborly is the small church
With groups of friendly people.
Reverent is the old church
With centuries of grace
And a wooden church
Or a stone church
Can hold an altar place.
But whether it is a rich church
Or a poor church—anywhere
Truly it is a great church
If God is worshipped there.
—Author Unknown

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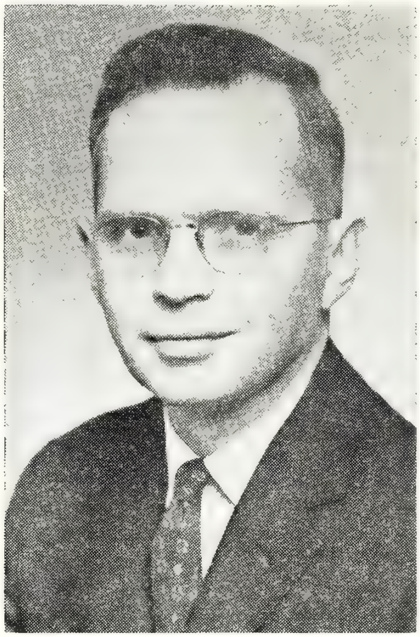
First President Of Board Of Homeland Ministries



Dr. Roger L. Shinn

The Rev. Dr. Roger L. Shinn, New York City, Professor of Applied Christianity in Union Theological Seminary, was elected first president of the Board for Homeland Ministries of the United Church of Christ at its organizational meeting in New York, January 26.

The Rev. Dr. Truman B. Douglass, also of New York, was elected executive vice president. He has served for 18 years as executive vice-president of the Board of Home Missions of the Congregational Christian Churches.

The 225-member Board chose two lay members to serve as vice presidents: Mrs. Richard L. White of New Britain, Connecticut, and Theodore R. Schwalm of Lancaster, Pennsylvania.

Rev. Dr. Howard E. Spragg of Westfield, New Jersey, treasurer of the Congregational Christian Board of Home Missions and Pension Boards since 1959, was elected treasurer of the United Church Board. John E. Morse of Montclair, New Jersey, a staff member of the Board's Division of Church Extension, was elected secretary.

Several general secretaries were named to head the operating divisions of the Board. They are:

Rev. Dr. Purd E. Deitz, St. Louis, Division of Church Extension; Rev. Dr. Wesley A. Hotchkiss, Halesite, Long Island, Division of Higher Education and the American Missionary Association; Rev. Dr. Gerald J. Jud, Cleveland, Ohio, Division of Evangelism and Research; Rev. Edward A. Powers, Boston, Massachusetts, Division of Christian Education; Rev. Dr. Lee W. Rockwell, Philadelphia, Division of Health and Welfare; Rev. Dr. Franklin I. Sheeder, Philadelphia, Division of Publications, and Rev. Dr. Robert W. Spike, Tenafly, New Jersey, general secretary for program.

Dr. Shinn who will serve a two-year term as president of the Board for Homeland Ministries, is a native of Germantown, Ohio. Educated at Heidelberg College, (A.B.), Union Seminary (B.D.) and Columbia University (Ph.D.), he taught at Heidelberg and at Vanderbilt University Divinity School before being called to Union Seminary in 1959.

EDITORIAL

Keep Looking Ahead Into The Years!

By Richard K. Morton

The King Arthur legend is a source of many fascinating narrative details familiar to most students of English literature. One of them has to do with the king's last days when he tells Sir Vedevere to throw out his bejeweled sword into the lake and then come to tell him what happened. Twice the knight, unwilling to throw away so valuable an article, withheld it but claimed he had thrown it. Only after the third request did he let it go — and then came the barge that took the dying king away.

This may also be a parable of those who hang onto the value of something or keep looking back to see about their security or way of escape.

There are persons who want very much to marry while they are young — but they keep looking back for parental support which they feel should be there. They form a kind of "subsidized" marriage which does not always work. There are other people who make a decision — and then keep looking back in the hope of recouping something in case they have made a mistake. There are still others who accept an office or a duty, and perhaps mean to keep faith — but they keep looking back from their post of duty, fearful that they may be losing something.

Jesus, according to Luke 9:62, said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." There is a deep spiritual sense in which commitment to principle and behavior patterns must be complete and irrevocable. There are decisions which we make from which there can be no retreat or appeal.

The scholar, who insists on following the path to truth and on using the scientific method, is one who sees his need also of becoming a teacher committed to some meaning or usefulness attached to the truth he discovers. Life does not go forward on the basis of perpetual neutralities and attractive but tentative propositions.

When I went, some years ago, to my summer cottage on an island, I took a ferry in a little harbor where a beautiful sailing yacht, equipped with an auxiliary motor, was moored. I never saw it under sail or using its engine — it was always at anchor. There are lives like that — always safely moored or kept in harbor. We have often heard people who are fearful of flying say: "Flying is fine so long as I can keep one foot on the ground!" This may be a wise policy in some connections — but is hardly a motto for life in these times.

Decisions in many cases must be final — there is no turning back, no second chances. They must be so carefully and purposefully made that they will be for the best. If one keeps looking back or wondering what might have been on the basis of another decision, confusion and unhappiness frequently result.

Keep looking ahead into the years! Grateful for what is past and making full use of the present, keep the gaze toward distant horizons and the mountaintops ahead! No one is so walled in by life that he cannot take this longer look and plan the upward journey.

In the choice of a life partner, a profession, a place of residence, or the purchase of something costly, one's decision is an especially important one. Where one has to decide a course of action in a crisis — e.g., whether or not to jump in to save a drowning person or to attempt to help a person choking to death — much may depend upon the action taken.

A few years ago I had in some of my classes a student who had many fine qualities of mind and spirit. She was intelligent and ambitious, but she simply could not keep to one purpose for any length of time. About every two months she launched into some new project or sought a different work — and spent most of her time flitting from one activity to another, nibbling at this, dabbling at that. The result has been a most unfortunate failure to attain a college degree or to prepare adequately for any specific field of service.

There is a good deal to the particular text used in association with this article. Jesus cannot have meant that an occasional glance back would do any great harm as a man ploughed or had his hand on the plough. What would be unwise would be to keep looking back as one ploughed, or to look back so often that the ploughing was neglected or abandoned. If a farmer starts his ploughing and then, in the middle of a furrow, stops it and turns to something else and does not return to this task, he has been neglectful of his duties.

In all too many cases there are those who make light of or attempt to evade the responsibilities of making key choices, and they go along each day without plan or purpose. Such individuals may do all right in some instances, but can hardly develop a full concept of the Kingdom of God. One who is worthy of dwelling and working in this must indeed have made a basic life commitment and given himself wholly to a spiritual task which enlists everything he is and has and controls.

What we need in these days is not simply those who have a clear idea of the Kingdom of God and who honor it, but those who want to help establish it upon the earth and to dwell in it. The Christian Church needs those inquiring and devoted spirits who have labored through the years to develop the best in themselves and to encourage it in others, and who will not despair of the advent of the time when all the earth will "give back the song which now the angels sing," and who will unreservedly give themselves to the task of looking into the years ahead with a view toward doing the works of God in them.

This year of 1962 can be and should be a year which brings us closer to the realization of many basic human aims — and it can be if our hands are upon the moving plough, and we do not look back!

"Religion Up-To-Date"

Frank R. Hamilton

No one today wants to be "behind the times." We have a passion for being current in our thinking and actions, being "up-to-date" about everything. Anyone who deviates from this path is considered to be "old-fashioned," and among youth such a person is dubbed "a square." We all like to feel that we are right up to the present time in our reading, thinking, deciding.

But what about our religion? Let's put it in the first person, or at least make it personal. What about your faith? Is it up-to-date? What about your religious experience? Is it current and timely?

In his "Seven Words From The Cross," Robert F. Jones writes, "The churches are full of people who, one, or five, or twenty-five years ago had a vital experience of God. They turned their lives over to Christ years ago — had a real religious experience then — but now their Christian experience seems to be a memory only of something beautiful that happened long ago."

Do those words fit your experience? Is your faith no longer a present power in your daily life? Has it ceased to mean anything truly important to you? Or is it a reality that is sadly behind the times, not up-to-date? Surely this is a vital and pertinent concern for each of us!

A vital faith is not just a beautiful memory; it is a living experience in the vital present! It is not enough to have walked with your Lord yesterday, or many years ago; that fellowship must be kept current, up-to-date. A life of love and service, a faithfulness in attendance at worship, a daily practice of His Presence in prayer, these are hallmarks of a faith that is alive and actively at work NOW, not years ago.

The Psalmist of old prayed "Restore us again, O God of our salvation. Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Surely the need is there, for each of us, to offer that prayer as our very own. We need to be "restored" and "revived" — that our religious life may be very much up-to-date.

How long is it since you prayed? How long is it since you read your Bible? These are disciplines of the Spirit, to keep us religiously "up-to-date." How often we are impoverished spiritually, because we do not have the inclination, or do not take the time, to give God a chance to make Himself known to us! We have so much to do, yes — but can we afford to neglect these essentials for soul growth? It is so easy to lay up treasures of the earth, and lose the treasures of Heaven!

But the promise is still there for us — "Draw near to God, and he will draw near to you." In the culture of our souls, in the blessed fellowship of our church, and in our daily practice of Christian discipleship, we can be very much "up-to-date," if we really want to be. "Behind the times" should never be the phrase to describe our religious faith and practice.

—Voice of the Temple

Vol. 114 No. 10

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Women's Fellowship Rallies

DEPARTMENT EMPHASIS — MISSIONARY EDUCATION

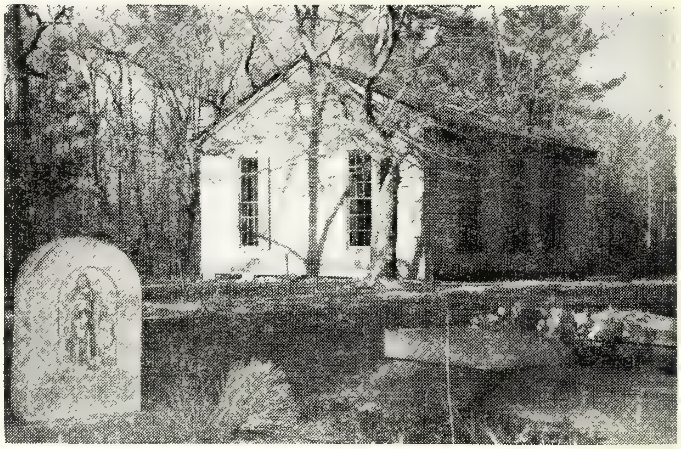
Guest speaker for the Women's Fellowship Rallies will be Mrs. Ed S. Treat of North Dakota, wife of the State Superintendent. Jennie Treat is missionary education chairman for the National Women's Fellowship. She knows whereof she speaks, for she served as a Missionary Nurse in Turkey.

Schedule for the rallies is as follows:

District Spring Rallies (or Retreats)

March 27 — EVA — Norfolk District, at Rosemont.
March 28 — EVA — Suffolk District, at Driver, Berea.
March 29 — EVA — Waverly District, at Hopewell.
March 31 — NC — Asheboro District, at Albemarle.
April 2 — NC — Sanford District, at Southern Pines.
April 3 — NC — Henderson-Raleigh Districts, at Fuller's Chapel.
April 4 — NC — Burlington District, at Concord.
April 5 — NC — Greensboro District, at Mount Bethel.
April 6 — NC — Halifax District, at Lebanon (Semora).
April 8 — VVA — Mt. Lebanon.

Membership Dwindles But Church Hopes To Survive



Union Christian Church, Surry County, Virginia

Seemingly, one of the most forgotten country churches is the Union Christian Church of Dendron RFD, in Surry County, Virginia.

About 75 years ago (the exact date is obscure), this county church nestled in the woods near Dendron, meant a place of worship for over 80 people.

Today, its membership has dwindled to 21.

But, these few remaining members recently have been trying to preserve and to memorialize their ancestors' church by raising money to build a new but smaller chapel.

"We need a new church but we also know that it will take time and money to see its realization," E. F. Huber, one of the members, said.

No improvements or repairs have been made to Union Christian Church since its dedication in August, 1892, by the Rev. J. P. Barrett, D.D.

What was once a sturdy frame structure has become a weather-beaten and leaky building. Except for a new roof many years ago, the exterior and interior has remained unchanged. There are no electric light fixtures. A lone wall bracket lamp offers the only source of light.

Hand-hewn pews, pulpit and two wood-burning stoves make up the interior, arranged to accommodate about 300 persons.

T. S. Wrenn, now 88, and the oldest member, remembered when as a boy of seven, the church was filled at times and people had to sit in the aisles. Records show that "protracted meetings" (revivals) usually drew a sizeable crowd to the church in the woods.

The history of the church itself is a record of memory supplied by old or remaining members.

The church was named after a sister church near Spring Grove called Old Union Church which was destroyed by fire before the Civil War. A new church in its place was planned and the lumber cut and piled at the site.

In the 1880's, Mrs. William H. Spratley, grandmother of Garland Spratley of Dendron, deeded several acres of land for construction of a new church near Dendron. The lumber was then hauled from Spring Grove to the new site and under the supervision of carpenter James Williams, the members erected a new House of God.

It is noted that most of the male members took part in the construction, a frame structure mounted on brick pillars.

Combined membership was approximately 80 with deacons listed as C. H. Andrews and C. W. Whitmore. George W. Andrews was secretary.

One of the records available with entries from 1889 to 1915 shows that the church fathers kept strict rule over members, as evidenced by dropping and suspension of certain people. Raising of funds for pastor and sexton salaries were in order. The sexton's salary was set at $3.00, while the pastor received $150 annually in 1892.

A resolution in 1893 read "that its members be requested not to attend or take part in any dance or public hall, or encourage said amusements in our midst. Farther, that if any member attend or take part in dancing that said member or members be expelled from the church membership if they persist in this course."

Another resolution was passed the same year prohibiting members of the church from drinking alcoholic beverages to an excess. "That no member persisting in drinking intoxicating liquors to excess or use as a beverage, shall be retained as a member of the church."

In 1895, the conference announced that every two weeks a prayer meeting be held at the church.

One of its first ministers was Rev. M. W. Butler. It has been some time since the church has had a permanent pastor and for the past ten years or so only Sunday School services have been held with G. S. Huber as superintendent.

Today, the Rev. Richard E. Brittle of Suffolk visits the church about three or four times a year. At one time, Rev. Brittle's father was the Sunday School superintendent.

A cemetery, directly behind the building, is as old as the church itself. It has been used as a burial ground for families such as the Andrews, Faison, Whitmore, Huber, Slade, Wrenn, Bailey, Williams, Davis, Stewart, Bryant, Maynard and Edwards families.

Several years ago, Garland W. Spratley, grandson of William H. Spratley, gave half an acre of land to enlarge the cemetery.

According to E. F. Huber, the main reason for building a new place of worship despite its small membership, is to preserve a memorial for the church's charter members. The proposed building will be of cinderblock construction and it is hoped that it will not exceed $7,000, Huber said.

Members on the building committee who are now seeking funds are E. Dudley Faison, B. Franklin Wrenn and J. Shelton Stewart.

—Sussex-Surry Dispatch

The new Church of the Oaks, Thousand Oaks, California, where Rev. G. Julius Rice has recently become pastor, had its largest attendance so far February 7 with 31 at Sunday school, 19 at the 9:45 worship and 44 at the 11:00 o'clock worship. Offering was $127.72. This church expects to organize May 6.

Mrs. J. T. Stanley, friendly service chairman for the Women's Fellowship of the Convention of the South reports through The Newsletter that they have sent 825 pounds of clothing since last August.

Protestant Men Of The Pentagon Undertake Mission Project

Many civilians are prone to think of service men as only interested in wars and rumors of wars, and we fail to remember that they are also churchmen. "Protestant Men of the Pentagon" is a group representing all services on duty at the Pentagon who organized about a year ago to assist the chaplains there. They help in arranging daily Protestant religious services and periodically present special speakers at public services conducted on the main concourse of the Pentagon. Occasionally they conduct luncheon meetings for fellowship and inspiration.

"Operation Centurion"

They have now undertaken "Operation Centurion," named in memory of Christ's meeting with the Roman Centurion (Matthew 8:9). "American military men are under the joint and harmonious authority of Christ and their duly appointed commanders," according to the information about this project from Robert F. Hemphill, Colonel, USAF, Alexandria, Virginia.

They hope to complete by Easter Sunday a scholarship fund of $100,000 (more than half of which has been raised) for the Ivan L. Bennett Scholarship Fund, established in 1952 by U. S. servicemen for deserving students attending Tokyo Union Theological Seminary. It was named in honor of the senior US Army Chaplain then in the Far East, Ivan L. Bennett, who later became Chief of Army Chaplains. It is already assisting 75 students annually.

The Tokyo Union Theological Seminary is the only one founded by the Kyodan, or United Church of Christ in Japan, and was organized in 1943. Seven denominations in the United States, including the United Church of Christ, are related to this school through the Interboard Committee for Christian Work, in which our missionary, Darley Downs, has been a leader from its beginning.

Why In Japan?

The Protestant Men of the Pentagon say: Japan is one of the few places where our men are located overseas in appreciable number, which can be called a religious mission area in that it is not yet a Christian nation. "Operation Centurion" carries on the tradition American servicemen there have earned for Christian endeavor and involvement in church-related activities. It is a practical demonstration of the universality of Christ and of international brotherhood.

What Good Can Be Expected?

After more than 100 years of Protestant Christianity in Japan, less than 1% of the population are Christians. Protestant Men of the Pentagon say: The best investment they can make is to help the new generation of Japanese ministers and church workers to complete their academic training at the school which has furnished more Kyodan ministers and church workers than any other. It will also help raise the level of Christian education in Japan so that it approaches standards already attained by non-Christian educational institutions.

If any former servicemen have some "extra money" which they wish to share in this way, contributions may be sent to Captain Kenneth L. Butler, USN, Secretary, Protestant Men of the Pentagon, Room 2D-840, Pentagon, Washington, 25, D. C. Checks should be made payable to: Interstate Building Association, Account Number E-551450.

Men are born with two eyes, but only one tongue, in order that they should see twice as much as they say.

Fund For Supt. Fields

Churches of the Southern Convention are being asked to share in a travel fund (to augment that received from the General Council) so that Superintendent and Mrs. Clyde Fields can attend the International Congregational Council in Rotterdam, Holland, July 3-12, and visit places of missionary and historic interest in Europe. Individuals or church groups wishing to share in this will please send contributions marked "Rotterdam Trip" to Miss Edna Fitch, Southern Convention Office, Box 247, Elon College, North Carolina. This request comes from Rev. Joe A. French, President of the Southern Convention, upon authorization of the Executive Committee.

Dr. George Dillinger, pastor of Trinity E. and R. Church, Philadelphia, Pennsylvania, since 1945, has accepted a call to Zion, Lenoir. Dr. Dillinger was pastor of First E. and R., Burlington, 1939-45 and also served in Winston-Salem. He has his B.S. degree from Ursinus, B.D. from Eden Seminary, M.A. from Duke University and S.T.D. from Temple University.

Dr. Charles Pegram, pastor of Bay View, Norfolk, reports a record budget of $19,700, with the most subscribed in the church's history.

Sermons Based On Hymns

Rev. William Stephenson, Tryon

March

11—Sermon Subject: "Number One"
Hymn: "Our God, Our Help in Ages Past" (No. 1)
18—Sermon Subject: "We Are Catholics Too!"
Hymn: "The Church's One Foundation" (No. 260)
25—Sermon Subject: "The Communion of the Saints"
Hymn: "For All the Saints" (No. 306)

April

1—"One Great Hour of Sharing" Sunday
Sermon Subject: "Where Cross the Crowded Ways of Life"
Hymn: "Where Cross the Crowded Ways of Life" (No. 423)
8—Sermon Subject: "The Heart of Prayer"
Hymn: "Dear Lord and Father of Mankind" (No. 341)
15—Palm Sunday
Sermon Subject: "To Earth Come Down"
Hymn: "Love Divine, All Loves Excelling" (No. 228)
19—Maunday Thursday Communion Service
Sermon Subject: "Were You There?"
Hymn: "Were You There?" (No. 179)
22—Easter Sunday
Sermon Subject: "This Is the Victory"
Hymn: "Alleluiah! The Strife Is O'er" (No. 181)

Our Missionaries Write To Us

Miss Anna Dederer
Majuro, Marshall Islands
Trust Territory of the Pacific, U.S.A.
November 1, 1961

My work as adviser and supervisor of all the churches and church schools takes all my time. In addition I am teaching, and grading the papers requires much time almost every evening.

I have an English service on the last Sunday of each month. At the beginning only a few of the American personnel came. I sent out invitations and invited them personally, and out of the 15 Protestants 13 came. Of course, I was very pleased. I hope and pray that all of them will come and that they come continually. God can put a need for it in their hearts. I do ask you to remember this work, in particular, in your prayers, as the Word of God tells us that "He fulfills the desire of all who fear Him."

In our school we can see the change in the students, they learn and do their home work, whereas at the beginning of the school year, they just did not care for whatever we assigned to them. Instead of studying in the evenings they went to the movie, but now they show interest and try hard to get good grades. We have Sunday school for them and they attend it regularly, and they look much happier. This school is a camp school, and children from all over the Marshalls attend it because their parents, mostly their fathers work for the government or for companies here. This is another reason of being happy, so the tiring work with its many tasks which require long hours of night-work many times is worthwhile.

The U. N. celebration brought a deserved break of class work and study. Both teachers and students made a very thoughtful float. It was carried by two students and it represented God over all. On the picture was the world, through the globe was going the cross, on top of the picture were the words "In God's Hand" and below were the letters U. N., underneath a big hand. The drawing was very well done, and many people commented on it. I am glad that the people understand that the United Nations needs God over all, and that they believe, that all the peoples are in His hand. It is so good to know this, especially, at this dangerous time where many people live in uncertainty and fear.

The Friendly Service gifts you sent were received with gratitude toward you, because it helped many people. Your prayers for the work and myself were appreciated much. Your letters were a sign of interest and a reassurance of your friendship.

* * *

FROM JAPAN

". . . I remember that you taught us hard" . . .

Young people with whom I have had contacts in this post-war period are getting established in various lines of work. About fourteen years ago a twelve-year-old stopped at my desk after class to exercise his English and asked, "What do you like?" After answering I asked him the same question and his prompt and enthusiastic reply was, "English!" He speaks English quite acceptably now and not only reads difficult English books, but can do so rapidly. For several years he has been in government service and has just been sent by his department to the United States to study government agencies and the Hoover report which became the basis for certain organizational reforms in our government set-up. He has made good connections, apparently through a United Nations committee, and writes that he is to have a chance to meet Herbert Hoover himself.

One of my former students in referring to my beginning English class said, "You gave us quite a work-out." And a girl wrote during the summer, "I find it difficult to work this hot weather, but I remember that you taught us hard in heat or cold, and I try not to give way to my feelings." So I feel that I have my reward for the times when I come home with the short phrases I have been repeating still ringing in my head.

From:
Miss Alice E. Gwinn
Doshisha Junior High School
Kyoto, Japan

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MICRONESIAN MISSION

Ponape

March

11—**Rev. and Mrs. Tuck Wah Lee** came from Hawaii to mainland U. S. in 1951, so he could study for the ministry (Yankton and Bangor Seminary). Since 1958 they have worked in the Pastors' and Teachers' Training School.

12—**Robert E. Simon** got his B.D. from Bangor Seminary 1958 (like Mr. Lee) and is teacher in and station treasurer of the Ohwa Missions Schools, which represent the highest level of academic training available in Micronesia.

WORK AMONG THE CHINESE

13—Although we can no longer do regular missionary work in China, we work within the Hong Kong Council of the Church of Christ in China and in colleges in Taiwan (Formosa).

Hong Kong

14—**Miss Lucile Hartman** was born in China of missionary parents (see their picture in February 11 **United Church Herald**). She went as a missionary in 1936; when forced out in 1949 she continued work in Hong Kong where she teaches at the Kowloon True Light Middle School.

15—**Rev. Carl Smith**, E. and R. pastor in Pennsylvania 1943-60, works through the Hoh Fuk Tong Centre with committed laymen dedicated to the task of strengthening the Church of Christ in China, Hong Kong Council.

16—**Rev. and Mrs. Raymond Whitehead** went to Hong Kong in 1961 to do urban church work in this city which has grown from 600,000 in 1945 to 3,000,000 at present.

17—**Dr. and Mrs. Walden Whitehill** are missionaries from Iowa who are beginning a career of medical work in Hong Kong, going from the University of Colorado where he was resident physician.

FROM RHODESIA

"The African Sunday school curriculum will be the beginning of a new era" . . .

I am now doing "church work" as distinguished from school work, and my special responsibility is "religious education," which includes both Sunday schools and week-day Bible teaching in our schools. My work is not the actual teaching but supervision, leadership training conferences, and the ordering of supplies. You have probably read Nelson Chappel's article in the International Journal of Religious Education for July-August, 1961, entitled "A Curriculum Takes Shape in Africa." If not, I hope you will read it, as it tells about the new curriculum that we are introducing in January in all our Sunday schools. The teachers' notes in both Shona and English for beginners, primary, and juniors will be available at the end of 1961, so that we can begin using them in January 1962. The Rev. J. C. Heinrich is secretary of the committee for translation of these notes into Shona (of which Chindau is a dialect), and is arranging for the printing to be done. I am busy collecting visual aids, especially colored Bible pictures of all sizes, to illustrate these lessons, and mounting them on cardboard to make them more durable as they must be used in open class rooms or out-of-doors, where it is often windy.

It has been my privilege in the last six months to visit many of our primary out-station schools to find out what they are already doing in the way of Sunday school work. Most places have a Sunday school of some sort, but there is a great deal of variation from place to place. Until recently the Sunday schools have been the responsibility of the head teachers of the schools, but now the churches are taking over the responsibility, as there are more and more different denominations in each community. In some places there are several Sunday schools of different denominations. There is need for recruitment of Sunday school teachers among the church members in each community and for the training of these teachers. We cannot leave this responsibility to the teachers employed in teaching the day-schools, because they are paid by the government and not by the church, and also we believe that Sunday school teaching should be on a voluntary basis.

Joint Summer Conference At Elon

By Emily C. Lester

Last December I wrote a "This Interested Me" (because it did!) concerning the proposed joint summer conference for the women of the Southern Convention and Southern Synod. Later someone sent me a clipping of a similar write-up from the E. and R. **Standard,** asking if any mention of such had been in the **Sun.** Therefore, this time I will write it with a different heading and perhaps others, who missed it the first time, will find it this time!

Because the Southern Synod and the Southern Convention women have for a long time had summer sessions the same week and with almost identical programs, it seemed wise to try a joint one, now that we are 2/3 of the United Church of Christ in our area. (It is hoped that by another summer the other 1/3 might be included, if they so desire.) Since both Catawba and Elon colleges have new dormitories which make it possible to hold the women's meeting at either place, even with summer school in session, it was decided to go to Elon College this summer and to Catawba College in 1963. Mrs. Robert M. Kimball of Burlington is the chairman, with Mrs. Henry Kennedy, Jr., of Thomasville, as co-chairman. A joint committee has had two sessions and the chairmen have met additionally.

This summer conference promises to have new features which will make it unlike either the former sessions of the School of Missions or the Blowing Rock Summer Conference. However, it will run, as both have been doing, from Tuesday after lunch through Friday noon. The first day will be devoted to a development of the theme and an introduction of materials. The second day will be concerned with world missions (The Rim of Southeast Asia). Guest leader will be Mrs. Clair V. Rhodes, new president of The Women's Guild. The third day will emphasize the home mission theme (The Church and Persons of Special Need) and the guest leader will be Dr. Lee Rockwell, general secretary of the Division of Health and Welfare Services in the United Church of Christ. It is expected that these days will include many things about each mission theme: a showing of visual aids, group discussions on how to present the mission study in local churches, a presentation of the variety of program materials available.

Bible study will be led by Mrs. W. F. Randolph of First Congregational Christian Church, Burlington, who will present the "depth" method, and use group study. It will center around the Letters of John under the heading of "Partners With God."

All of this will prepare local leaders with material to use in ther 1962-63 programs in their churches. Therefore, it is hoped that the Congregational Christian churches will do what the E. and R. churches have long done: Expect the local women's group to pay the expenses of their president and/or program chairman and their minister's wife — and expect them to go if they are to lead the women in that church the following year. (Note: These should be officers elected to serve for the coming year, if possible.)

Although this Summer Conference will be larger than either group has experienced, it is hoped that by small-group discussions and individual participation it will be an intimate fellowship. It is not planned for a "vacation," but for leaders in our local churches who expect to work hard, learn a lot which they will be able to share, and who wish inspiration, information and fellowship packed into a rather strenuous four-day period.

Are We Willing To Learn?

By Bouneva F. Joyner

As we stand at the threshold of a new year we are overwhelmed with the thought of the responsibility and challenge which lies before us. Especially for the teachers and the officers of the church is this a crucial time. Let us not feel that we already know all the answers. That would be defeating our purpose before we begin. Instead, let us be willing to grow and learn along with those we seek to teach. None of us is so wise that he cannot learn from the smallest child if he will just listen to what that person has to contribute to the total life of the church.

—Northview Star

Latin American Evenings

The interdenominational world mission study for this year, Latin America, has been the subject for study in a variety of ways by our churches. Here are stories of three of them.

First, Greensboro

Two Sunday evenings in November were devoted to an all-church study sponsored by the Women's Fellowship, the Board of Christian Education, and the church missions committee. Mrs. H. H. Jordan, missionary education chairmen for the women, and Miss Dorothy Ballinger, director of Christian education, were co-chairmen. In October forty people, who were to help in various phases, were invited to a "coffee dessert hour" to make plans.

Nursery and kindergarten groups were simply extended hours for the church school curriculum, but the primary group learned games and dances and had stories from Latin America. The Juniors had similar activities and, in addition, the first week made table decorations to be used the second Sunday night. The Junior Highs had a review of their age book on the theme by a class member, displays and reports. The Senior Highs and Adults met together, one evening enjoying a skit by "Mr. North America" and "Mrs. South America," a map study led by John Taylor, public school social science teacher, and the filmstrip, "The Bible and Diego Thompson." The other evening they shared letters received from our three mission fields in Latin America in response to letters written to each of our missionaries there by H. H. Jordan, and saw a filmstrip, "Building for Tomorrow," on our work in Honduras. Mrs. W. E. Wisseman led the closing worship service (for all except nursery and kindergarten), centering it around "Christ of the Andes."

One hundred and fifty came the first Sunday. The second was rainy, so those responsible for the meal were more than surprised when 200 showed up for beans and hamburger and fruit salad!

One result: Money for scholarships for Latin American young people has been given by several individuals and groups in the church.

Pleasant Ridge

The Women's Fellowship of Pleasant Ridge, near Ramseur, had a covered dish supper in their fellowship hall the first Friday in January for their Latin American evening. The tables were decorated banquet style, with place mats, favors, and decorations in the Latin American motif. Chairman for the evening was Miss Emma Allen, with Mrs. S. H. Pell responsible for the decorations.

Thirty-five women enjoyed hearing Mrs. Cecil Cox, long-time public school teacher in the field of social science, review "Land of Eldorado," adding many interesting items from her knowledge of the geography and history of the area.

Several from the Ramseur Women's Fellowship were guests.

High Point

Nearly fifty people crowded the High Point parsonage to capacity for a family-night supper and program sponsored by the Women's Fellowship, the membership of which was divided into committees to plan the program, food, and decorations.

The menu consisted of beans and chili, fresh fruit salad, chocolate and banana tarts, coffee and cocoa, all Latin American products. The tables were decorated with Wright Studio items, ranging from miniature flags to llamas. Latin American travel posters (from Pan American Airways) and maps decorated the walls. Borrowing from First, Greensboro, the skit and missionary letters, and adding proverbs (which each person shared with the others), and a "pinata" which the children enjoyed attempting to break while blindfolded, the program was enlightening and interesting to all ages.

You May Borrow

Miss Dorothy Ballinger, 400 Radiance Drive, Greensboro, will loan the missionary letters and the skit, and Mrs. S. H. Pell, Rt. 1, Ramseur and Mrs. F. C. Lester, 906 Chestnut St., High Point, will loan table decorations to other groups wishing to present such a program. Appropriate filmstrips are available from the Southern Convention office.

LIST OF CHURCH RECORDS IN THE CHURCH HISTORY ROOM

Mrs. Oma Johnson, Curator

Apple's Chapel	1834-1928
Barrett's	1833-1928
Berea (Nansemond)	1855-1931
Bethlehem (Virginia)	1861-1921
Christian Light (Harnett Co. N. C.)	1890-1921
Elk Spur	1924-1936
Elon College Community	1891-1945
Franklinton, N. C.	1913-1925
Graham Christian	1891-1913
Hank's Chapel	1886-1907 1913-1946
Hebron	1880-1950
Holy Neck	1829-1868
Howard's Chapel	1883-1902
Liberty Vance	1859-1896
Martha's Chapel	1893-1919?
Morrisville	1872-1925
Mt. Auburn	1857-1875 1893-1915
O'Kelly Chapel	1901-1925
Shallow Well	1872-1890 1898-1948
Also Treasurer's Book	1881-1888
Union (Virgilina)	1830-1916
Wake Chapel	1857-1950
Wentworth	1897-1945

PLEASE NOTE

The postal rate on issues of The Christian Sun returned because of changed addresses is 10¢ each. Returned notices for Sun renewals, because of this same reason, cost 8¢ each in postage. We are having far too many such returns each month. During the first two months of this year these returns were more than double that of any other previous two month period.

One way you can help in cutting down on this unnecessary expense is to notify the Convention Office of any up-coming change of address at least one month before moving date. In this way these address changes would be made in time on the Convention mailing list to save the Board of Publications a considerable sum of money each year. Your full cooperation in this matter would be greatly appreciated.

Kenneth D. Register
Chairman of
Board of Publications

CHRISTIAN VOCATION TV PROGRAMS

Laymen and women are expected to be especially interested in a series of stories about "Christian Vocation" being shown each Sunday afternoon for eleven weeks on NBC-TV (began February 18) 1:30-2:00 p.m. EST.

Several scripts will deal with the dilemma of men and women who see no way to express themselves as Christians in their jobs and several will be true-life portraits of persons who have found answers to this problem. Others will have to do with automation, leisure time, the American housewife and mothers, "Sunday-morning-only Christians."

"OPEN HOUSE" AT WINDSOR

Mrs. G. Thomas Alphin

Approximately 10 years ago, the members of the Windsor Congregational Christian Church had moved into its new sanctuary, one whose walls were filled with the spirit of Christ — one which we were proud to call our own. With a mortgage over our heads, there were times when we wondered what direction our church was headed. What would we accomplish within the next ten years? Was our church moving toward something? Or did we have just a beautiful building and weren't moving at all? Did we really want to move? What were we to do and how could we continue to move in the right direction?

Over a period of a few years our members have answered these questions. Giving sacrifically, they have demonstrated their talents and abilities in the church. We have made accomplishments by increasing our church plant through the means of our stewardship program. We wanted to move and move in the right direction.

On Sunday, January 14, 1962 we had "Open House" for members of our church as well as members of our community to share with us fellowship and to observe our new addition. We have just completed a $27,000.00 addition to our church, adding a fellowship hall, kitchen and additional classrooms, increasing our entire church plant to $120,000.00.

If we began to thank the members who made this building program possible, the number would exceed the space which I would be entitled for this article. However, the building committee has steered us toward our dreams and plans for the new addition, as well as the house committee, finance committee and others. And there is deep appreciation for the time they, as well as other members have given, and the generous stewardship concern they reflect through our building program.

About seven years ago, a real go-getter, an enthusiastic, ambitious, sincere and grateful person came to our community with his family — our pastor, Rev. W. A. (Bill) Grissom. Through his efforts and work, our dreams have come true, our questions answered and our faith renewed in Christ. And to his family, we are most grateful. To his wife, Mabel, we are greatly indebted. We could say she is a person who demonstrates "one can't keep up by sitting still."

BIBLE STUDY AT ALBEMARLE

Mrs. Pauline Freeman

The Women's Fellowship of the Congregational Christian Church of Albemarle met February 12 for the quarterly meeting.

"The Church's One Foundation" was the opening hymn. The president, Mrs. Troutman, presided over a short business session and led the devotional entitled "The Church of the Living God." Scripture was read by Mrs. Vivian Chandler.

Mrs. Thelma Plyler, spiritual life chairman, arranged the program for the evening. She introduced the speaker, Mrs. Walter Milton, who gave a very good study of First Corinthians, closing with prayer.

The Polly Morton Circle was hostess for the social hour.

We are happy that our new pastor, Rev. J. Everette Neese, and his family has arrived and started work in our church.

GOOD MEETING AT BETHEL

Mrs. Gail Putnam, President

The Bethel Women's Fellowship (Elkton, Virginia) met February 6 for the quarterly meeting. The meeting opened with a worship program by the afternoon circle, entitled "The Church of My Dreams." Those participating were Mrs. Aggie Hensley, scripture; Mrs. Mabel Dofflemyer, meditation; Mrs. Hazel Monger, Mrs. Virginia Heiston, Mrs. Ruby Jenkins and Mrs. Minnie Hensley, characters in playlet.

A book review "The Land of Eldorado" was given by Mrs. June Monger. This was most interesting and informative.

The business session was led by the president. Mrs. Letha Monger gave a report on Friendly Service projects and it was decided to complete them as soon as possible. The spiritual life chairman, Mrs. Anna May Dofflemyer, stressed continued and more vigorous Bible reading. The meeting closed with prayer.

This was an exceptionally well attended meeting for this time of year.

The church bulletin for February 25 for Wood's and Wissler's Chapel churches in the Valley of Virginia reports that Mr. Tom Good is working on plans for the new Central Church, and that the building committee hopes to present them to the churches soon. The plan is to unite Wood's and Wissler's into one church on the highway.

PFAFFTOWN WOMEN AT WORK

Mrs. Kieth Wright, Reporter

The Women's Fellowship of the Community United Church of Christ, Pfafftown, North Carolina, met February 13 for business, program, and refreshments. The business highlights included voting to do partial sponsorship of a child from our Home for Children, and selecting one circle member each month as correspondent to write to our young people away at college and in the armed forces.

Meditation and program were focused on Social Action in the churches. Discussion followed on what our church can do to be a more Christian fellowship, serving our community and our nation better. Such problems as race relations, true fellowship among our members, and honesty with others and ourselves were raised. The group hopes to spend more time in the future searching for answers to these questions.

ASIANS MAKE GIFT TO NEW YORK CHURCH

Judson Memorial Church, related to both the American Baptist Convention and the United Church of Christ, has recently received a gift of $1,000 from the "Least Coin Fund" of the East Asia Christian Conference. This "reverse twist" in missionary giving is the second time money has come to the United States from this fund — before to a child care program at the East Harlem Protestant Parish.

Judson Church has an unusual community program including work with teen-agers, an art gallery, theater, literary magazine and a program of rehabilitation for narcotic addicts. The pastor, Rev. Howard Moody, says the money will be used for the arts program and narcotics rehabilitation work.

The "Least Coin Fund" was originated in 1956 by an Indian woman and each Christian woman, regardless of economic or social background, sets aside each month the "least coin of her country," at the same time praying for Christian sisters around the globe. Under the sponsorship of the Asian Church Women's Conference, the money now comes from various countries, though primarily from East Asia. The fund amounts to about $40,000 annually now.

One has to be little to belittle.

A Page for Young People Edited by Cathie Sandstrom

Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

CHRISTMAS SCENE BY YOUNG PEOPLE

William R. Pendergrass
Superintendent, Youth Department

This past Christmas the Elon College Community Church had its first outdoor nativity scene, located on the spacious lawn between the new sanctuary and the parish house.

The Church Youth Department took this as a group project, paying for all materials from their treasury as well as doing the work. Once the idea was formulated, a set of plans along with the necessary supplies were bought from a local building supplier. First, the paper figures were cut out and pasted on to plywood. Then one of the men of the church cut out the figures with a saber saw. Stakes, to be driven into the ground, were attached to each of the mounts, after which the plywood backings were painted to make them weatherproof. The manger itself was built from pine slabs which came from a nearby saw mill. It was in the building of the manger that the project reached its high point. The boys and girls divided into three groups, each one being responsible for a section of the scene. Both the boys and girls took turns at nailing and sawing. Finally, the sections were put together and a roof was placed over the viewing area. The figures were then placed within the manger with straw scattered about to achieve a rustic effect. Two ground level spot lights were installed for lighting the scene at night.

The total cost of the project was about $28, which is considerably less than the cost of a similar ready-made manger display. But the value of this project was in the fellowship gained, the sense of achievement shared by each of the boys and the girls, and the warm feeling of everyone that comes at Christmas time for having done something in remembrance of our Savior's birth.

YOUTH WORKERS CONFERENCE

The fourth annual conference for adult workers with youth sponsored by the Committee on Youth Week of the N. C. Council of Churches will be held March 16-17 at Camp New Hope. Rev. Robert Knowles is the Co-Director.

If you work with Junior High or Senior High young people as minister, teacher, adviser or parent, you will find the meeting helpful. Four areas will be emphasized: (1) A look at "youth culture" (2) Who am I? Why do I work with youth? What do I have to offer youth? (3) How does learning take place? (4) Program planning and resources.

Leaders of the discussions will include: Rev. Clyde Robinson, minister of Christian education at White Memorial Presbyterian Church, Raleigh; Rev. William A. Yon, director of youth work for the Episcopal Diocese of North Carolina; Rev. D. L. Warren of Atlantic Christian College; and Mrs. Shelia Campbell, writer of Methodist church school materials.

Registration begins at 5:30 Friday, with supper at 6:30. The conference will close by 4:00 p.m. Saturday. Cost is $3.75 for registration, room, meals. Bring bedding, towels, personal toilet articles. Camp clothing will be appropriate.

It will be helpful if you will send $1.00 registration fee (or the entire $3.75) to Youth Workers Conference, N. C. Council of Churches, Box 6637 College Station, Durham, North Carolina.

Senior High Pilgrim Fellowship of Christian Temple, Norfolk, had a dinner following church Sunday, February 25, honoring Mr. and Mrs. Marvin Clements, Jr., on the completion of four years of service as counselors for the group, and welcoming Lt. and Mrs. John M. Morse, new counselors. Following dinner they all attended the first service of the Norfolk Preaching Mission.

Youth Fellowship of Pleasant Cross church, Route 1, Asheboro, served as officers and teachers for the church school on Youth Sunday, February 4, and did an excellent job, according to Mrs. J. W. Wilson, Jr., church secretary. The pastor, Rev. Avery Brown, delivered a special message for young people at the morning service.

ELON COLLEGE MAY COURT

Jane Morgan of Greensboro, queen; Dean Yates of Mayodan, king; Harriett Hammond of Balfour, maid-of-honor; and Fred Shull of Burlington, who will escort the maid-of-honor.

HEADQUARTERS COMMITTEE APPOINTED

President Ben Herbster has appointed a committee of 20 members to explore a possible location for a permanent headquarters for the United Church of Christ. Offices are now scattered in Boston, Philadelphia, Cleveland, Chicago, St. Louis and in three New York city locations.

The committee, which is composed of three lay women, two laymen, 10 ministers, and two conference officials, will recommend to the Fourth General Synod in 1963, plans for location, design and financing of a denominational headquarters. Scattered from California to Massachusetts and from Texas to Minnesota, committee members include Dr. Arthur C. Newell of Richmond, Virginia, former moderator of the General Council, George B. Hastings, and present moderator, Mrs. George Kahlenberg.

Rev. Melvin Dollar reports from Church of Mission Village, San Diego, that since the church was organized there has never been a declining month. January topped them all with average attendance at worship of 356, Sunday school 223, offering $616.29, 36 new members, 43 new people in attendance, and a present membership of 445.

Dr. Victor T. Hayes, pastor of St. Andrews, Richmond, reviewed the home mission study book "Edge of the Edge" for the Women's Fellowship of First Congregational Christian, Richmond, February 13. Mrs. James Prim, missionary education chairman, was in charge of the program.

"Flights In Freedom" is sponsored by Church World Service as a means of resettling Cuban refugees in the Miami, Florida, area. It recommends that local religious groups of all faiths, civic and welfare agencies organize a Cuban Refugee Resettlement Committee and be responsible for one planeload — between 85 and 90 people.

Lt. Commander Samuel Gravely, Jr., so the Navy announces, has been made commander of the destroyer escort Falgout at Pearl Harbor, Hawaii. This is notable because he is the first Negro ever to command a U. S. warship. However, it is especially notable to us because his father is the janitor of First Congregational Christian Church, Richmond, Virginia.

THE MATERIALIST'S TWENTY-THIRD PSALM

The scientist is my shepherd: I shall not want. He maketh me to lie down on foam mattresses. He leadeth me beside four-lane highways. He rejuvenateth my thyroid gland. He leadeth me in the paths of psychoanalysis for peace of mind's sake. Yea, though I walk through the valley of the shadow of the Iron Curtain, I shall fear no Communists: Thy radar screen and thy hydrogen bomb they comfort me. Thou preparest a banquet before me in the presence of the world's billion hungry people. Thou anointest my head with home permanents; My alcoholic cup foameth over. Surely prosperity and pleasure shall follow me all the days of my life, and I shall dwell in Shangri-La forever.

E. K. Ziegler in **Newsletter,**
United Church of Mission Village
San Diego, California

HELPFUL SLOGANS

Don't be afraid of the day you have never seen.

Drive carefully, and don't insist on your rites.

Many have plenty to live by but nothing to live for.

You get credit for what you finish — not for what you start.

Decide to play a better game this year — the game of life.

Expect great things from God; attempt great things for God.

It's wonderful to have an open mind. Just be sure it isn't vacant.

There's no honor in being on the right track, unless you move forward.

—Union Grove Bulletin

MAY FELLOWSHIP DAY

Friday, May 4, 1962

Theme: **One Family Under God: Who Is My Family?**

Order the basic packet of materials now — 50¢ each.

P & D, National Council of Churches, Dept. FG
637 125th Street
New York 27, New York

CHRISTIAN FAMILY WEEK

May 6-13, 1962

Theme: The Christian Family and Rapid Social Change

The following materials have been prepared for this coordinated study emphasis:

Christian Families in Today's World—Study Guide with discussion guides, questions, and bibliography — 50 cents.

The Christian Family and Rapid Social Change — Folder for promoting and planning the study emphasis — 4 cents each, $3.25 per 100.

Family Week Poster — 17" x 11" — 15 cents each, 2 for 25 cents.

Order from: Office of P & D, National Council of Churches, Dept. FG, 637 125th Street, New York 27, New York.

SAYS RETIRING MINISTER

I Will Never Stop Preaching

"I may be retiring as a full-time minister, but I will never stop preaching the Gospel whenever I am needed or giving spiritual guidance to those who wish it," says Dr. H. S. Hardcastle of Driver.

* * *

Dr. Hardcastle, who is 71 years old and known generally as "Hardy," retired Sunday, Dec. 31, as pastor of Berea Christian Church, Driver, where he has served for the past two years. He will continue to serve as interim pastor until the church calls a new minister.

"I never want to give up preaching and I hope to serve the churches in this community whenever I am needed," Dr. Hardcastle declared.

Dr. Hardcastle and his wife recently bought a home, "Holly Bluff" at 415 Holloway Drive in Stewart Manor, Portsmouth, where they will move sometime in February.

The cottage, which is located on a high bluff overlooking a large creek and the western branch of the Elizabeth River, is being reconditioned by the Hardcastles. They have laid new floors and paneled the walls themselves. In fact, they have done everything to make the cottage more homelike. They even built a brick retaining wall at the foot of the bluff overlooking the creek.

"We are enjoying every minute of it and are looking forward to the time when we can move in," Mrs. Hardcastle said.

Dr. Hardcastle, a native of Delaware, was educated at Wesley Junior College in Dover, Delaware. Later he entered Elon College, N. C., where he was graduated in 1914. After graduating from Elon, where he met his wife, the former Mary Miller of Luray, he entered Yale University Divinity School and was graduated in 1922. That same year, he and his wife were married and went to Defiance, Ohio, to live and teach at Defiance College.

* * *

In 1923, following the death of Dr. W. W. Staley, pastor of the Suffolk Christian Church, Dr. Hardcastle became pastor of that church, a full-time pastorate although he had preached at several Christian churches during his college years.

When he left Suffolk, he became pastor of the Christian Temple in Norfolk and then pastor of Rosemont Christian Church, South Norfolk, and the First Congregational Christian Church, Newport News.

In 1950, Dr. Hardcastle became pastor of Oakland-Berea charge where he served until he became full-time pastor of Berea Church.

The minister, who is noted for his jovial manner and spicy parlor jokes, has served 25 years of his 46 years in the ministry in the Suffolk area.

He is one of the outstanding ministers of the Eastern Virginia Conference of the Congregational Christian Church and will be greatly missed in the Suffolk-Driver community. Whenever there is sickness or bereavement, regardless of the denomination, Dr. Hardcastle is always on hand to assist in any way he can. He is greatly loved and admired by all those who know him. The people in this area are delighted that the Hardcastles are making their home not too far away, a neighbor said.

* * *

The Hardcastles have two children, a daughter, Jane, who married J. B. Jones, a professor at Purdue University, Lafayette, Indiana. They have two children, Ellen and Warren Jones. The Joneses are spending a year in Switzerland where Professor Jones is studying at the University of Zurich.

Their son, H. S. Hardcastle Jr., married Ann Reece of Woodland, N. C., and they have four children, Scott III, Michael, Laurie and Craig. They live in Omaha, Nebraska, where Mr. Hardcastle is an engineer at the Atlas Guided Missile Base.

"Retiring is wonderful if you have a hobby," said Dr. Hardcastle. "It will be fine for us because we have hobbies. I like to make furniture and expect to have a woodworking shop at my home. My wife will continue giving china painting lessons."

The Hardcastle home is already beautifully furnished with items made by Dr. Hardcastle and china painted by his wife.

Along with furniture making, Dr. Hardcastle will continue writing Sunday School lessons for The Christian Sun, a church magazine. Then, too, he hopes to read all of the books he hasn't had time to read during the last 50 years.

—Mary H. Stott
Suffolk News Herald

The Ex-Pastor

By W. R. Cullom, Wake Forest, N. C.

It has been my privilege to be the ex-pastor of quite a number of churches. If any one of my successors ever had occasion to suspect me of interfering in the least with his work, I never found it out, nor did I ever observe what appeared to be the least suspicion on the part of any one of these pastors that I had ever tried in any way to do so. It has been my rule and practice to hold friendship among the membership of my former pastorates, but to have nothing whatsoever to do with counseling or criticizing anything that goes on among them.

A lady came to me with a few questions about her pastor whom I do not know. My reply to her was that I would say to her just what I would have him say to her about me if the case were reversed. I think I might say that one of the questions had to do with her pastor's smoking. When a boy 15, 16, and 17 years of age, I was a clerk in a country store where I handled cigars, cigarettes, and tobacco each day, and if one was ever tempted to use it, surely I was during these days. But somehow, I passed through all those experiences, my friends using it daily in my presence, but it was never any temptation to me to begin the habit. The truth is that when I was just entering my teens I deliberately formed the purpose to steer clear of the use of alcoholic liquor, or cigars, cigarettes, and tobacco always. With this resolution in mind, I have gone on to the age of 94½ without using any of these things, and my opinion is that I will go on the balance of my journey without it. My candid, serious and loving advice to every Christian man, woman, boy or girl is to do the same and follow my advice. When such a person reaches 90 years of age, he or she will have no regrets in this field.

The Obligation To Be Truthful

Background Scripture: Exodus 20:16; Proverbs 12:17; Matthew 12: 33-37; 26: 69-75.

Devotional Reading: Colossians 3:1-10.

Memory Selection: **For by thy words thou shalt be justified, and by thy words thou shalt be condemned.** Matthew 12:37.

Ten Rules For Living

It is well to keep in mind that what we call The Ten Commandments might just as well be called The Ten Rules For Living. Life, personal and social, like anything else must have rules, and one must obey the rules if he is to get along successfully and if society is to endure. Thus it is that among the Ten Rules For Living there is one concerning speaking the truth. Society cannot endure if falsehood lies at the bottom of it. Truth alone affords a foundation for safe and strong social life. This fact is strikingly put by Paul when he writes in one of his letters, "Wherefore putting away lying, speak every man the truth with his neighbor; **for we are members one of another."** (Ephesians 4:25.) There you have it — truth is imperative because we are members one of another, the social fabric of life demands that we speak the truth. The whole structure of society would come toppling down if falsehood were paramount.

The commandment, "Thou shalt not bear false witness against thy neighbor" may well, originally, have referred to evidence in a court. Even today witnesses are asked to swear that they will "tell the truth, and nothing but the truth" and established perjury is heavily punished. But the original commandment found wider meaning and application, and can well be translated "Thou shalt not lie."

We are familiar with outright lying. And we instinctively condemn the man who deliberately lies. Alas for the man who has the reputation of being a liar, of not telling the truth. But there are many kinds and shades of lying. The Larger Catechism of the Presbyterian Church includes this list of sins against the Ninth Commandment. Read them slowly and carefully and see if you are a liar in terms of some of the things listed herein:

Prejudicing the truth and the good name of our neighbors; pleading for an evil cause; calling good evil and evil good; rewarding the wicked according to the works of righteousness; concealing the truth; undue silence in a just cause; speaking the truth unseasonably in doubtful or equivocal expression; whispering; detracting; thinking too highly or too meanly of ourselves or others; doubting the gifts or graces of God; aggravating smaller faults, unnecessarily infirmities in others; stopping our ears against just defense; rejoicing in the disgrace and infirmities of others, neglecting things which are of good report. Quite a list. There seems to be one serious omission — gossip!

A mother once asked her young daughter what happened to little girls who told lies. The little girl replied "They grow up and tell their little girls they'll get curly hair if they eat their spinach." Again another mother asked her boy the same question, and he replied "They travel for half fare." Out of the mouths of babes and children often comes the truth.

The story of Peter's denial of Christ shows the progressive chain reaction of lying. Once a lie is told, another has to be told to bolster it up. Later Peter not only lied but he backed it up with an oath. It is hard to tell the truth at times, but it is far less trouble than to tell a lie, in the long run. A writer once said "What is intended as a little white lie often ends up as a double-feature Technicolor!"

As usual Jesus had an answer to the matter of lying. The secret of speaking the truth or lying was to be found in the heart of man. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. Here again we find repeated in another way the wise and warning words of another man of God who said "Keep thy heart with all diligence, for out of it are the issues of life." Make the tree good and the fruit of the tree will be good. From a clean heart cometh forth clean words; but of an unclean heart cometh unclean words, and deeds.

How good is your word? Do men believe what you say? Do you have a reputation for speaking the truth? Is your word as good as your bond? Let every man examine himself. And let every man pray "Create within me a clean heart O God and renew a right spirit within me."

SUNDAY SCHOOL LESSON
MARCH 11, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

FATHER, WE THANK THEE

By Abbie Graham

We thank thee, Father, that to us it is given to live in the spacious places of the world; that we can feel the widely stretching land; that we can know the wind; the rain; the trees; the sky;

Forgive our faithlessness to beauty. Through the intimate revelation of thyself in the world about us, may there come into our lives an answering loveliness, that our spirits may be one with thine.

We thank thee for the gifts of the morning, for the cleanliness and sweetness of the air, for the fragrance of the earth. Forgive us for stumbling blindly through the world. Give us eyes to see and hearts to love thy daily miracles.

We thank thee for our friends. Forgive the dullness of our spirits, the slowness of our understanding. Create within us new hearts each day, that we may be freshly aware of the splendor in familiar faces. Renew our spirits, that in the midst of our everyday world we may keep eternal eagerness, infinite wonder.

Oh, Thou that didst house divinity in the little town of Galilee, make room in our hearts for Thee.

—Amen.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Scout Troop Being Organized

Dear Friends:

On Thursday, February 22nd, two events took place that I think you would be interested in knowing about.

The first is an event that occurs on the last Thursday of each month. This is the time when we observe the birthdays of all children and staff who had a birthday during a particular month. During this school year we have made this also the occasion when teachers of our Elon Public School system are invited to visit our campus. Four to six teachers are invited each month to visit with us. In this way we can have all our teachers visit our campus during the period of a school year. After the evening meal honoring those who had birthdays during the month, the teachers are given a tour of our facilities and have an opportunity to visit with the children from our Home who are in their particular class. For the month of February visiting our Home from the local school were: Miss Annie Laura Albright, Mrs. Hilda Rudd, Mrs. F. T. Garrett, Mrs. Margarette Muckenfuss, and Mrs. George Colclough.

The second event was the first meeting of our boys interested in scouting. Just recently we received a gift of $200.00 from Mrs. Joseph Byrd of Burlington for the purpose of starting a Boy Scout Troop on our campus. On this particular Thursday 12 boys met with Holland and Huelon Phillips in a preparatory meeting for the organization of our Scout Troop. Six more boys will join them later. They were absent because of participation in the community basketball league.

The Kiwanis Club of Burlington has agreed to sponsor the troop. They will furnish the leadership for the troop. This includes the Scoutmaster, Assistant Scoutmaster and the Scout Committee. Mr. Holland Phillips and Mr. Heulon Phillips are working with the boys until the troop is organized and the leadership secured.

This troop, we believe, will mean a great deal to our boys. By having a troop made up of our boys entirely plans can be made for them in conjunction with the rest of our program. Scouting, we believe, will be an excellent addition to our total program. Our many thanks to all those who are making this phase of our program possible!

March Birthdays

Mike Ingram	3- 6-52
Frances Coggins	3-11-44
Jimmy Wells	3-13-52
Lawrence Wallace	3-14-52
Patsy Beaman	3-20-49
Charles Parker	3-24-51
Mrs. Mae Satterfield	House Mother

REPORT FOR FEBRUARY 26, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$16,356.68
Eastern Virginia Conference	$ 33.00	
Eastern North Carolina Conference	11.00	
Western North Carolina Conference	4.00	
North Carolina and Virginia Conference	54.54	
Total		$ 102.54
Grand Total		$16,459.22

SPECIAL OFFERINGS

Amount brought forward		$33,295.88
Philathea Class, Suffolk Christian Church	10.00	
Dr. Joseph H. Huff, Burlington, N. C.— Thanksgiving Offering (Rotary)	2.00	
Friendly Service Gifts:		
Women's Fellowship, First Cong. Church of Wilton, Maine	32.00	
Circle "C", Women's Fellowship, First Cong. Church of La Grange, Illinois	15.00	
Ladies' Aid, Community Church, Medical Lake, Wash.	5.00	
In Memory of James W. Simpson		
In Memory of Dr. George McLamb		
In Memory of William Jackson Darden		
In Memory of William Jackson Darden		
In Memory of H. F. Amick		
Total Memorial Gifts	55.00	
Special Gifts	282.27	
Total		$ 401.27
Grand Total		$33,697.15
Total for the Week		$ 503.81
Total for the Year		$50,156.37

A pastor's class in church membership for those ten years and older is being conducted at Beverly Hills, Burlington, by the pastor, Rev. K. D. Register, each Sunday morning March 11 - April 15.

Pleasant Cross church, near Asheboro, has recently added two restrooms to its church building. According to the secretary, Mrs. J. W. Wilson, Jr., the church is free of debt following this building program.

Shallow Well church, Sanford, has sold its present parsonage and purchased a lot on which to erect a new one. $8500 of the sale price is to be used to pay the church building debt and the remainder to go into a parsonage fund.

Special lenten events at Shallow Well, Sanford: Sermon topics of Rev. Max Vestal will be on the general theme of "The Shadow of the Cross"; prayer services are being conducted each Wednesday evening; a membership class for adults is being conducted by the pastor during the church school hour each Sunday while the young people's membership class meets on Thursday afternoons; Rev. A. M. Campbell, pastor of Eutaw Community, Fayetteville, will conduct Holy Week services each evening, April 15-19.

Apportionment Gifts To Elon College

September 1—December 31, 1961

Virginia Valley Conference

Antioch	$ 31.00
Bethel	103.00
Bethlehem	80.00
Beulah	12.00
Concord	17.00
Dry Run	16.00
Leaksville	68.00
Linville	60.00
Mayland	19.00
Mt. Lebanon	53.00
Mt. Olivet (G)	19.50
Mt. Olivet (R)	88.00
New Hope	24.00
Timber Ridge	58.50
Winchester	135.00
Wissler's Chapel	29.00
	$ 813.00

Eastern Virginia Conference

Antioch	$ 47.00
Bayside	149.00
Berea (Nans.)	103.00
Bethlehem (Nans.)	258.44
Burton's Grove	6.00
Centerville	16.00
Cypress Chapel	182.00
Dendron	19.10
Eure	83.00
Franklin	224.00
Franklin, Hunterdale	97.00
Great Bridge	124.50
Holland	148.00
Holy Neck	250.00
Isle of Wight	23.00
Liberty Spring	150.00
Mt. Carmel	147.00
Mt. Zion	41.00
Newport News	304.49
Norfolk, Ch. Temple	327.00
Norfolk, First	31.00
Oak Grove	8.00
Oakland	95.50
Portsmouth, First	92.00
Portsmouth, Shelton Mem.	65.00
Portsmouth, United	55.00
Prince George	65.00
Richmond, First	82.00
Richmond, St. Andrew's	16.00
South Norfolk	382.00
South Norfolk, Rosemont	316.00
Spring Hill	42.03
Suffolk	912.00
Sunbury, Damascus	69.00
Union, Surry	26.00
Warwick	99.00
Waverly	119.00
Windsor	30.54
	$5,204.60

Eastern North Carolina Conference

Antioch	$ 8.00
Amelia	106.00
Bethlehem	47.00
Beulah	141.00
Chapel Hill	68.00
Damascus	47.00
Fayetteville	23.00
Fuller's Chapel	32.00
Good Hope	30.00
Henderson	165.00
Hope Mills	22.00
Lee's Chapel	18.00
Liberty (Vance)	200.00
Martha's Chapel	9.00
Morrisville	16.00
Mt. Auburn	71.00
Mt. Gilead	46.00
New Elam	74.00
New Hope	77.00
Niagara	8.01
Oak Level	36.25
Plymouth	35.00
Pope's Chapel	32.00
Raleigh	89.00
Sanford	74.00
Shallow Well	259.00
Southern Pines	245.00
Wake Chapel	201.35
Wentworth	15.00
Youngsville	30.00
	$2,224.61

Western North Carolina Conference

Albemarle	$ 66.00
Antioch (C)	11.00
Antioch (R)	27.00
Bailey's Grove	3.00
Ether	15.00
Flint Hill (M)	8.00
Flint Hill (R)	31.99
Grace's Chapel	40.00
Hank's Chapel	17.00
Mt. Pleasant	254.00
Needham's Grove	17.50
Pleasant Cross	36.00
Pleasant Grove	158.00
Pleasant Hill	175.00
Pleasant Union	28.00
Providence Chapel	13.00
Ramseur	56.00
Randleman	44.00
Seagrove	15.00
Shady Grove	28.00
Smithwood	5.00
Sophia	51.00
Union Grove	32.04
Zion	46.10
	$1,214.63

North Carolina and Virginia Conference

Apple's Chapel	$ 156.00
Asheville	61.00
Berea	51.00
Bethel	47.94
Bethlehem	83.00
Burlington, Bev. Hills	124.00
Burlington, Edgewood	25.00
Burlington, First	722.98
Burlington, Lakeview	28.00
Carolina	35.00
Concord	57.00
Danville	112.00
Durham	272.05
Elon College	122.00
Graham, Prov. Mem.	23.00
Greensboro, First	289.51
Greensboro, Palm St.	94.00
Greensboro, St. Peters	22.80
Happy Home	159.00
Haw River	171.00
Hebron	16.00
Hines Chapel	170.00
Ingram	50.00
Kallam Grove	77.00
Lebanon	11.00
Liberty	62.00
Long's Chapel	47.00
Lynchburg	8.00
Mt. Bethel	35.00
Mt. Zion	80.00
Monticello	6.00
New Lebanon	88.70
Pleasant Grove	25.00
Reidsville	300.00
Rocky Ford	4.00
Salem Chapel	18.00
Shallow Ford	26.00
South Boston	81.00
Tryon	189.00
Union (N. C.)	352.00
Union (Va.)	257.88
Winston-Salem	27.00
	$4,573.86

Total 1-1-61 thru 3-31-61	$ 4,507.28
Total 4-1-61 thru 6-15-61	5,055.07
Total 6-16-61 thru 8-31-61	6,032.00
Total 9-1-61 thru 12-31-61	14,030.70
Total	$29,625.05

EDITOR'S NOTE

In 1961 our churches gave less to our college than in 1960. Let's be sure to do better for the education of youth in 1962. Elon College is owned by the Southern Convention. It is worthy of support.

The United Church Board For Homeland Ministries

The United Church Board for Homeland Ministries, with its Divisions of Church Extension, Christian Education, Evangelism, Publishing, Health and Welfare, Higher Education and the American Missionary Association will be a far greater factor in the life of Protestantism and for the advancement of the Christian mission, if it is true to this mission, than any of the uniting boards has been able to be.

This mission is to proclaim and teach the Good News of God in all places and in such ways that men with differing capacities of hearing may attend to it and understand it.

This mission is to summon and encourage human beings of all ages to realize the full dimensions of their self-hood with its true freedom and responsibility and dignity.

This mission is to extend to all men the privilege of membership in the blessed community of those who know that they are forgiven and who in the freedom and power of that knowledge are able to make the hard decisions and run the risks of responsibile action in this terrible and magnificent period of history.

In our thinking about the future we are to remember that it is God's future. Therefore it is always to be kept open to expectancy and surprise and miracle. We are never to set such store by any of our humanly contrived programs and institutions that we are unwilling to abandon them if God shows us a better way. We are never to become so inflexibly committed to our plans that we are not glad to have them blown away by the rushing wind of the Holy Spirit.

Our notable history of pioneering and experimentation will be continued in making the message and work of the Church relevant to the needs of our society and to the dynamic life of contemporary America.

Truman B. Douglass

The Pension Boards

To help the churches provide for the retirement years of their ministers and ministers' widows, to render emergency aid in the hour of need, to be the friend of all those who have served the church — these are the aims of the Pension Boards.

Every Christian employer is mindful of the retirement needs of his employees, but the duty lies especially upon churches to provide suitably for their ministers. All are urged to do this through The Annuity Fund for Congregational Ministers and The Board of Pensions and Relief of the Evangelical and Reformed Church. These are actuarially sound Funds, carefully administered for both the safety and the maximum returns which are so essential.

Inflation has taken a big toll in the income of retired ministers. Both Boards give supplemental annuities to help combat its effects and receive funds from Our Christian World Mission apportionment giving for this purpose.

In addition, the Pension Boards are friends, ready to give emergency help in time of need to both active and retired ministers and ministers' widows.

The continued support of the Pension Boards is an expression of love and gratitude to those who have served our churches in the past, and of Christian good citizenship to those who serve today.

William Kincaid Newman
Silas P. Bittner

These are two of a series of interpretive statements concerning the functions of the various instrumentalities of the United Church of Christ, published so that all may become better acquainted with the work of the communion at home and abroad.

HISTORICAL SOCIETY. 1955
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

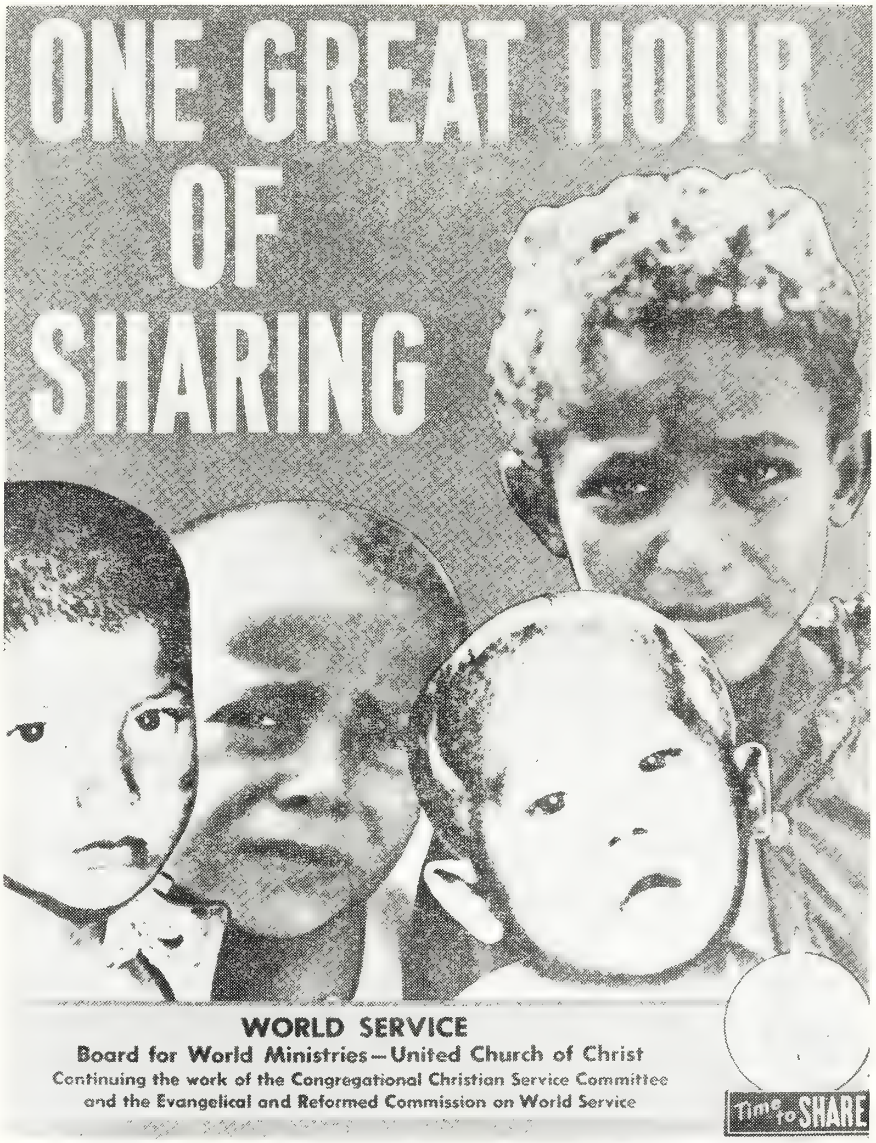
THE CHRISTIAN SUN

Vol. 114 March 13, 1962 No. 11 A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PLAN FOR One Great Hour Of Sharing April 1, 1962


ONE GREAT HOUR OF SHARING
WORLD SERVICE
Board for World Ministries—United Church of Christ
Continuing the work of the Congregational Christian Service Committee and the Evangelical and Reformed Commission on World Service
Time to SHARE

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina

EDITORIAL

"Restlessness"

**Rev. Clyde L. Fields, Superintendent
Southern Convention of
Congregational Christian Churches
Elon College, N. C.**

The ancient Hebrew Psalmist wrote, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, that made heaven and earth." Psalm 121:1-2 (KJV)

How calm, how majestic, how quiet, how restful must have seemed the hills to the shepherds as they cared for their sheep on the hot, dusty plains! How inviting must have seemed the great hills in the distance as weary travelers made their way across the hot, arid plains!

How different is our existence today from the life of the lonely shepherds on the plains in the days of the Psalmist! How different and how much faster is our mode of travel than that of the weary traveler of this ancient time! Yet, how sorely needed to our jet propelled age is the look unto the high place from whence cometh our help!

Archeologists help us to know ancient civilizations. They dig up artifacts that speak eloquently of the kind of life lived by ancient people. What will archeologists in the distant future discover about our present age that will tell its story of our kind of life?

Dr. Paul McKay speaks of our times as the "Aspirin Age." Dr. McKay uses the title of a book by Isabel Leighton to describe our age. He takes a look at the period between World War I and World War II and describes it as a period of a colossal headache.

A future archeologist in poking around the ruins of our American civilization would find at least three signs to indicate our age:

1. The Neon sign: We are a civilization that might be described as "Disciples of the Neon sign." Neon signs tell us to stop, to go, to eat, to buy, to spend the night, to make a purchase. The Neon sign seems symbolic of our restless times. We seem too impatient to wait for a light to change from red to green, so that we might move ahead in our car. The writer of this meditation finds it most difficult to wait a few seconds for the light to change, and often moves ahead of the light.

2. The can opener: We are people of gadgets. We worship gadgets. We believe in power and machines. One comedian said he had installed a power Kleenex dispenser on his car. He indicated that one day the power Kleenix dispenser got out of repair and sprayed four inches of Kleenex all over the highway. Labor is done more and more by machines. Automation is fast displacing the human factor.

3. The Aspirin bottle: Future archeologists will certainly dig up a number of little bottles and wonder what kind of civilization was so dependent upon Aspirin bottles. It is said that we use four million pounds of Aspirin each year. This is discounting the tons of bufferin and many other kinds of tranquilizers. This indicates our insecurity, our frustration, and our desire to escape pain. Many people are plain bored with living. The way of escape is through some artificial route. Consuming four million pounds of Aspirin and tons of bufferin and tranquilizers, we must be the people with a colossal headache!

Although our civilization is vastly different from the ancient life of the Psalmist, although our mode of travel has increased in speed beyond human imagination, although we have more of the material resources than the ancient Psalmist could possibly dream of; yet, we still raise the question regarding our elemental human need. Each human being is a person in need of God. Each human being needs the inner calm and purpose that faith in God brings. Each of us in our busy, hectic world needs the time when we lift our eyes unto the hills, from whence our help comes. Why not lift our eyes unto the hills, in the church of your choice this week, in worship? Find the inner calm and peace that come as we find rest in God.

A Borrowed Editorial From The Saturday Evening Post

Note To A High School Senior (Class Of 1962)

Planning on college? Dreaming of a career in teaching, science, nursing, the arts? Wait! Before you invest four years and maybe $10,000 in further education you should study the terms of the new contract won by New York Local 3 of the International Brotherhood of Electrical Workers.

From now on members of Local 3 will work a basic five-hour day at $4.96 per hour — plus a sixth hour at time and a half. This adds up to $161.20 for a 30-hour week.

Then comes the cherry on top. Union members are limited to fifteen hours of overtime which, in labor-short New York, they are almost sure to get. The overtime brings the work week to a tedious 40 hours and the total wage to $235.60.

But remember! Your country needs teachers (and pays them a national average of about $106 weekly in public schools).

Your country needs nurses (and pays them $82.50 for 40 hours on general duty in New York City).

Your country needs scientists. (A survey by the Federal Government disclosed that chemists able to handle the "more complex, exacting" assignments earned an average of $9,504 annually — about $183 per week.)

Your country is dedicated to the arts. (A musician playing with the orchestra of the Metropolitan Opera Association earns $180 per week.)

No matter. Go ahead and get that college education. As the President put it in his inaugural address: "Ask not what your country can do for you — ask what you can do for your country." Apparently Local 3 didn't get the word.

Why Give Through One Great Hour Of Sharing?

New Delhi
December 10, 1961

Dear Brother:

Two days ago the Third Assembly of the World Council of Churches ended. It was an experience that lifted us up in spirit and sent us away inspired with noble insights and high hopes.

Yesterday I visited a leper colony and that brought me down to earth with a shock. It is one thing to state that Service prepares the way for Witness and helps bind us together in Unity and stands in its own right as a response of obedience to the command of the Gospel. It is another matter to stand in the middle of a grass hut village, in an open barren area a few miles from Delhi surrounded by lepers — children and older folk — 400 of them living in unbelievable squalor.

They asked me to pray for them out in the open air so all could hear. Only a few of them were Christians, but I'm certain God heard every last one of them say Amen when the prayer was ended.

They are being fed with wheat, oil and powdered milk supplied through our Share Our Purplus program. They brought a carton and pointing to the words, "A gift from the people of the United States of America," said, "Thank you Christians for our food." Their leader almost wept as he said he felt ashamed to ask for anything more when we were so good to them, but that they were cold at night and would be glad if we could send some blankets. As I left, one man timidly said, "We wish you a Happy Christmas." How do you respond to that?

We learned that 500 Tibetan refugee children (ages 3 to 7) in a camp high in the mountains in North India were without shoes. The snows will be upon them within a week or two.

What would you want your Division of World Service to do in these two cases?

This is what we did: We ordered hand woven rough, but warm, wool blankets for the lepers. We discovered scores of unemployed Tibetan refugee shoemakers at a camp some 40 miles from the children. We found leather and put them to work making shoes for the children. We sent these Christmas gifts for you in the name of Christ.

Calls for help come every day. Floods in Pakistan and Burma; hurricanes in Texas and British Honduras; war in Congo and Angola; refugees in India and Berlin; calls for food, clothing, medicine and for seeds, tools and farm animals to help people help themselves. You may be asured that your church responds to calls for help immediately.

When do you — pastor and people in the local congregation — play your part in this glorious service?

Sunday, April first, is our One Great Hour of Sharing. The gifts gathered that day will determine what your Division of World Service will be able to do for you throughout the whole of this year.

Your prayers will be needed constantly, but the money to carry out your work of loving kindness must be gathered on one Sunday in Lent. If you designate your offerings as One Great Hour of Sharing gifts you can be sure they will go to help on today's Jericho Road.

In His Service,
Reginald H. Helfferich

Vol. 114 No. 11

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

Subscriptions

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

MY HOME

(A Paraphrase of I Corinthians 13)

My home may be made beautiful by the wealth of the world, but if it has not love, it is only an empty shell.

My home may be the rendezvous of the witty and the meeting place of the wise, but if it has not love it is only a noisy house.

My home may distribute its welcome to men of every estate, my home may toil for the betterment of all mankind, but if it has not love its influence will soon vanish.

The spirit of a true home is very patient, very kind, it knows no jealousy, makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. It is never gladdened when sorrow comes to another home, is made happy by goodness, always slow to talk with others about the intimacies of the home, always eager to believe the best, always hopeful, always enduring. The home will never disappear. As for civilizations, they will be superseded; as for knowledge, it will grow out of date; as for institutions, they will cease. For we only know a little now and we can see only dimly into the future, but when the spirit of a true home rules the affairs of this earth, then will be established the perfect Kingdom of God. Thus faith and hope and love last on forever in our homes, these three, but the greatest of all is love.

—Robert W. Burns in St. Paul Newsletter

Missionary Letters Available

The following letter services are available to those who, through letters from overseas, wish to follow intimately the work of the United Church Board for World Ministries in its work around the world:

(1) Some persons wish to receive **Letter of the Month**, a monthly selection of the most interesting excerpts from letters from our missionaries which have been received during a given month. **Letter of the Month** thus helps a person to keep up to date on developments within all missions of the United Church Board for World Ministries. The charge for this service is $1.00 per year.

(2) Some persons wish to receive the four or five best or most generally representative letters mimeographed and distributed by Stewardship Council each month. These letters are mailed in a group at the close of each month. There is a charge of 50¢ for this service. Order **Best Letters** to get these.

(3) Some persons wish to receive all the letters we distribute from missionaries of a given region — as for example, the Angola Mission or the Near East Mission or some such area. These letters are distributed as they become available here. There is a charge of 50¢ a year for this service. Ask for **"All letters from . . ."** a particular place.

(4) Some persons wish to receive all letters from missionaries which are mimeographed and distributed by Stewardship Council. Such letters number from ten to twenty per month and are sent to the user at frequent intervals. There is a charge of $2.00 for this service per year. Order **All Letters.**

(5) Another letter service is **The Children's Letter** — issued each month, written from a mission area or situation, designed for children below the sixth grade. The cost of this service is $1.00 per year.

Order from: Stewardship Council, 1505 Race Street, Philadelphia 2, Pennsylvania, enclosing money with order and giving your name and address.

As of January 29, 3806 churches have voted to become members of the United Church of Christ, 370 not to become members and 136 voted to abstain from voting at this time.

One Great Hour Of Sharing

More than $15 million is being asked this year by Protestant churches for their world-wide programs of assistance to the needy throughout the overseas world. The greatest portion of this record-breaking program will be achieved through the 1962 One Great Hour of Sharing, which will be held in most participating churches on Sunday, April 1. (The film "Hunger," to be used in preparation for this, may be secured from The Southern Convention Office.)

The contributions made by tens of millions of Americans in One Great Hour of Sharing and related appeals will provide food, clothing, medicines and shelter to victims of floods, famine, hurricanes and other natural disasters; help rehabilitate and resettle refugees; assist hospitals and orphanages; furnish self-help and vocational training, and make possible agricultural and community development projects that will help break patterns of poverty. Also supported by funds raised in One Great Hour of Sharing are educational projects such as assistance to schools, student exchange programs, and the training of young persons, both here and abroad, for service and leadership in their homelands.

Churches of the United Church of Christ gave $550,000 through this appeal in 1961. It is hoped that this will rise to $700,000 in 1962. The channel through which the work of our churches is represented by the One Great Hour offerings is the Division of World Service of the Board for World Ministries of the United Church. Dr. Reginald H. Helfferich is General Secretary of the Division of World Service, and Dr. Alford Carleton is Executive Vice President of the Board for World Ministries. Send offerings to Southern Convention office designated for this purpose.

One Great Hour Of Sharing

SHOW MOVIE — "HUNGER"
(Order from Convention Office)

After you have shown the movie "HUNGER" or a film strip in preparation for One Great Hour of Sharing the people will probably be ready to ask. . .

"NOW WHAT?"

The United Church of Christ holds a place of leadership in the support of the Church World Service program of feeding the hungry.

1. Our gifts send over three hundred pounds of U. S. surplus food per dollar.
2. We rank among the first in contributions of food in kind directly from our farmers through CROP (Christian Rural Overseas Program).
3. We help to solve the problem of hunger through support of Meals for Millions Foundation.
4. Our United Church of Christ is the largest contributor of farm animals to help people help themselves through Heifer Project, Inc.
5. We supply seeds and tools in self help projects all around the world.

Please emphasize the fact that the money to carry on our World Service program must be raised through the One Great Hour of Sharing offerings.

Announce that One Great Hour of Sharing will be celebrated in most of the Protestant churches through the United States on Sunday, April 1, 1962, and that the gifts of your church will be gathered on that day.

We suggest that you distribute One Great Hour of Sharing leaflets and coin boxes or envelopes for the offering.

Should you want fuller information about the work of the Division of World Service of the United Church Board for World Ministries ask your minister to show you his copy of the booklet "Charity Begins at Home" or order a copy directly from World Service, 1720 Chouteau Avenue, St. Louis 3, Missouri.

Our Missionaries Write To Us

Rev. & Mrs. Leeds Gulick
Central P.O. Box 46
Naha, Okinawa

December, 1961

After a thoroughly hot and humid summer, we are enjoying the cool weather we now have. Two typhoons in the early fall left their marks upon the crops and nearly devastated the outer islands. But other than a few leaks and the necessity of resorting to kerosene lamps, we fared very well.

For the past two months we have had a continual flow of visitors, staying anywhere from two days to three weeks. One large group of thirteen United Church people stayed for two days, and it was fun indeed to take such an interested group to the various churches, schools and centers. We had two teams of film experts, one taking movies and the other taking slides. The movies will be a part of the "Rim of East Asia" film to be shown beginning the fall of 1962, when Okinawa will be a part of the mission study theme.

Rev. Lee Palmore, an old missionary friend from Japan, spent two weeks with us and one week on Yaeyama islands. His purpose was evangelism. He spent three or four nights in each of several churches, getting to know the people and the ministers so well that the results were amazing. His simple message and warm, unpretentious way of presenting it drew great crowds every night. It was a time of enrichment for us all.

In Yaeyama 300 miles south of us, our Christian Rural Center was dedicated after years of planning and erection of the main building. The staff house and the classrooms are already in use, and other buildings will follow as finances warrant. Especially in mind is a dormitory in which young farmers from outlying islands and far up Ishigaki, on which island the Center stands, may stay. This is a very significant step in our Christian outreach. Another rural project up north on Okinawa is gradually taking shape as a cattle raising and farm demonstration area. For this project a delightful and smart (we think!) young couple, Mr. and Mrs. Thomas Arinaga, came in September to join our United Church group.

Another dream, too, is to be fulfilled. We are about to build the Okinawa Christian Institute, the first Christian School on Okinawa. It has been functioning so far in one of the churches, as a training school for Christian laymen. It will stand near the University of the Ryukyus. Miss Itoko Maeda has just returned from furlough, and is the spark plug for this. It is hoped that it will become a fine junior college. As funds come in we want to add a kindergarten training course to serve all islands. (There are only 105 islands in the Ryuku Islands!)

One of our nineteen churches was rebuilt this year. Jochi Church, hitherto housed in a rusted and inadequate Quonset hut, has recently dedicated a pure white concrete structure with flying roof, reminiscent of an oriental temple, upturned at the corners. But we hope the roof won't fly in any typhoon! This new church makes us rejoice, but only reminds us that we must move on to another, and yet another. The church we were in last Sunday — an old, dilapidated house — suffered greatly from the latest typhoon and we just hope that when it collapses, it will be in the middle of the night, when no one is around.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

WORK AMONG THE CHINESE

Hong Kong

March

18—**Rev. and Mrs. Sterling Whitener** both graduated from Catawba College in North Carolina and then he got B.D., S.T.M., and M.A. from Yale. Since 1952 they have been working with refugees in Hong Kong, being leaders in cooperative Christian work there. He was born in China of missionary parents and first worked in mainland China (1946-50).

Taiwan (Formerly Formosa)

19—**Mr. and Mrs. Allen Lovejoy** went to Tunghai University, Taichung, Taiwan in 1959. However, she is a fourth-generation missionary of the American Board while he served as a Methodist missionary in China.

20—**Mark Thelin** recently returned to Taiwan (see Sun for February 6) after finishing work for his Ph.D. in sociology at the University of North Carolina. He taught in Taiwan 1956-58 as a representative of Oberlin College, where he graduated in 1955. He was born in China and his parents are now missionaries in the Philippines.

INDONESIA

21—Since 1956 we have been sharing increasingly in a cooperative program with the National Council of Churches in Indonesia. This includes 31 independent area churches spread across 3,000 islands and represents 85% of the 4,500,000 Protestants in a population of 90 million. Dutch missionaries have decreased in number as this has become an independent nation, so our response seems to be in response to an increasingly desperate Macedonian call.

22—**Rev. and Mrs. Myles Walburn** arrived at Makassar in 1960, our first missionary couple in Indonesia. He is teaching at the Theological School for Eastern Indonesia, where he is helping train Christian pastors. He was brought up in China where his father was a YMCA secretary.

OKINAWA

23—Protestant work has had a hard time in Okinawa since Japanese ministers returned home at the end of World War II. We work with the Disciples and Methodists in the United Church of Christ of Okinawa.

24—**Rev. and Mrs. Leeds Gulick** are our only denominational representatives in Okinawa. They began mission work in Japan in 1921, serving until 1938 and again 1955-60. He is field representative for the Okinawa Interboard Committee. His grandparents were among the earliest missionaries to the Marshall Islands and his father was born there in 1860.

CHRISTIAN TEMPLE

This week there has been mailed to each one in our Church Family a Lenten Self-Denial Folder. This has a slot for each day of the forty days of Lent (excluding Sundays) in which a dime can be placed, making a total of $4.00, when the Folder is completely filled.

It is our hope that each one in our church will accept one of these folders, and use it as his or her personal "self-denial project" for the days of Lent. If we have five hundred individuals turning in their folders, filled with dimes, on Easter Sunday, there would be $2,000 available for the purpose for which the program is intended.

We will have a balance unpaid of $2,000 on our Parking Area Project, when all the pledges are paid by September first of this year; the total cost was $20,000, but we secured $18,000 in pledges. Now, to clear the remaining $2,000, we are asking everyone to have an equal part and responsibility; in this way, we can pay this indebtedness in full this year.

The reason for this is primarily that we hope to start the final project in our Church Building Renovation and Restoration Program by the first of November, the complete repairing and renewal of the exterior of our building. This is a major improvement, and will represent a need for $20,000 to be financed, probably, as a budget item for four years.

To start this work in the fall, we need to "lift" the balance due on the Parking Lot Program. The Lenten Self-Denial venture can do this for us, with everyone having a part in the task.

* * *

As has been his custom in previous years, Dr. Hamilton will conduct a class of young people Sunday mornings during Lent, looking toward Church Membership. Boys and girls in the age grouping from 10 to 13 are especially desired, but there is no ironclad age requirement.

Those in the class who make a decision for a Christian commitment, and desire to unite with our Church, will be received into membership in the morning service on Palm Sunday, April 15.

In **The Voice of the Temple**

Rev. Jack LaMonte conducted the Women's Fellowship Bible study at Great Bridge church March 5-9 each evening at eight o'clock.

CONFERENCE FOR CHRISTIAN COLLEGE MEN

A three-day Conference on the Christian Ministry for College Men will be held Friday through Sunday, March 16-18, at the Andover Newton Theological School, Newton Centre, Massachusetts.

More than one hundred college youth from all parts of New England, and as far away as Florida and Iowa, will attend the sessions which will emphasize the relevancy of the Christian ministry and church vocations in today's world.

Three widely known Protestant leaders who will be the keynote speakers are the Rev. Dr. Jitsuo Morikawa, executive secretary of the Department of Evangelism of the 6600-church American Baptist Home Mission Society; the Rev. Dr. John Oliver Nelson, Director of Religious Field Work and Professor of Christian Vocation, Yale Divinity School; and the Rev. Dr. Nathanael M. Guptill, Director of the Council for Church and Ministry, United Church of Christ.

Also taking a prominent part will be the Rev. Dr. Herbert Gezork, president, and the Rev. Roy Pearson, Dean, of the Andover Newton Theological School.

Participating in the three-day series of meetings and conferences will be sixteen members of the school faculty.

The program will open on Friday, March 16, with registration followed by a dinner at 6:15 o'clock. The Saturday sessions will begin at 9 a.m. and continue through the evening. The Sunday sessions will run from 9 a.m. to 1:30 p.m.

BETHLEHEM

Mary Jones, Reporter

Bethlehem Christian Church, Nansemond County, Virginia, have been broadcasting their regular Sunday Morning Church Services, during the month of February over WLPM, Suffolk, Virginia.

March 3, we had a consecration service for our new sanctuary and dedication of our new pews, hymnals, altar furniture, piano and choir furniture.

One of our church families donated the shrubbery and landscaped our church grounds.

There have been twenty-five new members added into our church fellowship since we have been in our new sanctuary.

REV. EARL FARRELL GIVEN FAREWELL LUNCHEON

Rev. Earl T. Farrell concluded seven years of service at the Wake Chapel Christian Church Sunday, February 25. The Woman's Missionary Fellowship sponsored a farewell fellowship luncheon in the Assembly Room following the morning worship service, at which time Mrs. R. M. Dickens, President of the Fellowship, presented to both Mr. and Mrs. Farrell a life membership in the North Carolina Woman's Fellowship.

Both the Wake Chapel Church and the Eastern North Carolina Conference have sustained a real loss in the moving of this devoted minister to a larger field of service.

Mr. Farrell's new pastorate is at Bayside, Virginia, where he will serve the Christian Church. His new address is P. O. Box 206, Bayside, Virginia, and the parsonage is located in Thoroughgood Estates, 2720 Two Woods Road.

SUFFOLK

Dr. John N. Feaster, pastor of North Congregational Church, Portsmouth, N. H., will preach a trial sermon on Sunday, March 11 at 11:00 a.m. He is a graduate of Bucknell University and Andover - Newton Theological Seminary, Cambridge, Mass. For sixteen years he has preached at the North Congregational Church. Dr. Feaster has two children — William, who is a student at Harvard Divinity School, and Cindy, who is a sophomore in high school.

Immediately following the 11:00 a.m. service, March 11, a coffee hour will be held in the Fellowship Hall. This will give the congregation an opportunity to meet Dr. and Mrs. Feaster and their daughter.

SOPHIA GIVES ATTENDANCE PINS

Mabel Staley, Reporter

On Sunday, February 11, Sophia Congregational Christian Church gave Honor Attendance Pins to the following:

Ken Hollingsworth, 11 years; Donald Staley, 8 years; Robert Staley, 7 years; Frank Hayes, 6 years; Jimmie Hayes, 5 years; Ruth Hayes, 5 years; Beth Hollingsworth, 5 years; Donald Rich, 2 years; Rickey Farlow, 1 year; Lois Kennedy, 1 year; Steve Kennedy, 1 year; Lynn Kennedy, 1 year; Cindy Kennedy, 1 year.

SCHOOL OF MISSIONS AT WINDSOR

By Mrs. Thomas Alphin

The Women's Fellowship of the Windsor Congregational Christian Church is sponsoring a Family School of Missions which began March 11, 1962, and will continue each Sunday night through April 15, 1962, which will be a prelude for our Holy Week Services. This is a new undertaking for our church, but we felt it a proper time to have this school during the Lenten season.

Our school will begin each Sunday night at 7 p.m. and end at 8:30 p.m. There will be a worship service, study period and social period each evening. Our pastor, Rev. W. A. Grissom, will be dean of the school; Richard J. Holland, secretary; and Mrs. Robert O. Alphin, children's superintendent.

The purpose of our school is to encourage missions in the entire family of each member of the church. Our programs have been arranged to include our Bible study, under the direction of Mrs. L. H. Whitley, "Our Christian World Mission" by Rev. W. A. Grissom, foreign mission study by Mrs. George D. Underwood, Jr., of Holland, Virginia, "One Great Hour of Sharing" and work of our missionaries by Rev. and Mrs. Grissom, home mission study by Mrs. Dow Keeling, and our last study period will include a program on stewardship by Mr. and Mrs. E. R. Laine.

These same program topics will be used, according to age groups for the young people. We will have classes for kindergarten, primaries, juniors, intermediates and young people under the direction of Mrs. W. E. Garrison, Jr., Mrs. Richard J. Holland, Mrs. Fred Bailey, Mrs. John Alphin, Mrs. Troy Willis, Jr., Mrs. Hersie G. Pierce, Mrs. Daniel Whitley, Mrs. Steve Stickler, Mrs. Wm. A. Gwaltney, Mrs. Mabry Scott, as well as the entire membership of our Women's Fellowship.

This is a venture for our church, but we are challenging ourselves to make this "Family School of Missions" a success, and an incentive for years to come, and a challenge and incentive to other churches to venture.

A correction has been sent in on the ordination of Rev. Glenn Garrett at Mt. Zion, Mebane. He will be ordained on Sunday, March 18 instead of the 16th as was stated in the February 27 issue of The Sun.

DEACONS OF PASTORATE MEET

Paul G. Wilson, Reporter

The deacons and their wives of Pleasant Cross, Seagrove, and Union Grove churches met February 17 at 6:30 in the fellowship hall at Union Grove. A delicious barbecued chicken dinner was served by the host church to the twenty-five people present. This was the first such meeting to be held by this group of churches since they formed this pastorate last October.

After the dinner an organizational meeting was held by the deacons to elect officers. J. B. Slack of Seagrove was elected chairman of this group and Paul G. Wilson of Union Grove, vice chairman. Marvin Rich of Pleasant Cross was elected to serve as secretary and W. T. Cheek of Pleasant Cross, assistant secretary. An open discussion was held on how these churches could maintain a closer relationship. Our group voted to meet every six months to formulate plans that will enable our churches to be more effective in the Lord's work. The next meeting will be held in August at Pleasant Cross.

Rev. Avery Brown, pastor of these churches, and his wife were present for this enjoyable event.

The Parkway United Church of Christ, with Rev. John R. Lackey as minister, and the Southern Pines United Church of Christ, with Rev. Carl Wallace as minister, are two of 36 churches chosen in the United Church of Christ for deep level study and experimentation on the biennial emphasis theme, "The Church, A Learning and Witnessing Community." These two congregations will be a part of the national effort to discover the nature and role of the church in our day. Our congratulations to Rev. Carl Wallace and Rev. John R. Lackey and the members of both congregations for being willing to participate in this level of study and experimentation.

We have 210 churches in the Southern Convention. Of these, according to figures supplied by Rev. W. T. Madren, 83 have membership of less than 100 and 62 have membership between 100 and 200. This is one reason the meetings on "Renewal of the Church in Town and Country" (Holand, Virginia, March 25 and Mt. Hope, Rt. 1, Whitsett, North Carolina, March 26) should be of interest to ministers and laymen.

SUFFOLK

For the fourth consecutive year the Suffolk Christian and Main Street Methodist Churches will share in sponsoring a Preaching Mission for the purpose of deepening our spiritual commitment at the beginning of the Lenten season. The first service will be held on Sunday, March 18, at 8:00 p.m. at the Suffolk Church and the services will continue through Friday, March 23, being held alternately between the two churches. The guest preacher will be Chaplain Robert W. Odell, who is Staff Chaplain at the U. S. Naval Hospital, Portsmouth, Virginia.

For his Preaching Mission theme, Chaplain Odell has chosen, "It Took A Miracle!" His sermon topics will be as follows:

March 18 — "Is There A Doctor In The House?"
March 19 — "General Nuisance"
March 20 — "Please Do Not Tell Anyone"
March 21 — "Visiting Hours"
March 22 — "The Eyes Have It"
March 23 — "What's In A Name?"

FIRST, ASHEVILLE

By vote of the Executive Committee First Congregational Church in Asheville will have an opportunity to participate in the year's observance of the annual national interreligious and interdenominational direct relief drive called "One Great Hour of Sharing." Most of the funds this year for the support of world service in the United Church of Christ will be raised in this one effort. In many nations struggling for their independence the desperate need is for food. Whenever there is a call for help anywhere in the free world the money Congregationalists give in "One Great Hour of Sharing" is used. Protestants, Catholics and Jews throughout America all share in this effort.

* * *

Miss Bebiana b'Amida and Miss Arminda b'Almida of Lauanda, Angola, spoke at the Frances Goodrich Circle meeting of our Asheville Church on March 6. The girls, students at a Methodist Mission, escaped recently from war-torn Angola, and are now attending Allen High School.

The recreation committee of Beverly Hills, Burlington, sponsored an organizational meeting February 26 for a men's softball team. Members of the committee are Raymond Burke, Bill King and Kenneth Gregory.

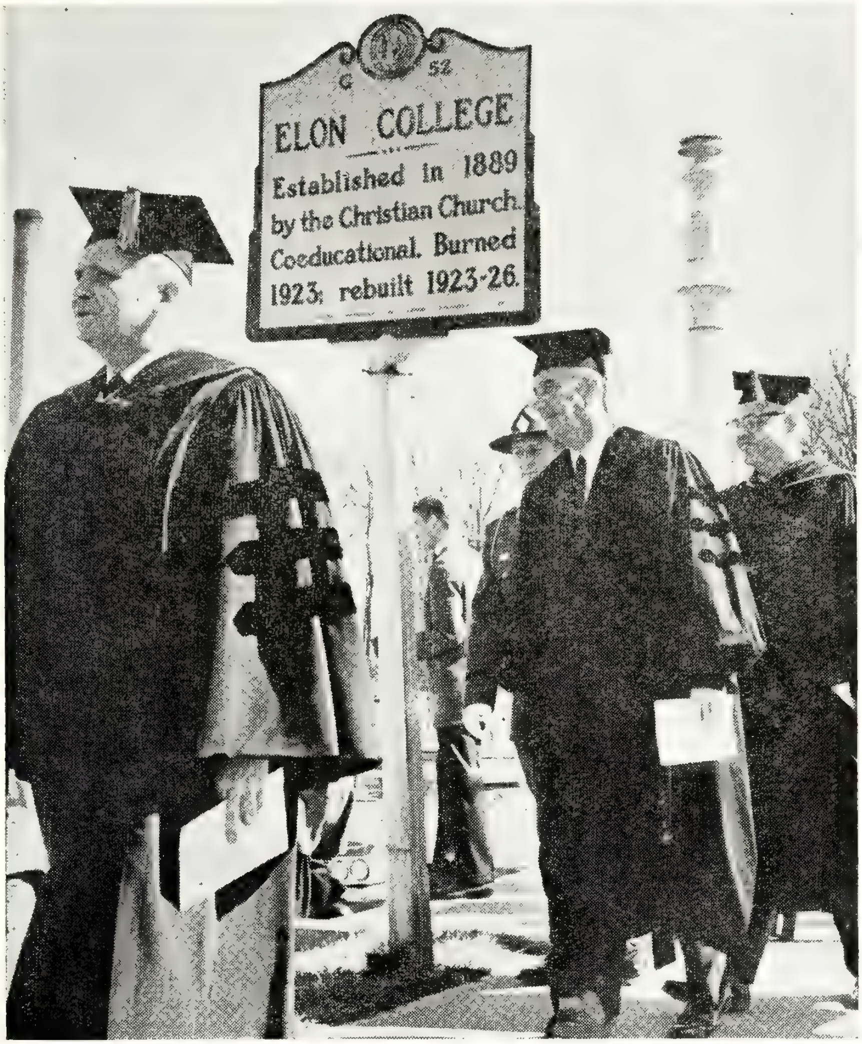
Vice-President Lyndon B. Johnson Featured Sp

(See Story on Page 12)

Since Vice-President Lyndon B. Johnson featured the space age and American progress in his address at the Elon College Founders Day program on March 8, it was fitting that the vice-president and his party should arrive on the Elon campus by modern air transportation. Pictured here is one of the three Army helicopters which landed Vice-President Johnson and his party in the heart of the Elon Campus.

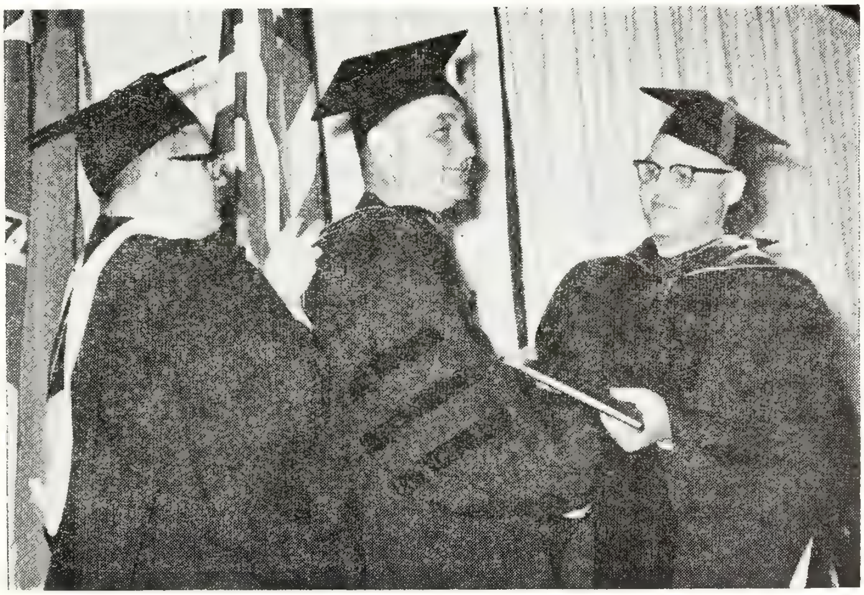
Some idea of the large crowd which attended the Elon College Founders Day program on Thursday, March 8, is obtained from this picture taken in Elon's Alumni Memorial Gymnasium. Vice-President Lyndon B. Johnson, featured speaker for the occasion, is shown at the speaker's stand at the right.

er At Elon College Founders Day Ceremonies



This portion of the academic procession at the annual Elon College Founders Day program, held on the Elon campus on Thursday, March 8, might well be termed either "Prominence on Parade" or "Dignitaries on Display," for one seldom sees more notable figures in such a small space. Marching past an historical marker, which tells of Elon's past history, is North Carolina's Governor Terry Sanford (left), Vice-President Lyndon B. Johnson (center), and Dr. James Earl Danieley, president of Elon College.

Elon College added a distinguished figure to its list of honorary alumni when the college conferred the honorary degree of Doctor of Laws upon Vice-President Lyndon Johnson at the conclusion of Elon's annual Founders Day program on March 8. The pictures shows Vice-President Johnson (center) receiving the Doctor of Laws diploma fro mElon's President James Earl Danieley (shown right). Prof. W. Jennings Berry, Elon College registrar, is pictured (left) as he placed the hood on the vice-president.



A Page for Young People Edited by Cathie Sandstrom

Youth Faces The Future

Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

YOUTH SUNDAY AT CAROLINA

Mrs. Hillary Jones

Youth Sunday was observed February 11 at Carolina United Church of Christ, near Burlington, where Larry Smith is pastor. Those participating in the service were Kenneth Murray, David Councilman, Dottie Councilman, Gary Smith, Pat Billings, June and Joan Poteat, and Keith Taylor.

Keith Taylor, a senior at Pleasant Grove High School, brought the youth message on the topic, "A Journey Into No Man's Land." He referred to "No Man's Land" as the years between 12 and 20 — the teen-age years.

In our imaginary journey to "No Man's Land," we looked at youth through the eyes of a cultural anthropologist, and discovered some of the facts of life of the teen-age years. One important fact that was pointed out: This "No Man's Land" has a distinct culture of its own. Youth imitates the adult culture, but they adapt and modify it in such a way as to create a distinctive way of life — a teen-age way.

Taking the role of a Christian theologian, Keith pointed out that man's problem with his sinful nature is the main reason for a youth culture; that the teen-age "No Man's Land" is only a province of the larger state in which all men live.

Then looking at youth through the viewpoint of a psychologist, we learned that the number one task of young people is to gain a sense of identity, to answer the questions, "What kind of person am I?" and "What am I going to do with my life?" Also, that the youth culture provides a temporary self-image by which the teenager can live until he arrives at a more permanent and mature one.

Keith Taylor concluded with the important fact that God in his love came to our "No Man's Land." He has made real men out of the inhabitants of "No Man's Land." He lived here and he still does. He shows us who we are by revealing to us the image of God in which we are made. He gives us a way of life, a life of conformity to the will of the Father.

The youth culture is strange, but God created those within it and he loves them. Even though adults sometimes fail to understand the ways of teen-agers, the young people desire to be loved by them.

NEWPORT NEWS

Sunday, February 11, the youth presented the 11 o'clock Morning Worship Service. Barbara Corbett, president of the Fellowship presided. The youth had as their guest speaker, Mr. Hubie Young, President of our Southern Convention Pilgrim Fellowship. Mr. Young spoke on the topic, "Called to Responsible Freedom and the Meaning of Dating in the Christian Life." The Junior Choir and Youth Choir presented the Musical Program for the service. Immediately following the service, the Women's Fellowship and Circle No. 4 served the youth a delicious chicken dinner. Miss Coffman closed our Youth Week that evening with a brief summary of our Youth Week Topic, "Dating in the Christian Life."

The Youth Fellowship at First, Asheville, is making a study of our missions in Latin America. This program will culminate in a special presentation of some of the facts garnered. On the 16th of March there will be a Family Night Supper.

Junior High Pilgrim Fellowship at Christian Temple, Norfolk, is collecting coupons to be sent to the Home for Children at Elon College.

SUFFOLK YOUTH CONDUCT SERVICE

On Youth Sunday, Jan. 28 the young people had charge of the Church School hour and the Morning Worship service at Suffolk Christian Church.

On Wednesday Night, Jan. 31, at 7:00 o'clock in the Fellowship Hall, the young people sponsored a Family Night Covered-dish Supper to which all families of the church were invited. A film was shown and the occasion was very much enjoyed by those who attended.

Rosemont Pilgrim Fellowship was the guest of Great Bridge P. F. group Sunday evening, February 25.

The Youth Fellowship of Union Grove has as a project the erection of a brick marker for the front of the church where the time and types of services will be announced.

The Senior Pilgrim Fellowship of Northview church attended a mission study at Turner's Chapel on February 11. Living conditions and points of interest of South American countries were discussed.

The Youth Fellowship had charge of the opening exercises for Mt. Zion Sunday School on February. Participating in the program were Janice Terry, Vickie Crutchfield, Linda Hamlett, and Nancy Terry. The Youth Fellowship sang "This Is My Father's World" as a special.

The youth fellowship of Sophia and Flint Hills churches had a Valentine party February 17 at Flint Hill hut. After a full course supper, games were played under the supervision of the following parents: Rev. Presnell, Mrs. Lillie Baker, Mrs. Metta Hall and Mrs. Leonard Staley.

From Convention Superintendent Fields

"STEWARDSHIP"

Rev. Clyde L. Fields takes this opportunity to express appreciation for the generous participation in Our Christian World Mission by the churches of the Southern Convention. Many of the churches paid their apportionment share in full for 1961. More and more of our churches are dividing the apportionment into twelve equal monthly payments and sending payments each month to the Southern Convention Office. The Superintendent reminds all of us that this is a good practice and makes possible the meeting of all of our obligations on a regular and systematic basis. We would encourage each church to follow this practice if possible.

While some churches were not able to meet all of their apportionment obligation in full, each did its best to share with the great needs of our world for stewardship concern. The Northern California Congregational Conference paper carried recently the illustration showing a man holding up what looked to be the world, on which was printed "Our Christian World Mission," in 1962. Underneath, was the caption, "$22.00 will enable you to carry the whole world program of Our Christian World Mission in your own hands for one minute." Have you given thought to the possibility that each member of the Southern Convention might generously give $22.00 and support Our Christian World Mission for one whole minute? How many minutes will you and your Church share this year?

* * *

"NEW CHURCHES"

Perhaps the greatest challenge facing any minister is to be a mission pastor and help establish a new church. It is perhaps the most challenging and rewarding experience a minister and members of the congregation can enjoy.

It would be well if each of our Conferences of the Southern Convention might look about and share the responsibility of helping a new church secure needed land, buildings, or equipment, so that it might do its work well.

Perhaps many churches in the Southern Convention would include in their budgets a special item for new churches within the bounds of the Conference. Perhaps a special offering during the Lenten Season would be a good way to share with a new church. Established churches might well consider that sharing of leadership and financial assistance with a new church in the Conference would be a grand way to do mission work.

The North Carolina Church Builders Club and the C.M.A. seek to help new churches secure land and buildings. At the next call for memberships for either the North Carolina Church Builders Club or the C.M.A., why not each member of every church in the Conference where new churches are under consideration or already established share generously in the call?

Portraits Of Professors

Homemaker, civic and church leader, professor of statistics and mathematics and acting chairman of the department of Business Administration — all are appropriate descriptions of Elon College's Mrs. Jeanne F. Williams.

In addition to her duties as superintendent of the junior department of First Christian Church, Burlington, Mrs. Williams also serves as vice-president of the Alamance County Girl Scout Council, as a Girl Scout Troop leader, as Den Mother for Cub Scout Troop I and as president of the Alamance branch of the American Association of University Women.

Her husband, John H. Williams, head of production planning for Burlington House Fabrics, is a deacon at First Christian Church and also serves as president of the Iris McEwen Sunday school class and as Scoutmaster for Pack I at the church.

The Williams recently moved into a new home on Walker Avenue in Burlington which they designed and built. Mrs. Williams, whose hobby it is, has decorated the new home with antiques. The couple have three children, Deborah 12, John 10, and Ross 6.

Formerly of Providence, Rhode Island, Mrs. Williams received her B.S. degree from the University of Rhode Island and her M.S. degree from North Carolina State College. She has also done further graduate work at N. C. State.

At Elon Mrs. Williams has won great respect from her colleagues and students for her outstanding, Christian example as a member of the teaching profession.

MRS. JEANNE F. WILLIAMS

MINISTERS HAVE UNTIL APRIL 15 TO ENROLL IN SOCIAL SECURITY

Any minister not now enrolled in Social Security should take steps at once to get in. April 15 is the deadline and probably represents the last extension of time during which a minister can qualify. The benefits under Social Security are too great for any minister to pass up.

"The Master's Remedy for the Problems of the World" was the sermon topic of Rev. Bland Leebrick at Bethlehem church, Tenth Legion, Virginia, at the beginning of Brotherhood Week. Women of that church went to New Windsor, Maryland, February 23 to give a day of service in packing clothes to be sent overseas by Church World Service. Mrs. Jean White was in charge of arrangements.

Elon College Celebrates Founders Day

(Special to The Christian Sun)

Elon College, Mar. 8, — Vice-President Lyndon B. Johnson, appearing as the featured speaker at the Elon College Founders Day program in Elon's huge Alumni Memorial Gymnasium today, told an audience of 5,000 enthusiastic listeners that America will continue to advance in its space program and will maintain unfailing support of the quest for a free world in which men may live in peace and freedom.

His address was the highlight of a Founders Day observance which marked the seventy-third anniversary of the granting of the Elon College charter. That charter was granted by the North Carolina General Assembly on March 11, 1889, and from that date began the corporate existence of this church-related institution, which has operated through the years as a coeducational and liberal arts college.

Vice-President Johnson was only one of a group of notable figures in attendance on the Elon campus on this occasion, for he was accompanied here by North Carolina's two United States Senators, B. Everett Jordan and Sam J. Ervin, and by Congressman Horace Kornegay, in whose congressional district Elon College is located. Joining him here was North Carolina's Governor Terry Sanford and numerous leaders in the state's public life.

The vice-president's party, which also included Mrs. B. Everett Jordan and Mrs. Bessie Staley Cheatham, daughter of Elon's second president, along with a number of staff members, flew from Washington to the Greensboro-High Point Airport and was airlifted from the airport to the Elon Campus by Army helicopters.

The Founders Day program began at 11 o'clock with the Invocation by Dr. W. Millard Stephens, minister of the First Congregational Church of Southington, Connecticut, an Elon alumnus and member of the college's board of trustees. Governor Sanford brought greetings from the State of North Carolina, and the audience was welcomed to Elon by Clifford B. Hardy, Elon senior from Franklin Park, N. J., who is president of the college's student government.

Senator Jordan, himself an Elon trustee, introduced Vice-President Johnson, who was warmly received and enthusiastically heard by one of the largest crowds ever assembled at Elon.

Immediately following the address, Elon College conferred the honorary degree of Doctor of Laws on Vice-President Johnson. Presenting the vice-president as a degree candidate was Thad Eure, North Carolina's secretary of state and chairman of the Elon trustee gruop. Dr. James Earl Danieley, Elon's president, conferred the degree.

Renewal Of The Church In Town And Country

The Southern Convention Committee on Town and Country, of which Rev. Weldon Madren is chairman, and the Southern Synod committee, of which Rev. Raymond Craven is chairman, have planned two days of special study in this field (see box). Ministers are urged to attend, each bringing two laymen with them. Urban ministers are invited to share this day with their rural brethren, for influences at work in one area affect the other.

Eastern Virginia
Holland Church, Holland
March 25
2:45 - 8:30 P.M.

North Carolina
Mt. Hope Church, Rt. 1, Whitsett
March 26
9:15 - 3:30

The Eastern Virginia group, meeting at Holland, will have as guest leaders Dr. Donald Fessler, extension sociologist at V. P. I. since 1955, and Dr. Shirley Greene, executive secretary of the department of the church in town and country for our denomination. Opening worship will be led by Rev. R. T. Grissom, Chairman Madren will present "The Call," Superintendent Fields will give the theological background, and the host pastor, Rev. C. C. Dollar, will share in the closing summary. Group discussion will be an important part of the program. Supper will be $1.25.

The North Carolina meeting will be held at Mt. Hope church, Route 1, Whitsett. Chairman Craven will present "The Call." The program is similar to the one above (please note difference in time of day), with Dr. E. Walton Jones making the address on "Rural America: Arena of Rapid Social Change." Dr. Jones is a professor in the department of agricultural economics at State College. Raleigh. Host pastor, Rev. John Settlemyre, will lead the opening worship, while Rev. Edwin Alcorn, a member of our denominational national committee in this field, will share in the closing summary. Lunch will be served for $1.25.

Rev. Shirley E. Greene

Guest leader for the days of special emphasis on the Town and Country Church (March 25 at Holland for Eastern Virginia and March 26 at Mt. Hope, near Gibsonville, for North Carolina) will be Rev. Shirley E. Greene of St. Louis, Missouri.

Following graduation from Chicago Theological Seminary in 1936, Mr. Greene became director of Merom Institute, Congregational Christian rural center in Indiana. 1947-53 he was Agricultural Relations Secretary for the Council for Social Action.

He later became secretary of the Town and Country Department of the Evangelical and Reformed Church and now serves the United Church of Christ in that capacity.

Ministers and lay leaders will find the opportunity for discussion of Renewal in Town and Country profitable as they share in these special days provided through our Convention committee under the leadership of Rev. Weldon Madren.

The Sin Of Greed

Background Scripture: Exodus 20:17; Mark 10:35-45; Luke 12:13-21.

Devotional Reading: James 4:1-10.

Memory Selection: **Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth.** Luke 12:15.

A GOOD KIND OF COVETOUSNESS

It is not wrong to covet the right things in the right way. Paul said "Covet earnestly the best gifts." To desire finer character, to desire more grace, to desire efficacy in prayer, to desire to be and to do our best, to desire more knowledge of God, to desire the triumph of the Kingdom, is not only not bad, it is good. One can covet the best things in the best way, in a wholesome way.

THE DAY RETURNS

The day returns and brings us the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business all this day, and bring us to our resting beds, weary and content and undishonored, and grant us in the end the gift of sleep. Amen.

—Robert Louis Stevenson

A Bad Kind of Covetousness

But there is a bad kind of covetousness. And it is this kind of coveteousness which is condemned and prohibited in the last of the Ten Rules for Living. "Thou shalt not covet." As used here, to covet means to have an inordinate longing for something, to have a desire to possess it, to have an illegitimate desire, to set one's heart on something that he has no right to possess. One can admire something without coveting it. And the command forbidding covetousness is directed against a "state of mind" as well as against an act. "Thou shalt not covet . . . anything that is thy neighbor's."

Covetousness is not only bad, it is dangerous and often deadly. Another word for it is greed. Covetousness breeds a bad brood of sins — a covetous man will lie, steal, cheat, oppress, and at times even kill. Covetousness kills contentment. Covetousness blinds, and blights. Covetousness is a deadly sin, working havoc both on others whose material things one covets, and the one who covets them. Dr. G. Campbell Morgan in writing about this sin which is so often unnamed among us puts it this way: "Covetousness will destroy . . . instead of love there will be suspicion and hatred; instead of joy there will be sorrow and heartache; instead of peace, feverish unrest; instead of longsuffering, impatience; instead of kindness, cruelty; instead of goodness, miserliness; instead of faithfulness, unfaithfulness and infidelity; instead of meekness, arrogance; instead of self-control, self-assurance. These and others are the fruits of covetousness."

Jesus adds his warning against covetousness. "Beware of covetousness," he said, "for a man's life consisteth not in the abundance of the things which he possesseth." He knew full well the perils of unlawful desires and unbridled greed. He knew the menace of material things. He knew that the more a man had the more the man wanted. He knew that once the candle of greed was lighted within a man the man was in danger of being consumed by the flames of covetousness.

The Man God Called A Fool

And as was so often the case, Jesus told a story to illustrate the truth he was trying to teach. The story was prompted by a strange request that a man made of him. He had been speaking about things of the Spirit. A rather dull-witted man broke in on him and asked him to interfere in a family dispute about the division of an estate. "Speak to my brother that he divide the inheritance with me." Jesus promptly and scathingly told him that he had not come to settle property disputes between brothers, and he refused to have anything to do with the matter. And recognizing the spirit of covetousness in the man's heart, Jesus proceeded to tell in his inimitable way a story which illustrated the spirit of covetousness.

A man had prospered beyond his highest hopes. His crops had been so abundant that he did not have room for them in his barns. So he decided to tear down his old barns and build newer and bigger ones. Then he would fill these barns, retire, take things easy, and eat, drink and be merry all his days. But God said unto him, "Thou fool." Why? In the eyes of his fellowmen he was probably and indeed undoubtedly regarded as a smart, successful business farmer. But God said he was a fool. Perhaps for two reasons: First of all, **the man never saw beyond himself.** Read carefully the story and mark the words referring to the man himself. "I, me, my, mine," recur again and again in his soliloquy. A schoolboy was once asked what parts of speech the words "my" and "mine" are and he answered "Aggressive pronouns." This man was all wrapped up in himself. And anybody who is all wrapped up in himself makes a small bundle. He was aggressively self-centered. It never occurred to him that there were other people in the world who needed and could use some of his surplus goods. It never occurred to him to give any of it away. He lived for self. And fool that he was he thought that his soul could be satisfied with material things. "Take thine ease, eat, drink and be merry," he says to his soul. Poor fool indeed! The Romans had a proverb which said that money was like sea-water; the more a man drank the thirstier he became. This man tried to find happiness in getting, rather than in giving. He never saw beyond himself.

Nor did **he see beyond this world.** All his plans were made as if this life were the only life and this world the only world. There is a story about a young man, an ambitious fellow who told an older man that he planned to learn a trade. "What then?" asked the older man. "I will set up my own business." "What then?" "I will make my fortune." "What then?" "I suppose I will grow old and retire and live on my money." "What then?" "Well, I suppose that some day I will die." "What then?" came the last stabbing question. Alas for the man who never remembers that there is another world. He is in for the grimmest of all grim shocks.

SUNDAY SCHOOL LESSON
MARCH 18, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Financial Report On CHIP

Dear Friends:

This week instead of our regular financial report we are giving you a report on CHIP. We are very hopeful that as many churches as possible will complete their CHIP quotas this year. A number of churches have paid their quotas in full, others have made a good start, while some haven't paid anything to date.

When we completed our cottages we had to borrow the balance needed to meet the construction cost over and above what cash in hand we had at that time. Therefore, the quicker we can pay off this loan the more interest we will save.

Several of our churches which have completed their quotas on CHIP are now making contributions toward our third cottage, which we are in great need of today. This, you understand, is an over and above contribution voluntarily made on the part of these churches. We hope as other churches complete their CHIP pledge that they will voluntarily help us with our third cottage.

This report is made as of the end of February, 1962. If any errors are noted we will appreciate their being called to our attention.

Special Contributions toward our Third Cottage are:	Pledge	Paid	Balance
Mrs. E. M. Albright (member of The Christian Temple)	$1,000.00	$ 166.66	$ 833.34
The Christian Temple (EVA Conference)	1,000.00	1,000.00	
Mt. Auburn Christian (ENC Conference)	50.00	50.00	

NORTH CAROLINA AND VIRGINIA CONFERENCE

	Pledge	Paid	Balance
Apple's Chapel	$ 879.00	$ 766.00	$ 112.40
Asheville	700.00	100.00	600.00
Belew Creek	167.00	47.32	119.68
Berea			
Bethel	266.00	155.19	110.81
Bethlehem	548.00	130.54	417.46
Burlington			
Bev. Hills	572.00	600.00	
Edgewood			
First	15,000.00	3,597.75	11,402.25
Lakeview	178.00	178.00	
Carolina	232.00	261.00	
Concord	215.00	110.00	105.00
Danville	939.00	939.42	
Durham	1,215.00	625.00	590.00
Elk Spur	56.00		56.00
Elon College	1,038.00		1,038.00
Gibsonville	425.00		425.00
Graham, Prov. M.	234.00	119.00	115.00
Greensboro			
Calvary			
First	2,103.00	1,390.00	713.00
Palm Street	618.00	400.00	218.00
St. Peter's	25.00	25.00	
Happy Home	606.00	150.00	456.00
Haw River	469.00	166.00	303.00
Hebron	145.00		145.00
Hendersonville	239.00		239.00
Hines Chapel	900.00	25.00	875.00
Hopedale	258.00	162.00	96.00
Howard's Chapel	104.00		104.00
Ingram	343.00	344.00	
Kallam Grove	159.00	159.00	
Lebanon	244.00	122.00	122.00
Liberty			
Long's Chapel	377.00	377.00	
Lynchburg			
Mebane	65.00	65.00	
Monticello	300.00	200.00	100.00
Mt. Bethel	169.00		169.00
Mt. Zion	299.00	299.00	
New Lebanon	362.00	361.50	.50
Pfafftown	150.00		150.00
Pleasant Grove	394.00	215.94	178.06
Pleasant Ridge	150.00		150.00
Reidsville	1,490.00	1,000.00	490.00
Rocky Ford	72.00		72.00
Salem Chapel	171.00	114.00	57.00
Shallow Ford	485.00	375.00	110.00
South Boston	NO PLEDGE		
Tryon	944.00	320.00	624.00
Union (N. C.)	750.00	500.00	250.00
Union (Va.)	795.00	319.45	475.55
Winston-Salem—			
Parkway UCC	343.00	150.00	193.00
Zion	150.00	150.00	

WESTERN NORTH CAROLINA CONFERENCE

	Pledge	Paid	Balance
Albemarle	$ 552.00	$ 552.00	$
Antioch (C)			
Antioch (R)	120.00		120.00
Asheboro	680.00	460.00	220.00
Bailey's Grove	83.00		83.00
Bennett	35.00	35.00	
Big Oak			
Biscoe	38.00		38.00
Brown's Chapel			
Charlotte, UCC			
Ether	168.00	112.00	56.00
Flint Hill (M)	86.00	55.54	30.46
Flint Hill (R)	88.00		88.00
Grace's Chapel	379.00	300.00	79.00
Hank's Chapel	556.00	100.00	456.00
High Point, First	258.00	190.00	68.00
Liberty	246.00	100.00	146.00
Mt. Pleasant	145.00	96.68	48.32
Needham's Grove	178.00		178.00
New Center	96.00	66.00	30.00
Pleasant Cross	158.00	158.00	
Pleasant Grove	372.00	372.00	
Pleasant Hill	483.00	100.00	383.00
Pleasant Ridge	420.00	140.00	280.00
Pleasant Union			
Providence Chapel	49.00		49.00
Ramseur	243.00		243.00
Randleman	300.00	200.00	100.00
Sanford, Northview	150.00		150.00

	Pledge	Paid	Balance
Seagrove	232.00		232.00
Shady Grove	140.00		140.00
Shiloh	121.00		121.00
Smithwood	190.00	190.00	
Sophia	153.00	114.13	38.87
Spoon's Chapel	102.00	65.00	37.00
Union Grove	200.00	200.00	
Zion	300.00	250.00	50.00

MORE ...... MORE ...... MORE ...... NOT YET FINISHED

EASTERN NORTH CAROLINA CONFERENCE

	Pledge	Paid	Balance
Amelia	$ 300.00	$	$ 300.00
Antioch	135.00		135.00
Auburn	296.00	296.00	
Bethel			
Bethlehem	104.00		104.00
Beulah	353.00		353.00
Chapel Hill	542.00	131.00	411.00
Christian Chapel	106.00	35.00	71.00
Christian Light			
Clayton	235.00	92.16	142.84
Damascus	144.00	96.00	48.00
Ebenezer	309.00	325.00	
Fayetteville	463.00	200.00	263.00
Fuller's Chapel	213.00	213.00	
Garner, Community			
Good Hope			
Hayes Chapel	348.00	349.00	
Henderson	817.00	599.00	218.00
Hope Mills	121.00	20.00	101.00
Lebanon			
Lee's Chapel	139.00		139.00
Liberty (Vance)	775.00	775.00	
Martha's Chapel	66.00		66.00
Moore Union	149.00		149.00
Morrisville	124.00	85.00	39.00
Mt. Auburn	286.00	143.00	143.00
Mt. Carmel	109.00	109.00	
Mt. Gilead	165.00	165.00	
Mt. Herman	200.00	152.85	47.15
New Elam	317.00		317.00
New Hope	379.00	126.33	252.67
Niagara	32.00	32.00	
Oak Level	200.00	200.00	
Piney Plain	230.00	240.00	
Pleasant Hill	82.00	54.66	27.34
Pleasant Union			
Plymouth	184.00	122.66	61.34
Pope's Chapel	140.00	87.50	52.50
Raleigh			
Sanford	750.00	200.00	550.00
Shallow Well	485.00	500.00	
Southern Pines	867.00	434.00	433.00
Turner's Chapel	250.00		250.00
Wake Chapel	929.00	929.00	
Wentworth	166.00	166.02	
Youngsville	200.00	200.00	

EASTERN VIRGINIA CONFERENCE

	Pledge	Paid	Balance
Antioch	218.00	175.00	43.00
Barrett's	36.00	36.00	
Bayside	400.00	125.00	275.00
Berea (Nans.)	580.00		580.00
Bethlehem (Disp.)			
Bethlehem (Nans.)	6,000.00	731.50	5,268.50
Burton's Grove	69.00	69.00	
Centerville	77.00	77.00	
Cypress Chapel	663.00	300.00	363.00
Dendron	91.00	80.00	11.00
Eure	500.00	500.00	
Franklin	1,068.00	1,100.00	
Franklin, H'dale	607.00	175.00	432.00
Great Bridge	724.00	775.00	
Holland	828.00	212.00	616.00
Holy Neck	652.00	434.66	217.34
Hopewell	306.00	140.00	166.00
Isle of Wight	100.00		100.00
Liberty Spring	879.00	879.00	
Lynnhaven Col.	250.00	100.00	150.00
Mt. Carmel	405.00	165.00	240.00
Mt. Zion	125.00		125.00
New Lebanon	56.00	56.00	
Newport News	1,504.00	1,017.00	487.00
Norfolk			
Bay View	362.00		362.00
Central	354.00	143.50	210.50
Christian Temple	2,274.00	2,274.00	
First			
Little Creek			
Oak Grove	107.00	72.00	35.00
Oakland	855.00	455.00	400.00
Portsmouth			
First	600.00	355.90	244.10
Shelton Mem.	423.00	147.00	276.00
United			
Prince George			
Richmond, First			
Richmond, St. Andrew's			
South Norfolk	1,542.00	250.00	1,292.00
S. Nor. Rosemont	5,500.00	2,367.31	3,132.69
Spring Hill	130.00	130.00	
Suffolk	3,184.00		3,184.00
Sunbury, Damascus	383.00	383.00	
Union, Surry	53.00	53.00	
Wakefield	261.00	55.30	205.70
Warwick	248.00	83.00	165.00
Waverly	525.00	463.00	62.00
Windsor	400.00		400.00

VIRGINIA VALLEY CONFERENCE

	Pledge	Paid	Balance
Antioch	$ 218.00	$ 109.00	$ 109.00
Bethel	290.00	290.00	
Bethlehem	285.00	220.54	64.46
Beulah	30.00	30.00	
Concord	65.00	32.50	32.50
Dry Run			
Joppe			
Leaksville	300.00	200.00	100.00
Linville	215.00	214.00	1.00
Mayland	136.00	136.00	
Mt. Lebanon	171.00		171.00
Mt. Olivet (G)	127.00	127.00	
Mt. Olivet (R)	244.00	244.00	
New Hope	110.00	110.00	
Newport	312.00		312.00
Palmyra	88.00	18.10	69.90
Timber Ridge	10.30	10.30	
Winchester	925.00	371.50	553.50
Wissler's Chapel			
Wood's Chapel			

The United Church Board For World Ministries

The field is the world. This is what the pioneers of American foreign missions believed. Every day brings fresh proof that they were right. No enterprise of any significance today can operate within a smaller frame of reference than the whole round earth. Least of all can the Christian Church fail to take the world as its field.

Our Scriptures begin with the creation of the world, and end with a heavenly city into which the glory and honor of all nations shall come. In the center of the Bible stands the command of the risen Lord: "You shall be my witness . . . to the end of the earth."

Our acceptance of a world-wide task is symbolized in the United Church Board for World Ministries. Here the great traditions of Christian world mission and Christian world service are joined in an integrated thrust. Through a far-flung and flexible program we reach out to every continent with the words and deeds of the Christian gospel. These ministries touch the whole range of human needs, from food for the body to training for the mind and light for the seeking spirit.

Obviously we cannot hope to heal all the world's ills, but recognizing that God is at work everywhere and in all kinds of ways, we seek to focus our efforts with precision and power. The special responsibilities assigned us by our history, the outbreak of serious and unmet new needs, the open doors of suddenly available opportunity — these and other indicators direct us toward a continuously relevant strategy. Always the increase of faith and love is the goal.

Nor do we work alone. The Board for World Ministries is linked with partner missions in this country and partner churches around the earth in a vast cooperative enterprise to which we contribute our share. Thus we witness in a most practical way to the reconciling, community-making power of the gospel. — **Alford Carleton**

In United Church of Christ **Sunday Bulletin**

Locations And Nature Of Our Programs

Angola. Missionary personnel 34. Multiple ministries with vigorous African church.

Ceylon. Missionary personnel 9. Concentration on higher education.

Ecuador. Missionary personnel 8. Health. evangelism, education for Indians.

France. Missionary personnel 2. Protestant Fellowship and student work.

Ghana. Missionary personnel 46. Strong educational, medical institutions; work with churches.

Greece. Missionary personnel 9. Educational and social work emphasis.

Honduras. Missionary personnel 23. Education, clinics, evangelism.

Hong Kong. Missionary personnel 5. Service to churches, refugees, students.

India:

Central. Missionary personnel 25. Balanced programs in church work, social welfare.

South. Missionary personnel 31. Leadership training, evangelism, public health.

West. Missionary personnel 21. Service centers, education, church work.

Indonesia. Missionary personnel 2. Theological education.

Iraq. Missionary personnel 3. Education.

Japan. Missionary personnel 78. Work integrated with Japanese Church in education, evangelism, social welfare.

Lebanon. Missionary personnel 2. Theological education.

Mexico. Missionary personnel 6. Youth work, clinics, schools, counseling churches.

Micronesia. Missionary personnel 13. Education and leadership training.

Okinawa. Missionary personnel 2. Counseling with church leaders.

Philippines. Missionary personnel 21. Aid to Filipino Church in education, medicine, evangelism, agriculture, publication.

Southern Rhodesia. Missionary personnel 32. Schools, religious education, medical work, evangelism.

Syria. Missionary personnel 5. Higher education.

Taiwan. Missionary personnel 2. Higher education.

Togo. Missionary personnel 2. Work with churches.

Turkey. Missionary personnel 103. Education, medical work, publication.

Union of South Africa. Missionary personnel 32. Youth work, hospital, religious education, church counseling, theological education, school.

*Argentina. Missionary personnel 4. Church counseling, theological education.

*Brazil. Missionary personnel 2. Church leadership, education.

**Work sponsored by the General Conference of Congregational Churches of America (German), soon to be integrated in the program of the United Church Board for World Ministries. Service funds have also sponsored pastors working with the Hungarian Evangelical and Reformed Chrictian Church in Argentina and Uruguay.*

In United Church of Christ **Sunday Bulletin**

Southern Convention of Congregational Christian

THE CHRISTIAN SUN

Church History Room X
Box 232

Vol. 114 March 20, 1962 No. 12

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

THE BOARD OF HOME MISSIONS
of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
to
STANLEY U. NORTH

Secretary for City Work, 1941-1950
General Secretary, 1950-1962

Forthright, vigorous leader of the Division of Church Extension and Evangelism through years of change and challenge — Beloved Dean of the Western Pastors' School — Committed to the establishment of the church in new communities — Defender of the aggrieved — Friend and pastor to pastors — Wise counselor — Ecumenical statesman — Loyal and loving colleague — Tireless traveler in behalf of our ministry to a nation.

The Directors and Staff honor you and wish you to know of their esteem, gratitude, affection and warm good wishes for many years of rich satisfaction in the remembrance of work well done and continuing service in our common cause.

For the Directors — **Alfred E. Buck**
President

For the Staff — **Truman B. Douglass**
Executive
Vice President

January 25th, 1962

Now To The Main Business Of The Church

William Nelson

President, United Church Board for World Ministries

The most significant opportunity a merger such as ours presents is not that of bringing together the structures of two denominations and making them one. It is the necessity forced upon us to rethink, back to their beginnings, the motives, purposes, techniques and institutions that our two denominations have taken for granted and held as sacrosanct.

It shocks us to have to do this. It tries our souls, and even stirs up inner conflicts occasionally as we see what we thought were things absolutely fundamental in our heritage come under the candid scrutiny of those who have had a different heritage. Yet it is exactly this painful process that is in many ways the most exciting aspect of our merger and can produce good fruit out of endless negotiations, committee meetings, and planning conferences. Just now, during the formative stages of the UCBWM we have an opportunity such as may not come to us for another generation, to shape the "image" of the world mission of the Church, for our branch of the Protestant Church and possibly for Christendom.

I should like to suggest some of the features that may well go into that image. This is a hastily drawn sketch, such as an artist will make of a landscape at a precise hour of the day when the lights and shadows are most dramatic. I shall draw seven lines for your consideration.

I. Continued Movement Toward Unity

This does not necessarily mean union. What really separates Christions is not denominational differences, but fences of egotistic religion that shut more people out than they enclose, as does every fence. This merger of ours ought to make us even more concerned that our motivation for world mission and service be divorced completely from sectarian creed.

Whether it be by actual union with missionary and service agencies of other denominations or through extending the limits of cooperation, we ought now to consider seriously the possibility of combining as many of our efforts as possible with as many groups as will share their experience with us.

II. Recognition that Mission and Service Are One

Surely one of the most exciting benefits of our merger is the recognition at last that the gospel of compassion is not education or healing, evangelization or feeding the hungry, technical training or caring for refugees. All are part of one and the same gospel of love and reconciliation.

III. Expanding Work in Latin America

One of the reasons for deciding on the name "United Church Board for World Ministries" (rather than overseas) was the fact that an increasing emphasis will probably be made in Latin America, which is not overseas. Formerly both E and R and C C Missions Boards combined Latin America with some other area of emphasis. Now we have a Latin America secretary, and new stature will be given the work in Mexico, Ecuador, and Honduras. In addition, explorations are being made looking toward expansion of our responsibilities as a Board among the Hungarians and Germans in Argentina and Brazil.

IV. The Enlargement of the Personnel Program

We are becoming increasingly aware of the need for field personnel of the very highest calibre. Our personnel secretaries have been calling attention to the fact that the rising cultural, political, social, and educational aspirations and capacities of the people of the areas we serve in the world are making this need imperative. As one of our staff members put it, "Our missionary force must be more international, ecumenical, professional, flexible, disciplined, broader gauge in orientation to the political-social-cultural situations of our day."

V. A Re-emphasis on the Priesthood of Believers

The minister of one of our large churches said recently that approximately 200 members of his church are overseas for longer or shorter stays each year. In 1957 there were 40,000 Americans in U. S. government positions overseas, 25,000 representing American industry, 31,000 missionaries, and approximately 35,000 traveling on business, not including tourists or military personnel. This makes a potential witnessing corps of over 130,000 Americans, most of them laymen, at least 60 per cent members of Christian churches.

What will be their witness? We have right now a tremendous opportunity to make these people "lay missionaries for the World Mission of the Church." We must do more to contact, train, counsel with these people.

VI. The Priority of Peace

Peace is not just a grand idea in our time; it is priority No. 1. If we do not find a way of preserving it, nothing else we plan or do will matter much. We may have today "Man's last chance to accept God's plan for life on this planet."

We must quickly and with imagination find ways to create in our church, and through it in the world as we have opportunity, an image of peace.

VII. Be Critical of Ourselves — without losing faith in our work!

There are areas of administration that must not be permitted to stratify and solidify. There is room for new ways of doing things, new approaches to the practice of stewardship, new creative uses for the 225 corporate members of the United Church Board for World Ministries, scattered strategically across the country.

We must be alive now to any opportunity for eliminating cumbersome administrative procedures (if there are such) and for making all of our programs at home and abroad sharply relevant to the needs of this day.

Conclusion:

This merger will mean nothing if it is only a new board being born. Realism should help us to know that while denominations may unite at the top, new ones are breaking away at the bottom. Unless our union of four agencies here is of the heart as well as the mind, it will fail of its purpose.

Organization will never win the world for Christ, but dedicated men and women will, if they will go out to practice, not the particular skills and virtues that can perfect the organization but the virtues of tenderness of heart, sincerity, self-denial, love of brother, supremacy of spiritual values.

Jane Addams was asked, after receiving the Nobel Prize for Peace, what was her secret of life that made it possible for her to minister so effectively to delinquent boys and girls. Her answer: "I looked up into the faces of these needy boys and girls, and I tried to bring them together.

One thing can get us on the road again rejoicing, after the machinery is structured, repaired and oiled: to look into the face of Christ and then into the faces of men, women, and children in the world, and to love both so very, very much that we become obsessed with the task of bringing them together.

An Appeal To All Governments And Peoples

(This appeal was presented to President Kennedy and Secretary of State Dean Rusk, February 15, by a distinguished group of delegates to the Assembly in New Delhi. — Ed.)

The Third Assembly of the World Council of Churches, at which are gathered Christians from all parts of the world, addresses this appeal to the government and people of every nation.

Today, war itself is a common enemy. War is an offence to the nature of man. The future of many generations and the heritage of ages past hang in the balance. They are now easy to destroy, since the actions or miscalculations of a few can bring about a holocaust. They are harder to safeguard and advance, for that requires the dedicated action of all. Let there be restraint and self-denial in the things which make for war, patience and persistence in seeking to resolve the things which divide, and boldness and courage in grasping the things which make for peace.

To turn back from the road towards war into the paths of peace, all must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs. It is not possible to follow at the same time policies of menace and of mutual disarmament.

To halt the race in arms is imperative. Complete and general disarmament is the accepted goal, and concrete steps must be taken to reach it. Meanwhile, the search for a decisive first step, such as the verified cessation of nuclear tests, should be pressed forward despite all obstacles and setbacks.

To substitute reason for force and undergird the will to disarm, institutions of peace and orderly methods to effect change and to settle disputes are essential. This imposes a duty to strengthen the United Nations within the framework and spirit of the Charter. All countries share this duty, whether aligned with the major power blocs or independent of them. The nonaligned can contribute through their impartiality; with others they can be champions of the principles of the Charter.

To build peace with justice, barriers of mutual distrust must be attacked at every level. Mutual confidence is the most precious resource in the world today: none should be wasted, more must be found. The fundamentals of an open society are essential that contacts may freely develop, person to person and people to people. Barriers to communication must go, not least where they divide peoples, churches, even families. Freedom of human contact, information, and cultural exchange is essential for the building of peace.

To enchance mutual trust, nations should be willing to run reasonable risks for peace. For example, an equitable basis for disarmament involves, on the one hand, an acceptance of risks in an inspection and control which cannot be foolproof, and, on the other, the danger that inspection may exceed its stated duties. Those who would break through the vicious circle of suspicion must dare to pioneer.

There is a great opportunity for constructive action in the struggle for world development. To share the benefits of civilization with the whole of humanity is a noble and attainable objective. To press the war against poverty, disease, exploitation, and ignorance calls for greater sacrifice and for a far greater commitment of scientific, educational, and material resources than hitherto. In this common task, let the peoples find a positive programme for peace, a moral equivalent for war.

A creative strategy for peace with justice requires universal recognition of the claims of humanity of all people, whatever their status, race, sex, or creed. Lest man's new powers be used to degrade his human freedom and dignity, governments must remember that they are the servants of their citizens and respect the worth of each individual human being. The supreme achievement for a government is to enhance the dignity of man, and free him for the creative exercise of his higher powers.

In making this appeal to all governments and peoples, we are constrained by obedience to Jesus Christ, the Lord of history, who demands righteousness and mercy and is a light unto the nations and the hearts of men. For the achievement of peace with justice, we pledge our unremitting efforts and call upon the Churches for their support in action and in prayer.

Assembly of the
World Council of Churches
New Delhi, 5 December, 1961

Vol. 114 No. 12

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Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

My Dear Friend: Please! Please:

Church Membership	741
Non-resident Membership	41
Balance left to do the Work	700
Elderly folks who have done their share in the past	100
Balance left to do the Work	600
Sick and Shut-in Folk	24
Balance left to do the Work	576
Members who did not Pledge	253
Balance left to do the Work	323
Christmas and Easter Members	120
Balance left to do the Work	203
Members too Tired and Overworked	63
Balance left to do the Work	140
Alibiers	121
Balance left to do the Work	19
Members who are too busy Somewhere Else	17
Balance left to do the Work	2

Just you and me — and brother you'd better get busy, for it's too much for me!

In Rosemont Christian Caller

"Heaven is not reached by a single bound,
We build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

About * * *

THE POWER OF APPEAL

It would be a Utopian age if man needed no appeal to arouse him to action. Intelligence is no eliminator to the need of appeal. Man, even when his life is best organized from every possible standpoint, must hear the ring of appeal to stir him to recognize certain needs and conditions.

The power of appeal is the one blast that must keep man awake to the march of progress. The necessity of appeal is the call of progress for another rung to be added to the ladder for the upward climb.

Columbus had to appeal to his fellow countrymen for aid to discover a new world; and like many appeals of today, it had to be heeded by the minority, in this case a lone individual, Queen Isabella of Spain.

In every move toward progress some man, or a group of men, has had to make an appeal to arouse others to action. Man, as a general rule, works for himself and not for society. The needs of society may be near and dear to him, but his engagement in private enterprises often diverts his mind from the social and religious needs of his community, his State and the Nation. Man usually serves on call and does so willingly. At times he may show signs of weariness because of so many calls beyond his normal duties but he is always willing to make ready response.

The cause of the church at large is near and dear to millions, and the local church finds an interest in the hearts and minds of even more millions, but the needs of the church, national and local, must ever be called to the attention of its members. That such calls are necessary is no indictment against the love and loyalty and liberality of the church member. Because the church member does not always go to the rescue of the church's call before being appealed to is no sign that his devotion is not true and genuine. It is the human way and should be judged in the human way.

The church at large is today making strong appeals to its members and others. The local church is likewise calling for help, and many local churches in their infancy only wish they could call louder and be assisted more adequately. That responses are not forthcoming as the callers desire is not to be interpreted as a lack of interest. Silence may be only the cover to a noble desire, and should never be taken as a negative attitude.

If one man could only know the desires of his fellowman as he knows his own, the thoughts of others would be changed. The goodness and greatness in the heart of another might overshadow our own loyalty and surpass our own liberality.

The power of appeal is a necessity, an asset. It is the heritage of the few. The necessity of appeal will always be to the fore so long as progress endures. The two are handmaidens in the making of tomorrow into a great period of advancement in which to live.

C. B. Riddle

Realignment - - Criteria And Plans

I. **Criteria**

A. Conferences and Synods are essentially "State Oriented."

B. Conferences ought to be sufficiently large to support a strong and adequate Conference staff.

C. Conference boundaries ought to be drawn on a basis that would be inclusive of racial, ethnic, and national groups.

D. Realignment should take place with a minimum of discontinuity in programs, structures and services now existing.

E. Legal criteria recommended by Constitution attorneys:

1. Charter should be drawn consistent with the Basis of Union, the decision of the New York Court of Appeals, the Constitution of the United Church of Christ, and the decision of the U. S. Court Second District of New York.
2. Historic continuities of both communions must be preserved.
3. To preserve continuities, existing Conferences and Synods should be **consolidated,** according to applicable laws.
4. It is not feasible to **consolidate** parts of bodies. Therefore, it is desirable for each group to make any necessary transfer of churches and ministers so that the entire corporate entities may approve each other.
5. It appears to be not feasible to consolidate incorporated with unincorporated entities. A preliminary step would be to incorporate.
6. An agreement of consolidation should be drawn by a lawyer. An agreement should contain as one of its conditions the constitution of the consolidated corporation.
7. An agreement when adopted by each party and approved in the proper manner, a certificate of incorporation or charter should be drawn for the body.
8. At the first meeting of the Conference formed by consolidation, officers should be elected and By-Laws adopted. (See further legal criteria recommended on January 29, 1962, by the attorneys on litigation for the United Church of Christ.)

II. **Suggested Boundaries** (Re: North Carolina and Virginia United Church Conference)

Plan A.

All the churches of North Carolina and Virginia would form a United Church of Christ Conference, with the exception of the Arlington County area churches, near Washington, D. C.

Plan B.

All the churches of North Carolina and all the churches of Virginia South of a line drawn North of Richmond, Virginia, would form a United Church of Christ Conference.

Plan C.

All the churches of North Carolina and all the churches of Virginia South of a line drawn South of Richmond, Va., would unite to form a United Church of Christ Conference.

Plan D.

All the churches of North Carolina would unite to form a United Church of Christ Conference. Virginia churches would unite to form a United Church Conference with other churches in the state or adjacent areas to the North.

What Our Churches Are Doing

CLANTON PARK

The Women's Fellowship of Clanton Park Church, Charlotte, N. C. met at the church on February 27, with the president, Mrs. Leon Hord, presiding.

Mrs. Oren Hart led the Bible study which was on "God's Love for Little Children."

The group had been selling Stanley products during the month of February and turned in their orders at this meeting. We were very delighted to receive $24.07 from the sale. The proceeds will be applied to our needs in the Sunday school departments.

A new secretary, Mrs. Ned James was elected to replace our previous secretary who has moved from Charlotte.

We had many things to discuss since our church has several exciting events scheduled for the near future.

We were very excited about the 18 children and five staff members from the Children's Home at Elon visiting. Recreation was planned for the visitors and church family for Saturday night. They visited in individual homes on Saturday night and attended Sunday school with our children on the following day. Supt. Snyder and the children presented a most impressive program under the leadership of Mrs. Privette during the 11:00 service on Sunday. The children remained with us through a covered dish luncheon before returning to their home at Elon. It was a weekend filled with joy for everyone. We are already talking about doing this again in the near future.

We are also assisting with the plans for the annual Parent-Scout Banquet which will be held April 15.

The meeting adjourned with prayer and the hymn, "Faith of our Fathers."

A social period followed with punch and cookies being served to the 11 members and one visitor present.

WOMEN'S FELLOWSHIP AT ROSEMONT

The women of the Fellowship are busy making "Suzy Paddlehead" dolls for the Migrant children.

Mrs. Grace Delong recently represented the Women's Fellowship of Rosemont at a meeting of the Norfolk Council of United Church Women.

The Spring Rally will be held on March 27th at Rosemont.

TURNER'S CHAPEL

The Turner's Chapel Christian Church at Colon, N. C., near Sanford, has voted to become a part of the United Church of Christ. The decision was made on February 18, 1962. Rev. James Porter is pastor of the church and Clyde W. Wicker is Chairman of the Board.

Churches that have not voted or have voted "no" may now vote to be a part of the United Church of Christ by a simple vote at a regularly called business session of the church. Turner's Chapel is the 153rd church of the Southern Convention to vote to be a part of the United Church of Christ.

NEWS FROM LAKEVIEW

Mrs. Doris Page, Reporter

The Lakeview Community United Church of Christ, Burlington, North Carolina, where Rev. Lafayette T. Wilkins is pastor, awarded these attendance pins, Sunday, February 4. Henry Snipes, Anita Snipes, and Janice Woody received nine year pins, with perfect attendance since the church was organized in July, 1952. Jewel Saunders seventh year, Arlene Snipes six, Miles Saunders five, Celia Ann Ingle two, Bennie Crutchfield, Dale Page, and Myra Page one year pins.

GREENSBORO AREA PLANNING COMMITTEE

On Sunday, March 4, 1962 at 3:00 the Planning Committee for the Greensboro Area Training School For Christian Growth met at the First Congregational Christian Church in Greensboro.

This committee, which consists of the pastor and two laymen from the eleven participating churches, did:

(1) Evaluate the 1962 School which was held in January at the First Church, Greensboro.

(2) Elect the new officers for the 1963 School. Mr. Martin Garren is chairman of the nominating Committee.

(3) Select courses and instructors for the 1963 school.

The Rev. Thomas Madren, pastor of Hines Chapel Church, Dean for the 1962 school presided for the meeting.

A MEDITATION

John G. Truitt, D.D.

STRANGERS IN THE WORLD

"They are strangers in the world, as I am." John 17:14.

"They are strangers in the world, as I am." John 17:16.

In Jesus' beautiful prayer for his disciples in the closing moments of his ministry he repeated a line on which anyone of us could well allow our thoughts to linger.

Are we strangers in the world? Wherein do we differ from the folks about us? or do we differ?

How were the disciples strangers? "As I am," said Jesus. How was he a stranger? The people knew his Bethlehem birth, his Nazareth rearing, and tagged with his unlikely Nazareth neighbors! How was he different, or rather how was he a stranger?

We are to be strangers like Jesus! How about that!

"After these words, Jesus went out with his disciples, and crossed the Kedron ravine. There was a garden there, and he and his disciples went into it. The place was known to Judas, his betrayer, because Jesus had often met there with his disciples." John 18:1, 2.

Do you notice that phrase, "often met there with his disciples." The words "met there" intrigue me. Seems as though they knew where to come, and when. It sounds like a favorite prayer-place. Maybe Jesus is often there first, or one or two of the disciples — they came there, "often met there."

If we look at him during those beautiful years of his ministry along the highways and byways; on the seashore, and in the sanctuary; the guest in the home; the teacher in the synagogue — he didn't seem so strange, or unknown, or unknowable. However, there was indeed a great deal about him that was different!

Dare we look at that difference? Ah, dare we! Our Christian worthwhileness is in that difference. Let us commit ourselves to him, and seek it. Amen.

Our Missionaries Write To Us

Mr. and Mrs. Burton Thurston
American University
Beirut, Lebanon
November, 1961

Dear Friends:

We had a delightful camping trip in Europe this summer. Needless to say, the old green tent had a full dress exercise during the summer with the dust of ten countries ground into its fibre as we camped from Lebanon to the Netherlands and back.

Again we have taken up the duties of counseling students on their study programs and organizing material for a research project for this year. The University has offered to provide me with a research assistant if I can find one who knows the necessary languages and has graduated from the University. They also have provided a budget for books and literature to do a study in the "Christological Formulations of the Second Century." This will be based primarily upon the Manuscripts from Nag Hammadi in Egypt but also a redress of the Gnostic Christologies in general. Having conducted a seminar last Semester in Irenaeus and Second Century Christian writings there are several students interested in the project. This has implications for our modern world because the Gnostic influence on the view of Jesus in the Quarn is more than a slight one.

We inaugurated a new President for the University on October 20. Norman Burns who was with the United States Operation Mission in Jordan before coming here is getting acquainted with his new position and is being well received by the Faculty and Staff. In spite of the revolution in Syria, Aleppo College inaugurated Peter Doghramji as the first Syrian president of the college on November 3. Everything is moving along peaceably at the college following the coup d' etat earlier this fall in Syria.

The School of Theology has just gone through a two-week survey which was conducted by the International Missionary Council. Dr. Douglas Webster representing the Theological Education Fund Committee was here during this time with Principal Nasser of Pakistan. They interviewed the faculty, students, surveyed the work of the board and in general made a careful evaluation of the work of the school. The survey was conducted in part to find out about the present standards of the national ministry and a two-day retreat was held for local ministers to visit with the team.

When the program of work was begun this semester it was interesting to take a minute and see what responsibilities were resting on our shoulders. The needs are so great that at times there is no way of anticipating what will be the outcome of registration week in two institutions. Our work this semester looks something like this: lectures in the History and Philosophy of Religion, Ancient Religions of the Middle East, the Apostolic Church, New Testament Theology; one tutorial in Materials and Methods for the study of Ancient

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

March

25—Our representatives first went to the Bible Lands in 1820. In Lebanon and Syria we cooperate with the Presbyterians and serve Arab refugees. In Turkey we are the only major Protestant denomination and work through four schools, a hospital, a clinic, a publication department and some churches.

JORDAN

26—**Mr. and Mrs. Labib Nasir** live in Jerusalem, Jordan where he is general secretary of the YMCA. As a refugee himself in 1948 he started the Y to render service to Palestinian refugees; in addition to distributing food and clothing, a school was started in the largest refugee tent near Jericho; 1949 a vocational training center was started in a tent. A building was made possible last year through the help of Y's in other parts of the world and the Commission on World Service of E. and R. Church.

27—**Miss Bertha Harz** began work in the Near East more than 40 years ago as a Deaconess Motherhouse of Kaiserswerth, Germany. The school lost its property in Jerusalem after World War II. E. and R. Commission on World Service helped them rebuild and now 155 girls between 3 and 19 years old are in the Talitha Kumi School near Bethlehem, Jordan.

LEBANON

Beirut

28—**Rev. and Mrs. Burton Thurston** represent our Board at the Near East School of Theology, where he teaches New Testament; is vice chairman of the Joint Committee for Refugees and is on faculty of American University.

29—**Mr. Daoud Yousef** is field supervisor of our refugee program in Lebanon. He visited conferences in the Southern Convention in 1960. He was born in Jerusalem, Palestine and became a Magistrate of Juvenile Court, before becoming refugee. He administers eight schools, supervises feeding program, child welfare and maternity centers, and distributes clothing.

SYRIA

Aleppo

30—**Miss Inez Clinger** is dean of the girls' division of Aleppo College, teaches English and is responsible for training of younger teachers. She taught for 40 years in Ohio and was active in Scout work. She went in 1960 to work with these 250 girls.

31—**Miss Luella Dunning** interrupted a long term of service in American schools to teach in American Board Schools in the Near East 1944-47. After completing requirements for retirement from Andover, Massachusetts, schools, she went to Aleppo College as principal 1955-61. When she retired last spring the alumnae gave scholarships in her honor.

History, tutorial in the special problems in the life of Jesus; a seminar for two M.A. candidates in Hellenistic religion and culture; Chaplain to the University with preaching every Sunday; secretary of the N.E.S.T. faculty and chairman of the Curriculum Committee; Chairman of the University Committee on Religious life; several committees and boards of our cooperative work and a research project to take up any spare time.

* * *

FROM SOUTH AFRICA

"... Sir — you saw the answer to South Africa's problem at McCord's."

In the meantime, we do what we can here in our miniature world of understanding and more abundant living for all. This week we were honoured by a visit by two leaders of the medical profession in Great Britain. At an evening dinner in town given in their honour, one approached me and expressed his appreciation of what he saw and especially of the McCord's, to find a way of better privilege of meeting our non-European doctors. On leaving, one had said that our non-European doctors seemed to be members of a "happy family." When he had finished speaking, Dr. E - - - - of Durban spoke up saying, "Sir — you saw the answer to South Africa's problem at McCord's."

Our staff is largely African; positions of highest responsibility, regardless of race, go to those with educational qualifications and the willingness to accept necessary responsibility. We are very happy in the quality of our nurse-midwife trainees and staff. We are happy in the record of our graduates. Recently a Government medical officer said, "There isn't a Government hospital that won't give priority to McCord nurses — that won't welcome them on its staff."

From:

Dr. and Mrs. Alan B. Taylor
McCord Zulu Hospital
Durban, South Africa

* * *

FROM IZMIR, TURKEY

"The Near East needs and appreciates witness to a vital Christian faith."

The Near East needs and appreciates witness to a vital Christian faith. The picture of itself which the Christian church of his day gave Mohammed was one of liturgy, not light, of the worship of saints, not a religion of dynamic for living. He wrote his concept into the Koran and this mistaken idea of our faith continues to be the average Turk's concept of Christianity. The Crusades embittered this part of the world against the so-called Christian West and, in the minds of these people, Christianity and the selfishness of western political powers have ever since been linked. This bridge between Europe and Asia, coveted for its trade advantage, needs witness that many Christian westerners have an unselfish concern for its advancement and well-being. Thus it is that American Collegiate Institute stands here in Izmir as such witness, extending a friendly hand to all as it lives in and with the community and educates Turkish girls for finer and more abundant living. And it is appreciated for the services it renders, for the character of its graduates and their influence on the homes of this area and in the places of business where many of them serve as interpreters and stenographers or secretaries.

From:
Mrs. Faith Drobish
American Collegiate Institute
Izmir, Turkey

Rev. and Mrs. William Tolley, missionaries home from Angola spoke at Apples Chapel Sunday evening, March 4.

The final session of the Family School of Missions at the First Church in Burlington was a covered dish supper and program of guitar playing, singing of Latin American tunes, and a speaker from Brazil. It was concluded with a worship service by the Adult group.

The Living Church

In the House of Life, I saw an altar, with candles aglow and a cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the living church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

The windows were not of stained glass, but of multi-colored dreams, hopes, and aspirations, through which there came the vision of infinite beauty that shone with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted with velvet runners, but with temptations trampled under foot and good resolutions kept.

The doors were never shut. They were wide open with welcome to all humanity: saints and sinners, rich and poor, black, brown, yellow, and white — whomsoever.

The altar was not of carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

The pulpit was not a dais for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

The Holy Book was not a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

The music was not compounded of organ and voices, but of consecrated leadership and well-developed diversities all harmonized into the matchless melody of creative cooperation.

And the warmth of the living church, wherein all glowed with radiant vitality, came not from furnace and fuel, but from obedience to him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself."

—Henry Hitt Crane*

*From **Treasury of Christian Faith,** by Stanley Stuber and Thomas Clark, Association Press, 1949.

Dr. Dearborn Reports On The World Council

By David Setzer

Dr. Donald C. Dearborn, dean of Catawba College, has recently returned from a month-long trip around the world that had as its focal point the third Assembly of the World Council of Churches meeting in New Delhi, India.

Dr. Dearborn attended the assembly as one of fifteen delegates of the United Church of Christ in the United States. There were approximately 160 delegates from the U. S. at the Assembly which, overall, was comprised of 577 delegates, some 200 staff members, 65 observers and nearly 275 reporters and journalists.

Unity was one of three points expressed by Dr. Dearborn as being most impressive to him about the Council's meeting. Some 23 new churches including five Orthodox churches — the Russian Orthodox among them — were admitted to the World Council.

These churches for the most part are from the new countries of Africa and Asia, lands that now make up the so-called "neutral bloc" in the United Nations. The churches were established as a result of a wide program of missionary work and they are expected to take increasingly important roles in the World Council in the years to come.

The second important point was the uniting of the World Council and the International Missionary Council of Christian churches. The missionary arm of the churches has long been a separate entity from the World Council. This breach has now been closed. It is significant to note that the Third Assembly of the Council was held in a land, India, where missionary work is at a peak.

The third point was the change in the basis of membership of the World Council. It has been said that the basis was devoid of references to the Holy Scriptures and had overlooked the concept of the Trinity as strongly believed by Orthodox churches. The new definition has alleviated doubts, and erased complaints, as it now embraces the width and breadth of Christian Churches.

Delegates were divided into three main groups and further subdivided for more detailed study and reflection on various aspects of the three general subjects: Unity, Witness, and Service.

"World Order and Disorder" was the sub-topic of Dr. Dearborn's group under "Service." After discussion, each of the three main groups prepared a paper for presentation to the entire assembly. It was in small discussion groups, as in most conventions, that the real fundamental issues of the assembly and the churches were discussed.

DR. DONALD C. DEARBORN

Dr. Donald C. Dearborn, Dean of Catawba College, is Professor of Mathematics at Catawba and chairman of the Catawba College Administrative and Curriculum Committees.

He received his A.B. degree from Hastings College, Hastings, Nebraska; his M.A. from the University of Nebraska; and his Ph.D. from Duke University.

Dr. Dearborn, active in Salisbury Civic affairs, is a member of the Civitan Club and a former member of the Board of Trustees of the Salisbury City Schools.

A leader in activities of the Evangelical and Reformed Church, (United Church of Christ), Dr. Dearborn was a delegate from the Evangelical and Reformed Church to the World Council of Churches in 1954 and in 1961. He has been treasurer of the Southern Synod and is a member of the Executive Council of the United Church of Christ.

A native of Osceola, Nebraska, Dr. Dearborn is married to the former Mary Omwake of Salisbury and they have three children, Katharine 21, Ralph 19, and Elizabeth 15.

As Dr. Dearborn explained, a degree of unity was achieved in the admission of 23 new, including the Pentecostal Churches from Chile. However, he declared, the Council "is not a promoter of church union, but rather provides a climate where church union can take place." It does not seek unions or promote them.

"But, it does rejoice in the unions" when they have been effected.

Dr. Dearborn noted an interesting aspect of the unity problem—evidence of its difficulty. He said that it was impossible to have a common Holy Communion service for the assembly, as the differences were too great among the faiths in doctrine and policy.

This points out the value of this type of meeting, Dr. Dearborn remarked. "This brings out the points of unity and disunity, where there is lack of agreement. Ultimately, there will be solutions."

The World Council of Churches was formed in 1948 in Amsterdam, Holland. The second meeting was held in Evanston, Illinois in 1954. The assemblies are planned to be held every five to seven years. Ethiopia and Australia have already issued invitations for the Council to hold its next meeting in their respective lands.

With the many countries participating in the assembly, the problem of language is a formidable one at first glance. The problem was solved, Dr. Dearborn explained, by the use of multiple translation of the speakers' comments into English, French, German, Spanish and Russian. However, he said that approximately 85 per cent of all the business was accomplished in English.

An interesting statistic from the Assembly is that over six and a half tons of mimeograph paper were used for the issuing of copies of all transacted business.

Accounting for a considerable percentage of the published literature of the Assembly was the examination of the World Council's current and future program and the planning of work for its many divisions and associated bodies during the coming years.

Completely circling the globe on his trip to the Assembly, Dr. Dearborn flew to Paris, Athens, spent several days in the Holy land and Jerusalem, then on to New Delhi. On the return trip, he went via Hong Kong, Tokyo and then to the U. S. It was in Hong Kong and Tokyo that he experienced some of his prized impressions of the entire journey.

In Hong Kong, the Doctor saw the wide-ranging program of the Church World Service, a welfare body of the World Council, in its efforts to settle and feed the thousands of Chinese refugees who are pouring into Hong Kong from the Communist China mainland. An extensive program of cooperation among many Christian churches is in evidence there with the aiding of the refugees.

While in Hong Kong, he visited the Rev. and Mrs. Sterling Whitener, formerly of Salisbury, who have been missionaries in Hong Kong for several years.

Moving on to Japan, Dr. Dearborn visited Miyagi College for Girls and North Japan College, both located at Sendai, some 200 miles north of Tokyo. The colleges are supported by the United Church of Christ in the U. S. While visiting the schools, he spoke at one of their chapel services.

The Third Assembly of the World Council concluded its meeting with an appeal to all governments and peoples of the earth. The nine-part plea contained these main points:

1. Restraint and self-denial in the things which make for war, a greater patience, and boldness and courage in working for peace.

2. End the war of nerves, renounce the threat of force, work toward a mutual disarmament. Cease the rattling of bombs.

3. Work toward a complete and general disarmament.

4. Strive toward peaceful settlement of disputes by using the United Nations, thereby strengthening the world body.

5. Barriers of mutual distrust must be abolished. Mutual confidence, free, open societies must abound if peace is to be firm and complete.

6. A pioneering effort must be made if peace is to come. Reasonable risks must be run for peace, suspicion swept aside.

7. Benefits of civilization, constructive action should be shared with all humanity in a war against poverty, disease, exploitation and ignorance.

8. The worth of individuals must be respected over the claims of governments.

9. Churches are called on for their support in action and prayer in bringing to reality the needs of this appeal for all governments and peoples.

As Dr. Dearborn commented, the World Council assembly in New Delhi was evidence of the continued disunity among Christian Churches, but it was also evidence of the coming into accord of certain bodies who had been outside the Council in years past. The road to unity and singleness of thought and belief is indeed a long one, but definite signs of advancement have become evident and the future carries much promise.

—The E. & R. Standard

National Staff Member To Visit Convention

During the seven day period from March 23 through March 29, key adult leaders in our Southern Convention churches will have opportunities to meet with the Reverend Walter E. Dobler, national Secretary for the Adult and Leadership Ministries Staff of the Division of Christian Education of the United Church of Christ. An invitation was extended to Mr. Dobler several months ago by the Adult and Family Life Committee of the Board of Christian Education of the Southern Convention, in response to a number of requests from church leaders for a special emphasis in this important area of the church's life.

Rev. "Walt" Dobler has been a member of our national staff since 1954, and, during the past seven years, has met with church leaders all over the country. We are fortunate in having been able to get the Southern Convention on his schedule at this time, and we look forward to the opportunities to draw upon his experience and insights concerning the adult in the life of the church. He has participated in and given leadership to many workshops and other training sessions, shared in family camps and in study and research projects, contributed to the development of the forthcoming United Church Curriculum, and served with distinction on numerous committees within our own denominational family and across denominational lines.

One of the recurring difficulties facing the Board of Christian Education when a national leader comes to our area is that of setting up a schedule of meetings that will give adequate "coverage" to all of our widespread churches. Recognizing that again there will be some who will feel "left out," we direct your attention to the dates and places below in the hope and expectation that large numbers of key adult leaders will be able to get to at least one meeting.

The overall theme for Mr. Dobler's visit will be 'THE CHURCH — A LEARNING, WITNESSING COMMUNITY.' Board and committee members, parents, church school workers, laymen and women's fellowship officers and members, ministers and other staff persons, all will benefit from and find something of value in these sessions as Mr. Dobler guides our thinking in the direction of helping us see that the adult church member has responsibilities not only to listen and learn but also to participate actively as teachers, leaders and responsible churchmen in all areas of the church's life.

Mark one of the following dates on your calendar and load up a car or two. You'll be glad that you did!

Friday, March 23 — 8:00 P.M. —Windsor (Va.) Christian Church

Saturday, March 24 — 8:00 P.M. —Bayview United Church of Christ
1041 Bayview Blvd., Norfolk, Virginia

Sunday, March 25 — 11:00 A.M. —Lynnhaven Colony United Church
3:30 P.M. —Sunbury (N. C.) Damascus Church

Monday, March 26 — 8:00 P.M. —Elon College Community Church

Tuesday, March 27 — 7:30 P.M. —Lee's Chapel (near Sanford, N. C.)

Thursday, March 29 — 10:00 A.M. —VVa Midyear Meeting, Bethlehem Ch.

A Page for Young People Edited by Cathie Sandstrom

Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

YOUTH WEEK AT LYNNHAVEN

David Miller, Reporter

Youth Week was observed at Lynnhaven Colony United Church February 4-7. On February 4 the Senior Highs were in charge of all morning services.

Those teaching Sunday School Classes were: Karin Rucker, Susan Bennett, Frankie Owens, Louise Sanderson, Charles Gray, Carol Richards, Gary Miller, and Bonnie Carawan. There was also a youth panel teaching the Adult Sunday School Class consisting of Jane Husk, Steve White and Tommy Erickson.

In the Morning Worship Service Bill Sykes read "Challenge To Youth" in the Responsive Reading and following, Eileen White read Matthew 5:1-16. Howard Self gave the Morning Prayer.

The Youth Message was "We Find God Through Beauty, Prayer, Love and Persistence," given by Tim Barrow, Connie Trueblood, Jerry Henish, and Bob Solomon.

The Youth Choir was made up of Sandra Sykes, Howard Self, Myron Steele, Gary Miller, our Youth Leader Mrs. Harry Corr, Barry Almond, Steve White, Frank Owens, Jane Husk, Susie Bennett, Diane Skaggs, Sandra Kaye Trueblood, Karin Rucker, Eileen White. Ushers were: Alan Walker, David Miller, John Tylor, and Sylvanus Tunstall.

On Wednesday, the seventh of February, the Mid-Week Service was flooded out.

ROSEMONT SENIOR FELLOWSHIP

Rosemont Senior High Fellowship Group are organizing a girl's and boy's basketball team.

The Youth led the Evening Gospel Hour on February 11th. This was the service that was scheduled for January 28th and was "snowed out." Many of the Youth participated.

YOUTH SUNDAY AT TURNER'S CHAPEL

Youth Sunday was observed at Turner's Chapel Sunday, March 11, with the young people of the church filling places at the Sunday school session and also at the worship service Sunday morning.

Jack Sineath served as Sunday School Superintendent.

The following young people served as teachers: Adult Bible Class, Brenda Jo Smith; Young Adult Bible Class, Jackie Sineath; Young People's Class, John Covington; Willing Workers Class, Ginny Lynn Spivey; Junior High, Dianne White; Junior Class, Peggy Bridges; Primary Class, Brenda Dowdy; and Beginners Class, Betty Sineath.

The morning worship service was conducted by the young people using as the theme, "Following Jesus." The speakers and their subjects were: "Consecration," Jody Wicker; "Denial," Patricia Hearn; "Witnessing," Brenda Jo Smith; "Stewardship," Brenda Dowdy; and "Faithfulness," Ginny Lynn Spivey.

Jackie Sineath served as youth pastor. Peggy Bridges served as song leader, with Gail Porter, pianist. Ushers were: Jeff White, Charles Thomas, Lou Wicker and Patty Sineath.

SCOUTS AT ROSEMONT

Sunday, February 11, was Boy Scout Sunday. Boy Scout Troop 50 and Cub Pack 50, sponsored by Rosemont, attended the morning Worship Service in a body. Scouts working on their God and Country Awards assisted in the service.

The Girl Scout Troop 16 and 395 observed their Sunday on March 11. They sat in a body for the 11:00 o'clock Worship Service.

First, Burlington, observed Girl Scout Week on Sunday, March 11. Leaders of Senior Troop 46 are Mrs. J. B. Smith and Miss Jeanie Jenkins. Leaders of Intermediate Troop 1 are Mrs. John Williams and Mrs. James Cress. Leaders of the Brownies are Mrs. Kenneth Gwyn, Mrs. Harry Jolly, Mrs. George L. Walker, Jr. and Mrs. A. B. Glenn, Jr.

The Christian Temple reports that they observed Girl Scout Week on Sunday, March 11. There are twenty-five girls in troop, No. 348, under the capable direction of Mrs. Hugh T. Puckett.

"If you want God to honor you, get into the habit of taking Him at His Word."

Camp Moonelon — 1962 Summer Schedule

Dates	Director	Camp	Ages
June 17-23	Rev. Gale Brady	Junior High	12-14
June 24-30	Rev. John Lackey	Junior High	12-14
July 1-7	Rev. Willis Joiner	Junior	9-11
July 8-14	Rev. Reuben Askew	Senior High	14-18
July 15-21	Rev. Tom Madren	Junior	9-11
July 22-28	Rev. L. T. Wilkins	Junior	9-11
July 29 - August 4	Rev. Walter Hall	Junior High	12-14
August 5-14		P. F. Officers	14-18
August 15-18		Drama	15 & Up

Laymen Have Mid-Winter Rally

H. H. Cunningham, Reporter

At the Mid-Winter Rally of the Laymen's Fellowship, which was held at Elon College, on February 18, 1962, it was estimated that approximately 300 men attended the afternoon session; 256 were at the banquet.

Our secretary took some notes on the addresses, and I will give you briefly some of the notes he sent to me. Dr. Danieley, President of the National Laymen's Fellowship and Chairman of the Council of Lay Life and Work, spoke in the afternoon on "The Layman and the United Church." After discussing the impending union of the lay groups, Dr. Danieley quoted Elton Trueblood's definition of the Church as "a company of the committed," and urged the laymen to present an effective witness in every phase of life. He stated that the layman should fulfill the role set for him by Professor Walter M. Horton of Oberlin College as the "salt of the earth," spreading the savor of Christian witness wherever he goes. He further urged the laymen to engage in Dr. Trueblood's "strategy of penetration" by acting as "salt" to give savor to life, "leaven" for the lump of secular concentration, and "light" for the darkness.

Dr. Danieley emphasized the significance of Sunday as the day of preparation for the rest of the week and not an end in itself. He reminded the men that the function of the church is not to perpetuate itself but to take the gospel to the uttermost ends of the earth. He emphasized the concept of the priesthood of all believers. Each person, he said, has a mission to perform and it is the responsibility of the laity to present an effective witness. It was Christ's vocation to witness to the truth, and it is our vocation today to bear witness to Christ.

Professor H. Shelton Smith, James B. Duke Professor of American Religious Thought, Duke University, spoke on "The Christian Challenge to a Dynamic South" at the banquet session in the evening. After pointing to the tremendous movement toward industrialization in the area and adverting to the tempo of change from rural to urban centers, Dr. Smith discussed the region's need for dedicated Christian leadership. It is the responsibility of us all, he asserted, to help make this a better place in which to live, and he suggested a number of problem areas to which he believed Christian laymen could address themselves.

Present officers were re-elected for another term.

RECOGNITION SERVICE FOR A LAYMAN

February 18, during the Church Hour, a very unique service and a surprise was rendered to Mr. J. M. Carter of Rosemont Christian Church, South Norfolk, Virginia. A Special Certificate was presented to him in recognition of his faithful christian service in the way of hospitality. Over a period of years Mr. Carter has become known for his friendliness in greeting people, which has been felt keenly, especially by the stranger. He not only serves as usher and deacon, but his attributes to Rosemont Church are many. As an official board member he was always willing to do more than just be a member, he volunteered to do things that needed being done for different projects of the church, such as painting jobs, making extra calls to the sick and needy and in any capacity he could, especially in the absence of a minister. He is also very active in the Men's Bible Class.

MEN'S FELLOWSHIP AT ROSEMONT

The Laymen held their Fellowship meeting at the Church on February 26. A business meeting was conducted. A worthy project for the group was discussed.

Mr. Brenneman arranged the entertainment. For their March 26 meeting he has lined up the Bel Canto Chorus, under the direction of Mrs. Dan Lindsay. Coach Caldwell from Smith High will speak and show films of the past season's football games at the April meeting. All men of the Church are invited to attend!

Dr. Paul Cheek of the Elon College science department is teaching a radiological monitoring course at the Science Building on campus.

Enrolled in the course are representatives of fire departments throughout Alamance County and others.

Dr. Cheek, licensed to instruct the course by the Atomic Energy Commission, attended a course in radiological monitoring at the Eastern Training Center, Brooklyn, N. Y.

The friends of Rev. Tucker G. Humphries will be glad to know he is improving nicely and that he will soon be able to leave the hospital.

1962 Synodical Calendar Of Coming Events

March 18, Sunday — Synodical Youth Cabinet, Catawba College, Salisbury, N. C.

April 25, Wednesday — Synodical Biennial Women's Guild, Heidelberg Church, Thomasville, N. C.

April 29, Sunday — District Youth Spring Rallies, (All Districts).

May 8-9, Tuesday and Wednesday, Southern Synod (annual), First Church, High Point, N. C.

June 19-22, Tuesday-Friday — Summer Conference for E & R and C C Women, Elon College, Elon College, N. C.

June 26-29, Tuesday-Friday — Minister's Convocation — Blowing Rock Assembly Grounds.

July 20-21, Friday & Saturday — Christian Education Conference, Blowing Rock Assembly Grounds.

August 4-5, Saturday & Sunday — Laymen's Conference, Blowing Rock Assembly Grounds.

August 19, Sunday — Synodical Youth Cabinet Meeting, Catawba College, Salisbury, N. C.

August 25-26, Saturday & Sunday — Synodical Brotherhood Convention, Blowing Rock Assembly Grounds.

October 6, Saturday — Synodical Junior and Senior High Fall Convocations.

November 18, Sunday — Synodical Youth Cabinet Meeting, Catawba College.

A Strong Man Armed

By Richard K. Morton

Strength is a basic quality in these times — strength of spirit, character, mind, body, and personal relationships. It is the individual who possesses and uses strength who makes the greatest influence upon the scene around him.

Jesus, according to Luke 11:21-22, said on one occasion when he was with his disciples: "When a strong man armed keepeth his place, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

1. **Strength is needed in the realm of the physical.** We are not as healthy as we should be, and we do not maintain or observe the rules of exercise, diet, rest, and personal care that we know are advisable. We are thus not able to meet some tests and not able to give a maximum performance which would be possible for us. We are self-indulgent, maintaining our standard of living, in all its details, while much of the world suffers, denies itself, and lacks for some of the basic pleasures of life.

2. **Strength is also needed in the realm of the intellectual.** We need better training in the history and principles of our faith. In particular, our church school training needs to be both deepened and expanded. We are giving some lesson materials, but not enough great concepts and principles. We need higher standards of intellectual achievement in our church schools and in our local-church study groups. We cannot be strong through good intentions and moral standards alone. We must be able to withstand the keenest arguments of those who oppose our way of life. We therefore need a greatly intensified and broadened program of religious education, with more theological and philosophical content provided.

3. **Strength is also needed in the field of social or interpersonal relationships.** We are only beginning to realize the psychogenic factors that bear upon all of us and influence the operation of our codes and our general behavior. We have paid little attention, moreover, to the consequences of our rapid urbanization and growth in size or communities. We must now take into account our multiple roles, struggle for status, and much more.

4. **Strength is certainly needed in the field of one's personal philosophy and in the realm of the spiritual.** We live so much in a world of aggressive realities and materialism that it is hard for us to keep before us values that belong to this higher sphere. But it is the lack of this which often lies behind failure in life-goals, motivation, marriage, careers, and so on.

What is so conspicuous in many circles today is the absence of strength — strength of character, resolution, and purpose. There are many who have had much education, but they still do not know what they want to do with their skills. There are others who have much strength in the form of health and physical prowess, but who are emotionally unstable and fickle in attitudes. There are countless instances of distress and failure in today's world which root principally in a lack of personal strength. This is very true, as many of us counselors well know, among those whose marriages and careers fail. If there is enough real substance to the personality and character of the individual, he can surmount many incompatibilities and difficulties. If he can love and really fellowship with others, and if he can really give himself and find happiness in whatever is around him, he will be able to deal effectively with almost any adverse circumstances that may arise.

This is a day for giants and for the strong. By this we mean not a day for the brute and the tyrant, but rather for the individual who has developed those talents and resources with which he may properly expect to deal constructively with life. Science, industry, education, and society in general have provided us with so much more knowledge and so many more techniques that we are really without excuse if we lack the strength to meet many types of problems that arise today.

If we are as strong men armed, we shall keep our palaces — our government, our way of life, our faith, our relationships with others. But when we grow weak and neglectful, others with strong minds and convictions and implements will come along and take charge and take away from us what is most meaningful to us in life. Knowing this, we should see to it that it does not happen.

The words of Jesus have tremendous relevance for us in our own situation. They attest to the fact that the effective Christian is not simply one who is full of sweetness and light, nor is essentially soft and bewildered and ineffectual. He is one who is dynamic, purposeful, who has armed himself as a good soldier of Jesus Christ with whatever he needs for the battles of life. He knows what he believes; he knows where he is going. He has clear ideas on what is valuable and what is strong. He has identified the weaknesses and evils as well as the better objectives of life. He is anxious to do battle against all that holds back the kingdom.

Will the Christian and churchman today be like a "strong man armed" and be able to "hold his palace" against all who would despoil it? Will he develop the strength which will enable him to give a strong witness to his faith and to help build institutions in society which will preserve and promote it?

In our day this "palace" contains much that is of value, and much upon which the world depends. Unless we are like strong men capable of holding the palace, there may be no others to do it, and the adversaries will take over. If we are not strong in our faith and our life, there will be those who have developed their resources to the fullest — and our armor will not be enough and they will be victor in the field.

All Kinds Of Members

Some are like wheelbarrows — not good unless pushed.
Some are like kites — without a string on them, they fly away.
Some are like canoes — they have to be paddled.
Some are like kittens — they do little, but like to be patted.
Some are like footballs — you can't tell where they'll bounce.
Some are like balloons — easily blown up, and easily deflated.
Some are like trailers — they have to be pulled.
Some are like lights — they keep going on and off.
And some are like the North Star — there, when you need them, dependable and loyal!

—**Voice of the Temple**

The Greatest Commandment

Background Scripture: Deuteronomy 6:45; Leviticus 19:18; Matthew 22:35-40; Luke 10: 25-37.

Memory Selection: **"You shall love the Lord your God with all your heart and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."** Luke 10:27.

This lesson is a fitting climax for the study of the Ten Commandments and also a description of the way the Christian approaches the problems of life.

The key word is "Love," which reinforces the familiar affirmation in Romans 13:10 — "Love is the fulfilling of the Law."

A Leading Question

A lawyer asked Jesus what he had to do in order to inherit eternal life. It was a leading question. He asked it not to gain information, but to "entangle Jesus in his talk." It is likely that the lawyer (or scribe) thought Jesus might prescribe some new rite or ritual which would be in conflict with the ancient Law. If he could have enticed Jesus into doing that, he would have established Jesus as a heretic.

When Jesus asked him "What is written in the Law?" the lawyer stated that one must love the Lord his God with all his heart and soul and might, and that he must love his neighbor too. But did this man understand the answer?

What Does It Mean?

Did he know that inheriting eternal life isn't just a matter of performing some ritualistic act — but loving? Loving God first, then man?

We ought to remember that when we say that all we have to do is obey the Golden Rule or play the Good Samaritan: it isn't just enough to behave ourselves and be kind to others. We must first love God. Without that our religion is meaningless.

Wanted: Good Samaritans!

The story of the Good Samaritan is one of the most dramatic and best remembered Bible stories we know. The Priest, Levite and Samaritan represent attitudes in our present day society. They are typical of the attitudes and thinking of people all around us. The "Priests" are long on church attendance and short on helping those in need. The Levites are those small-minded little people who can't see any farther away than the ends of their noses. But the Samaritans — they are all around us. God loves every one of them.

People First

This lesson is packed with challenges. People are the first consideration of God; and the first responsibility of Christians. Our neighbor is anyone who needs our help, even though he may live on the other side of the world. We help him not because it is the "thing to do," but because we love him.

Ten Commandments Not Enough

Godlike love regards ethical demands like the Ten Commandments as a starting point rather than the main goal. Godlike love helps a person to better understand the need and sorrow of his neighbors.

We achieve the distinction of being called a neighbor when we do something voluntarily to help someone in distress. It was not the man who fell among the thieves who was called the neighbor, but the Samaritan who helped him.

The Ten Commandments are not enough to help us cope with life's problems. They are mostly prohibitions. We must add to them love, which is the supreme motivation.

How Can We Know We Love God?

We can't tell how much water is in the steam boiler by looking at it. But beside the boiler is a glass tube which serves as a gauge. When the tube is half full the boiler is half full. Our love for our neighbor is the measure of our love of God. Look at the gauge!

SUNDAY SCHOOL LESSON

MARCH 25, 1962

By a Layman

HARDCASTLES MOVE INTO NEW HOME

The Hardcastles moved from the Berea parsonage at Driver, Virginia into their new home at 415 Holloway Drive, Portsmouth, Virginia, on Saturday, March 3. Although much work remains to be done on the house, which was an old house which they remodeled and added to, the place is livable, and they are very comfortable. Much of the work on the modest cottage has been on a "do-it-yourself basis" and they will be quite busy for the next few months, putting on the finishing touches to the house, and beautifying the grounds.

Dr. Hardcastle preached his last sermon as Pastor of Berea on Sunday, March 4. (Technically he retired as of December 31, 1961) but stayed on as pastor until the church could get a minister.) He will be available for supply work and as an ad interim pastor. He will conduct the morning services of worship at the Suffolk Christian Church during April and perhaps longer. He will continue to write the Notes on the Sunday School Lessons, at least until the Convention meets in May.

HE GAVE A SHOVE

There was a janitor in a Washington orphan's home. Apart from his job, he felt that he couldn't do much in the world, but he tried to give his church a little shove by teaching in the Sunday school. He taught a class of boys. In his class was a cripple named Jimmy West. This janitor told Jimmy that God had a purpose for his life. He should fight his handicap and see what he could do for God. Well, Jimmy became the first executive of the Boy Scout Movement, better known as James E. West. That janitor was giving a big man a shove when he influenced Jimmy. Jimmy surely did a big thing when he gave the Boy Scout Movement a shove.

—Adapted from W. C. Cavert in Seagrove Bulletin

AT OUR CHURCH HOME FOR CHILDREN — **Walstein W. Snyder, Superintendent**

Visit To Clanton Park - Dog Show - Employees Honored

Dear Friends:

It was our happy privilege recently to visit with our new church in Charlotte, N. C. — the Clanton Park United Church, and their pastor Rev. Jim Jackson. Seventeen of our boys and girls, plus five adults made the trip. We arrived at the church on Saturday afternoon about 5:30. The families of the church met us and each took two of our children into their homes for the night. After the evening meal in the individual homes of the church we were all together for a social sponsored by the youth of the church. This was a very enjoyable occasion for everyone.

Sunday morning we all attended Sunday School and the worship service at 11:00. At the 11:00 hour the children presented a worship service and I had the privilege of presenting the morning message. After the morning worship service a covered dish lunch was enjoyed by all. It was most delicious. We left the church at 2:00 in the afternoon and by 5:00 we were all home.

We were very pleased with the wonderful reception we received from the fine people of this church. Everyone making the trip thoroughly enjoyed the entire weekend. It was very apparent that here was a pastor and people who were very dedicated and enthusiastic about their church and its total program. As a result of this week-end several families of this church have already made requests of us to have some of our girls and boys visit with them for part of their summer vacation.

Also recently there was another event which was enjoyed by all our children on the campus. This was in the form of a dog show put on by Mr. Charlie Cooper of our First Congregational Christian Church in Greensboro. Mr. Cooper, who calls himself "Coo-Coo the Clown" is sponsored by a company which makes dog food and he and his seven performing dogs travel around in their brightly painted truck throughout North Carolina, Virginia and South Carolina, giving performances at super markets, on TV shows for children and in shopping centers. The lead dog of the show is Snowball and Mr. Cooper dresses Snowball in various costumes for different acts in the show. Three of the dogs in

REPORT FOR MARCH 5 AND MARCH 12, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$16,459.22
Virginia Valley Conference	$ 71.75	
Eastern Virginia Conference	129.37	
Eastern North Carolina Conference	69.01	
Western North Carolina Conference	22.46	
North Carolina and Virginia Conference	36.00	
Total		$ 328.59
Grand Total		$16.787.81

SPECIAL OFFERINGS

Amount brought forward		$33,697.15
New Hope Christian Church, Roanoke, Ala.	5.00	
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Senior Pilgrim Fellowship, The Christian Temple, Norfolk, Va.	30.00	
Mrs. W. Levi Burke, Sr., Burlington, N. C.	21.50	
Mrs. C. P. Chamberlin, Windsor, Conn.	12.00	
Class 15, Cong. Christian S. S., Reidsville, N. C.	15.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Harrison Factors Corp. (dividend)	37.50	
Burlington Industries, Inc. (dividend)	1.25	
Women of Plymouth Circle, United Church, Kellogg, Idaho — Friendly Service Gift	8.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Dr. T. Edward Powell, III, Cambridge, Mass.	30.00	
Circle "C", First Cong. Church, La Grange, Ill. — Friendly Service Gift	25.00	
Methodist Men's Club, Webb Ave. Methodist Church, Burlington, N. C.	20.00	
Auburn Christian Church (ENC) — Special	323.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Missionary Society, New Vineyard Cong. Church, New Vineyard, Maine — Friendly Service Gift	10.00	
Newman Guild, Newman Cong. Church, Rumford, R. I.— Friendly Service Gift	50.00	
Circle "B", First Cong. Church, La Grange, Ill. — Friendly Service Gift	10.00	
Women's Benevolent Society, Cong. Church Wallace, Idaho — Friendly Service Gift	10.00	
Adelpha Society, United Church of Christ, Cong., Wallace, Idaho — Friendly Service Gift	10.00	
In Memory of Mrs. L. E. Carlton		
In Memory of Mrs. V. A. Kirk		
In Memory of Clegg A. Westmoreland		
In Memory of Mrs. L. E. Carlton		
In Memory of W. J. Darden		
In Memory of Clegg Westmoreland		
In Memory of Mrs. Myrtle Carlton		
In Memory of Mrs. Luther Carlton		
In Memory of Mrs. Lynn B. Williamson		
In Memory of Rev. and Mrs. John D. Dollar, Sr.		
In Memory of Moses Carroll Dean		
In Memory of Herbert Scott		
Total Memorial Gifts	96.00	
Special Gifts	887.39	
Total		$ 1,626.64
Grand Total		$35,323.79
Total for the Week		$ 1,955.23
Total for the Year		$52,111.60

the show are less than 3 months old, but they climb up the ladder and slide down the slide into Coo-Coo's arms like professionals. Snowball dances about on her hind legs, while other dogs scramble up ladders into the rocket ship atop the truck and other dogs in the act climb the ladders and come down the slide to the ground. Our boys and girls enjoyed the act very much and we are most grateful to Mr. Cooper for taking time out to bring this show to our campus so that our boys and girls could see it. Mr. Cooper lives in Greensboro and owns and operates an auto paint and body shop.

Another special occasion on our campus was enjoyed on Friday evening, March 9. Since November our children have been eating in three different groups — in the two dining rooms in the Clyde Rudd and Montgomery Cottages and in the old central dining room of the main building. Well, John Craddock, of Gibsonville and a good friend to our Home, wanted to see our group together again in the main dining room and also wanted to pay honor to three of our employees who have served here for several years. On this Friday evening, John provided us with a delicious fish supper which was prepared and served in our central dining hall, with all children and staff eating together once again. It was a most joyous occasion. The employees honored by this occasion are Mrs. Alvertine Privette, housemother for the Clyde Rudd boys, who had been at the Home for seven years; Mrs. Nora Lambert, dietitian for the Clyde Rudd Cottage, an employee for eight years; and Miss Melva Foster, who has worked in the office for eleven years. We are most grateful to Mr. Craddock for making this pleasant evening possible for us.

SNYDER AT WAKE CHAPEL

Rev. Walstein W. Snyder, Superintendent of the Children's Home, is serving as supply pastor at the Wake Chapel Christian Church until a permanent pastor is obtained.

Rev. Earl T. Farrell, pastor of the church for the past seven years, moved three weeks ago to Bayside, Virginia, to assume his new pastorate there.

Since Wake Chapel has long been an enthusiastic supporter of the Children's Home, members of the church especially welcome this opportunity to become better acquainted with Mr. Snyder.

Mrs. Treat To Speak At Women's Rallies

Mrs. Jennie Paige Treat of Fargo, North Dakota, missionary educational chairman of the National Fellowship of Congregational Christian Women, will speak at the Southern Convention Women's Fellowship Rallies, March 27 through April 8, as follows:

DEPARTMENT EMPHASIS — MISSIONARY EDUCATION

District Spring Rallies (or Retreats)

March 27 — EVA — Norfolk District, at Rosemont. Mrs. M. K. Hassell, Chm.
March 28 — EVA — Suffolk District, at Driver, Berea. Mrs. G. D. Underwood, Jr., Chm.
March 29 — EVA — Waverly District, at Hopewell. Mrs. Aubrey Huber, Chm.
March 31 — NC — Asheboro District, at Albemarle. Mrs. S. H. Pell, Chm.
April 2 — NC — Sanford District, at Southern Pines. Mrs. A. E. Cox, Chm.
April 3 — NC — Henderson-Raleigh Districts, at Fuller's Chapel. Mrs. B. M. Newman & Mrs. B. B. Johnson, Chm.
April 4 — NC — Burlington District, at Concord. Mrs. J. R. Kernodle, Chm.
April 5 — NC — Greensboro District, at Mount Bethel. Mrs. T. W. Madren, Chm.
April 6 — NC — Halifax District, at Lebanon (Semora). Mrs. D. W. Moore, Chm.
April 8 — VVA — Mt. Lebanon.
Eastern Dist. Mrs. Luther Johnson, Chm.
Western Dist. Mrs. Howard Hensley, Chm.

Mrs. Treat, wife of Rev. Edward S. Treat, minister and superintendent of the North Dakota Congregational Christian Conference, was born in Quebec, Canada, but became a citizen of the United States in 1937. She received her early education in Canada, subsequently graduating from the Brooklyn (New York) Training School for Nurses.

From 1929 to 1932 she served as a medical missionary in Talas, Turkey, under the American Board of Commissioners for Foreign Missions, now a part of the United Church for World Ministries. It was during this period that she met her future husband, Edward Treat, then an American Board teacher at the American School for Boys at Talas. They were married in Canada in 1933.

While Mr. Treat studied for the ministry at Union Theological Seminary, New York City, Mrs. Treat worked with the Visiting Nurses Association in Brooklyn and took professional studies at Columbia University.

Following Mr. Treat's ordination, the couple served in a home mission parish at Waynoka, Oklahoma, and later in the Congregational Christian parish of Waterbury, Vermont.

In 1946 Mr. Treat became associate minister of the Vermont Congregational Conference with headquarters in Burlington. Here Mrs. Treat was an active member of the College Street Congregational Christian Church, serving as superintendent of the church school. She was also a member of the United Council of Church Women and a member of the board of the Elizabeth Lund Home.

When Mr. Treat was appointed minister and superintendent of the North Dakota Conference eight years ago, Mrs. Treat immediately became interested in the educational and family life work of the North Dakota Fellowship of Congregational Women. She has taught in the church school and for a time was a member of the Board of Religious Education and of various committees of the local church.

She has also served as president of the Fargo Council of United Church Women, and is currently chairman of the Council's committee on camp program for Indian youth and chairman of the missionary education committee of the Congregational Christian Women of the Southeast Association of the North Dakota Conference.

During the past five years she has also been professionally active as a member of the staff of the Fargo Public Health Department.

Mr. and Mrs. Treat have four sons, Edward P. Treat, a graduate in engineering at North Dakota State University and now living at Idaho Falls, Idaho; Robert Treat, a senior at Whittier College (California); and James and Danny, students in the Fargo High School.

Message Of The World Council To The Churches

Third Assembly
New Delhi

The Third Assembly of the WCC meeting in New Delhi addresses this letter to the member churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member churches coming in considerable numbers and strength both from the ancient orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world. In this fellowship we are able to speak and act freely, for we are all partakers together with Christ. Together we have sought to understand our common calling to witness, service and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme "Jesus Christ the Light of the World" by which many of you have shared in our work. Now we return to our churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom and prosperity are being actively, even passionately pursued. In some lands there is disillusionment with the benefits that a technically expert society can produce; and over all there hangs the shadow of vast destruction through war. Nevertheless mankind is not paralyzed by these threats. The momentum of change is not reduced. We Christians share men's eager quest for life, for freedom from poverty, oppression and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against Him and call down his judgment. We do not know by what ways God will lead us: but our trust is in Jesus Christ who is now and always our eternal life.

Witness

When we speak to men as Christians we must speak the truth of our faith: that there is only one way to the Father, namely, Jesus Christ His Son. On that one way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man; and before we speak to him of Christ, Christ has already sought him.

Christ is the way and therefore we have to walk together witnessing to Him and serving all men. This is His commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking but God is not silenced. He speaks through the worship and the sufferings of His Church. Her prayers and patience are, by His gracious acceptance of them, made part of the witness He bears to Christ.

WORLD COUNCIL OF CHURCHES

We confess Jesus Christ, Saviour of men and the light of the world;

Together we accept His Command;

We commit ourselves anew to bear witness to Him among men;

We offer ourselves to serve all men in love, that love which He alone imparts;

We accept afresh our calling to make visible our unity in Him;

We pray for the gift of the Holy Spirit for our task.

Service

We need to think out together in concrete terms the forms of Christian service for today and together act upon them. In no field has Christian cooperation been more massive and effective than in service to people in every kind of distress. There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes of much contemporary misery may be rooted out. We have to take our stand against injustice caused to any race, or to any man on account of his race. We have to learn to make a Christian contribution to the service of men through secular agencies. Christian love requires not only the sharing of worldly goods but costly personal service. All over the world young people are giving an example in their spontaneous offering of themselves.

Unity

We must together seek the fullness of Christian unity. We need for this purpose every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and every nation. Our brethren in Christ are given to us, not chosen by us. In some things our convictions do not yet permit us to act together, but we have made progress in giving content to the unity we seek. Let us therefore find out the things which in each place we can do together now; and faithfully do them, praying and working always for that fuller unity which Christ wills for His Church.

This letter is written from the World Council of Churches' Assembly. But the real letter written to the world today does not consist of words. We Christian people, wherever we are, are a letter from Christ to His world "written not with ink but with the spirit of the living God, not on tablets of stone but on tablets of human hearts." The message is that God in Christ has reconciled the world to Himself. Let us speak it and live it with joy and confidence "for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

(The Message Committee drafted this letter in the hope that it might be read in churches during worship.)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch...

Church History Room X
Box 232

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CHRISTIAN SUN

Vol. 114 March 27, 1962 No. 13

A Religious Weekly for Christian Homes

"YOU HAVE A GO"

By Frank R. Hamilton

When our first American astronaut made his maiden voyage into outer space, and circumnavigated our globe three times in one day, millions of Americans were observing by television and listening by radio to the course of events that were so memorable on February 20, 1962.

Those who did observe and listen were initiated into a new vocabulary, associated with space ships, and outer space voyaging. One feature of this vocabulary was an entirely new meaning and significance for our little and simple word, "Go." To Colonel Glenn, in his spaceship, shortly after the upward thrust of his initial launch, Mercury Control had a message, fraught with great significance, "John, you have a 'go'!" This was the new spacemen's way of saying, "You have a clear orbit; you are in the field where you belong, where you can go ahead confidently. Having survived the initial hazards of launching, and having found your proper trajectory, you have a clear sailing ahead toward your objective. You know the objective, you know the field that leads toward it; now, go ahead! From now on, it is up to you to proceed as you have planned!"

What rich and deep meaning is contained in those words — "You have a go!" For the Christian disciples, especially, the words are both appropriate and challenging. We have a "go," we of the Church. There are ever present in our minds and hearts the imperatives of our Lord, "Go, and do thou likewise!", or "Go ye, therefore, and teach all nations." Always, we have an ever-present "go," an urge, an impulse, a compulsion, a drive, that puts us in orbit, and sets the course of our trajectory.

If we are followers of the Lord Jesus, we are never content with things as they are; we can never "rest on our oars," be satisfied with the "status-quo," of either our own lives, or that of the Church. We just have to be moving, have to be on the "go." That is the word for our personal and our social discipleship, "You have a "go!"

On Sunday morning, February 4, I felt this most keenly. When you of our Church Family met in worship, well over 500 strong, to assure me of your faith in me, and your loyalty to the Lord I endeavor to serve, in your midst — I knew that I had a "go" that would never let me rest, never let me become satisfied or contented. On that morning, I was given a real and living vision of what this Church can do and become, if only we are ready and willing to answer in the affirmative this "Go" of our Master.

How much there is to do in this vineyard! We have the Divine propulsion to get us in orbit; we have the power, God-given, to launch us into this forward course with accelerated speed. The Spirit says, "Go," as does everything in our Christian rearing and training. There remains only our answer, and mine, to our Lord's assurance, "You have a "go!"

In **The Voice of the Temple**

EDITORIALS

"A true church is like a live wire; it has current of God flowing through it; glowing in it to give light and guidance; working through it to accomplish God's purpose in the world."

Greetings From Hawaii

The good resolution to write editorials while resting in Hawaii faded into thin air while airplane hopping from one island to another, car riding from church to church, gazing at volcanic mountains and plains, becoming familiar with sugar cane and pineapple growing, trying to understand some Hawaiian words, eating an abundance of exotic foods, and making little speeches and preaching sermons. The rest must await the return to Carolina in the springtime. And the editorials should be a bit better than those of the past because the brain that had seemingly solidified has been stirred, stimulated, excited, and saturated with new ideas. To grow flowers in concrete is a bit difficult if not impossible, so do not be too hopeful, and then disappointed.

To one whose highest ambition was to be a missionary, hopefully in China, three weeks in Hawaii where Hawaiians, Chinese, Japanese, and many other racial and national groups make their home and worship together seems like the fulfillment of a lifetime dream. The pastor of a Chinese church let me preach to a Chinese congregation, and a Chinese pastor invited me to speak to a luncheon gathering of his Chinese laymen. Strange isn't it, how hopes long delayed may be crowned at eventide with a rainbow?

The date 1820 is written large in the history of these islands now known as Hawaii, the 50th state in the United States of America, but then known as the Sandwich Islands. It was then that hardy souls from the rock-bound coast of New England arrived here with the Good News concerning God's visit to this planet when Jesus was born in Bethlehem of Judea. The old religions had just been declared by the queen to be ineffective, and the people were left without knowledge of a god to worship. Then the eloquent preachers from Boston arrived with the story of Jesus, and, although it was close to Easter, the first sermon was based on the words of angels to shepherds at Christmas — "good news of great joy . . . for all people." Kings, queens, princes and princesses, and the common people heard the Word gladly, and thousands accepted Christ, built churches, and rejoiced in worship. Some of the old churches, made of coral from the sea and lava rocks from the mountains, still stand, with walls three feet thick. To visit these places of Christian beginnings in the islands makes one remember Moses when he saw a burning bush that was not consumed, and felt in his heart that he was standing on holy ground, and should remove his shoes. The writer of a modern book of Hebrews would surely include in his catalogue of saints and servants, of whom we are not worthy, those seventeen men and women who made their home in a little sailing vessel for six months as they moved from Boston harbor to islands in the middle of the Pacific Ocean and climbed on to beaches where mountains come close to the sea to meet strange people who had once practiced human sacrifice.

Here in Honolulu is Pearl Harbor of infamous fame. Ships lie quietly in the beautiful bay. The scene is idyllic, but a certain Sunday in 1941 has gone down in history without any halo. Japanese planes loaded with explosives found this American military establishment inadequately guarded with the result that at the bottom of this bay lie numerous American ships, and across our world untold destruction wrecked the progress of the human family. Today Americans and Japanese are friends, but at what a price! Today fear still floats across the seas, and our navy, army, marines, and air force are alert here as in many other parts of the world. One cannot rub shoulders with the history of Pearl Harbor and the extensive military preparations without an earnest prayer that never again shall there be let loose the destructive forces which man has made, and that instead the aloha — understanding good will — of Hawaii shall dominate the life of all mankind.

One Great Hour Of Sharing

Next Sunday is the time and Christians are the people to enter into One Great Hour of Sharing. It is part of the program of our Church. We who have more than we need are asked to share with those who have less than is necessary.

It may be a bit difficult for some to select the dress or suit that is most desirable to wear to church next Sunday, but it wouldn't be if you had slept on the streets of Hong Kong or lived in a small room with another family in one of the many camps for refugees scattered around the world. The Sunday breakfast may not be all that you wish — to say nothing of the dinner following church — but it would be a real feast to that half of the world's people who never have enough to eat. Your old clothes may seem too dingy to wear, but they could turn an "awful lot" of cold for those who have little or no clothing and must live where the sun does not give enough heat for comfort.

All we are asked to do is to share. No one suggests that we do like the woman Jesus commended for putting in all that she had. SOME of the money we have when properly shared can bring health and hope to people we will never see, people well-known to our compassionate Father.

If the one hour at church next Sunday is to become a "great hour" it will be because we really share. A dime or a dollar will help, of course, but that may not make YOU feel that you are sharing. Think of a hungry child, an ambitious youth surrounded by poverty, adults with no chance for a job, and old people awaiting starvation, and then consider what it can mean to share. Let your gift be your response to Christian compassion.

THANKS

Thanks to Durham Printing Company and all others who took additional responsibility so the editor could be away for a while!

Magic Of Hawaiiana

What is it? What makes Hawaii penetrate deep into souls and hearts of visitors arriving for a fleeting stay, visitors coming for an indefinite stay, and those who came just once and cannot possibly shake off the enchantment of our isles?

Is it the fog rolling in from the mysterious mountains, mountains which harbor the secrets untold and capable of recounting the courageous history of the Hawaiian kings, warriors, love and hatred and legends? Is it the blue waters caressing the shores in sunshine or green swells harrassing the rocks when the heavy trade winds blow? Is it the whiteness of boats at anchor in the sleepy harbor, harbor so deep, yet so clearly showing the bottom that you can follow the anchor chain as easy as if it hung in the air? What makes you feel attracted to these abortive hunks of ground in the middle of the Pacific?

The little boy, dark-skinned in a torn T-shirt, licking his popsickle, his big brown eyes smiling and happy, the proud fisherman pulling in with his catch and stretching his nets to dry, nets he made himself, inch by inch, eye by eye . . .

The beat-up jeeps, rotting out from the salt in the air, happy jeeps, vehicles of motion, not of pride or vogue; Hawaiian father loads his jeep to the hilt, lot of his kids, lot of kids of his neighbors, there is plenty of space in a jeep, didn't you know? Does it matter when your straw hat is worn and torn, sloppy and floppy? Does it matter that your muffler is full of holes and you sound as loud as a tank-brigade? Does it matter that your pants are not pressed and your shirt belongs to any league but ivy? Did you say you did not like to wear shoes? Drop them in the ocean if you will, you will never need them again.

You have a date, did you say at four or at five? Or was it six? Who cares, he or she cannot be too far, you will meet again soon. You forgot to shave, did you say, how perfectly horrible, I forgot to shave three days ago and still did not remember. O, that's right, you have a party tonight and you need musicians; come on, boys, let's make some music for that man, he has a party, you will get some pupu, drop in, will you? How dreadful, these musicians don't belong to a union, neither did they go to a music school or a music teacher. How did they learn to play the uke and the guitar, did you say? I don't know, just everybody plays the uke and the guitar, they always did. And some dancers, too? Sure, my sister and aunt and her sister and my mother, they will come along and dance, they dance beautifully, they always did. They like to dance, too; how much you have to pay them? O, I did not hear well, did you say pay? Oh, oh I don't know, they just like to dance, they like to dance very much, they dance for fun, didn't you know? See you tonight, I have to go now, I must watch the sunset, and the fish and the ocean, I must watch everything.

—Kona Torch

LENT AND EASTER IN THE CHURCH SCHOOL

Easter, the highest point of the Christian Year, is sometimes hard to explain to children. What should we teach and how can we answer the children's questions? Some of the ideas are explained by leading Christian educators and ministers in a little booklet, entitled, "Lent and Easter in the Church School." The ideas discussed are: "What Makes Lent Meaningful to Children," "Why Do They Call It Good Friday?", "Teaching The Meaning Of Easter To Children," "Interpreting Death To Children" and "What Can Easter Mean To Children?"

These booklets, at 25¢ each or $2.50 per dozen, are available from The Southern Convention Office, Box 336, Elon College, North Carolina, in a limited quantity. Please write immediately, if you would like to have one for your Church School or class.

Rev. and Mrs. F. C. Lester returned to their home in High Point Thursday night, March 22, after a very delightful three weeks in Hawaii. Friday they were back at work in Asheboro where she teaches and he edits.

News has come of the recent death of Mrs. W. D. Harward 90, widow of one of our ministers, at Dendron, Virginia. Funeral was conducted by Reverends H. E. Crutchfield and R. E. Brittle. Burial was at Antioch Christian Church.

Southern Convention To Meet

May 1-3, 1962
Bethlehem Christian Church,
Route 1, Suffolk, Virginia

Attention of the readers of The Sun is called to the biennial session of the Southern Convention, to be held at Bethlehem Christian Church, May 1-3, 1962. Delegates should be elected from every church in the Southern Convention — one delegate for each 200 members or major fraction thereof. Names of delegates should be sent to the Southern Convention Office, Box 247, Elon College, N. C., at the earliest convenience.

Dr. Sheldon Mackey, Executive Secretary of the Stewardship Council, Mrs. George Kahlenberg, past Co-Moderator of the General Synod, and Dr. William P. Tolley, returned missionary from Angola, will be the principal speakers at the Southern Convention session.

Other features of the 45th Biennial Session of the Southern Convention will be the banquets for Men, Women, and Young People. The three principal speakers named above will address the banquets. The Elon College Choir will be present for the banquets and two other sessions of the Convention. Another feature of the Convention will be a panel presentation by the Rev. Roy Synder, Dr. H. A. Fesperman, Rev. J. T. Stanley, and Rev. Clyde Fields.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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Fiftieth Anniversary At Wake Chapel

On Thursday evening, March 15, 1962, the Wake Chapel Women's Fellowship held a special meeting in observance of the 50th Anniversary of its organization on the fifth Sunday in March, 1912.

Mrs. R. M. Dickens, President, called the meeting to order promptly at 7:30 with warm greetings to guests and members. The Theme Hymn, "Once To Every Man and Nation" was sung by the group, followed with prayer by Mrs. Jesse Reaves. The worship meditation on the theme — "The Church of the Living God," was led by Mrs. B. B. Johnson.

Mrs. J. Lee Johnson gave some interesting highlights from the history of the Wake Chapel Missionary Society, which was written by the late Mrs. K. B. Johnson, a charter member. Mrs. J. Lee Johnson has been an active member since joining Wake Chapel in 1914, wife of the late Rev. J. Lee Johnson. Mrs. Johnson was beaming as she presented to the group her girlhood friend and houseguest, Mrs. Bertha Cotten Graham, a charter member of the Wake Chapel Missionary Society, from Jacksonville, Florida.

Mrs. Graham recalled how she came to be a charter member, by virtue of driving her mother to the church that fifth Sunday in March, 1912, in the family buggy and to her surprise was elected Secretary-Treasurer. Also she remembered being elected as delegate and attending the first Women's Missionary Conference held at Elon College in 1913. What she told that she especially remembered about the Conference was — "Nobody told me I might be called on to give a written report so there I was without one and to this day I don't know what I reported; however, the Secretary of the Conference, the late Mrs. Ella Johnson Smith, and also President of the Wake Chapel Missionary Society, told me latter, 'my dear, you did just fine'."

Miss Ruth Johnson, who served as Secretary of the Missionary Society, recalled how after several years of meeting at the church on Sunday afternoons, members opened their homes for the meetings and this made for friendliness and Christian fellowship in the church and community. An interest in missions and a spirit of sacrificial giving of offerings, loving devotion and deeds of service laid the foundation for the continuing record of Wake Chapel's progress and growth through the years.

Mrs. R. M. Dickens, President, joined the Missionary Society in 1917 when she and her husband, the late Mr. R. M. Dickens, came to Wake Chapel from Christian Chapel Church near Sanford. Mrs. Dickens is serving her second term as President, having served in 1939-41. Others serving as president are: Mrs. Dwight Stephenson, Mrs. B. B. Johnson, Mrs. W. G. Ransdell, Mrs. C. A. Ballentine, Mrs. Rex G. Powell and Mrs. Joe Stephenson. From a charter membership of seven there are today seventy-four members divided into four circles, with Chairmen as follows: Mrs. Hoke C. Powell, Mrs. Warren Lee, Mrs. Dwight Stephenson and Mrs. Carville B. Clark.

Mrs. Dickens presented guest speaker for the meeting, Mrs. Robert S. Smith, of Durham, Missionary Education Chairman of the Southern Convention Women's Fellowship, who reviewed the Homeland Mission Study Book, "Edge of The Edge" by Theodore E. Matson, on the theme, "Churches for New Times." Mrs. Smith pointed to the rapid changes taking place since World War II, even more than the previous century, and with more changes in the next ten years — what with the population explosion, more people living longer, people on the move, cities growing rapidly and farm population decreasing, race and cultural patterns changing, all the modern conveniences and gadgets in the home — with their noisy shattering of the peace with hardly any time or place for quiet rest and/or meditation. Will the church be able to meet the challenges presented in these "New Times?" Surely, the mission of the church remains the same, the message of Jesus Christ has not changed — His is the changless message of hope and love to all mankind. God is at work in His Church, forever alive, present and active in today's changing world.

Following the singing of "The Church's One Foundation" the closing prayer was led by Mrs. W. G. Ransdell.

Among the special guests present was Mrs. Oma Johnson of Elon College, houseguest of Miss Ruth Johnson. Mrs. Johnson brought along a beautiful flower arrangement in honor of the late Mrs. K. B. Johnson. Mrs. Bertha Cotten Graham presented the flowers for the refreshment table and also flowers for the Church Worship Service on March 18, in memory of her mother, the late Mrs. B. D. Cotten. Also present were Mrs. Florine Slaughter, Mrs. Clara Sugg, Mrs. Beulah Johnson. Coming from Durham with Mrs. Smith were Mrs. D. M. Estes and Mrs. Edgar Brock. Present from Amelia Women's Fellowship, Miss Nan Penny, President, and her mother Mrs. Lee Penny.

From nearby Plymouth Women's Fellowship, Mrs. Victor H. Sauls, Mrs. H. S. Sauls, Mrs. R. D. Soward, Mrs. L. D. King and Mrs. O. H. Ross, Jr. Special greetings were received from Mrs. R. M. Cline, President of the N. C. Women's Fellowship and several others who were unable to attend due to illness.

Hostesses for the meeting were Mrs. C. A. Ballentine, Mrs. Douglas Curl, Mrs. John Ferrell, Mrs. Frank Mills, Mrs. Pryor Nicholson and Mrs. Oscar Stephenson.

AREA SCHOOL PLANS FOR 1963

The Greensboro Area Training School for Christian Growth for The United Church of Christ will be held next February 10-13, 1963 at the First Congregational Christian Church in Greensboro. The Planning Committee for this group met on March 4th to evaluate the 1962 school which was held in January; to make plans for the 1963 school and to elect new officers.

The following were elected to serve as officers for the 1963 school:

Dean: Reverend Carl T. Daye, Pastor of St. Peter's United Church of Christ, Greensboro.

Advisers: Mrs. Bill Meeks, First E & R Church, Greensboro, N. C. Reverend Thomas Madren, Pastor of Hines Chapel Church, McLeansville, N. C. Miss Dorothy Ballinger, First Congregational Christian Church, Greensboro.

Business Manager: Mr. Dalton Harper, First Congregational Christian Church, Greensboro.

Secretary: Mrs. Robert Pritchett, Apple's Chapel Church, Gibsonville, N. C.

Treasurer: Mr. Kermit Robinson, Sr., Pleasant Ridge Church, Guilford College, N. C.

About * * * LATIN AMERICAN PRESIDENTS

With the Alliance of Progress soon to become effective in the Latin American Republics, and taxpayers of the United States to underwrite the cost, a host of questions come to the fore, some old, some new.

One question, and which is old and pertinent, and ever demanding an answer, is why the Latin American Presidents are so powerful, often dictators.

Individuals have always played important roles in Latin American affairs and the interaction of racial, geographic, economic, social traditional and historical forces have done the rest. Possibly traditional forces are the strongest.

In the history of Latin America there have been four types of chief executives: The viceroy, representing the absolute rulers of the Iberian Peninsula; the military dictators, who came close to winning independence from Spanish domination and ruled until the 1870's; the civilian dictator, who appeared in the days when industrialization began to take place, and the present constitutional President.

There are reasons for these classifications: The Indians, Spaniards, and Portuguese of today are descendants of people who were accustomed to being governed by absolute sovereigns. The Indians of Peru and Mexico were ruled by monarchs who even directed the details of the lives of the people. These monarchs were superseded by viceroys no less powerful. The Iberian viceroy in the new world, too, had the right to oversee many details of the conduct in the lives of his Indian or Iberian subjects, ruling them with an iron hand.

In colonial times in Latin American countries all phases of activity were regulated by church and state. The state ordered the coming and going of its subjects. The church, the right arm of the state, directed all matters relating to birth, marriage and death. Everything came from above, the good and the bad, and always at the center of distribution stood an individual, a man. It was this very personage that the first President had to succeed, and it seems from what actually happened it was inevitable, for all things conspired to force the early military Presidents to continue a type of government that the people had become accustomed to during an earlier period of their lives.

Bernard O'Higgins of Chile is one of the most interesting of the early soldier Presidents of the troublesome transition period. Son of a former viceroy, he belonged to the landed aristocracy and represented the cultural Creole class of his day.

In the versatility of his interests and his technique, O'Higgins was like most of the military Presidents of the first half of Latin American independence. During this period they dominated the scene, but in the second half-century new industrial processes played havoc with the old regime.

A new order prevailed, not fully effective, but it did bring upon the scene a new type of ruler, the man who seeks to modernize his people. That modernization is a slow process which is being attempted in many cases with the ignorant and indifferent masses.

People north of the border wish their neighbors south of the border a better and happier day when the Alliance of Progress begins to function.

C. B. Riddle

1961 Contributions To Elon College Building Fund

VIRGINIA HALL

South Norfolk, Rosemont	$ 100.00
The Christian Temple	250.00
Suffolk Christian Church	2,000.00
Great Bridge Church	100.00
The Christian Temple	250.00
Great Bridge	100.00
The Christian Temple	250.00
Great Bridge	100.00
The Christian Temple	250.00
Waverly	54.00
Great Bridge	100.00
Great Bridge	100.00
Windsor	375.00
Ingram	220.00
Cong. Ch. of Winchester	200.00
Oakland	500.00
S. Norfolk, Rosemont	400.00
Waverly	126.00
Liberty	150.00
Union	150.00
	$5,775.00

CAROLINA HALL

Liberty Christian	$ 78.75
Moore Union	78.72
Greensboro, Palm Street	25.00
Monticello	41.13
Bethel Christian Church	300.00
Shallow Ford	25.00
Salem Chapel	37.00
Greensboro, Palm Street	25.00
The United Church	82.50
United Cong. Ch.— Winston-Salem	100.00
Auburn	75.00
Wake Chapel	500.00
Palm Street	16.00
Palm Street	50.00
Pope's Chapel	43.05
Greensboro, First	279.25
Pope's Chapel	8.61
Haw River	89.00
Salem Chapel	37.00
Oak Level	40.00
Damascus	100.00
Pope's Chapel	8.61
Haw River	89.00
Palm Street	50.00
Concord	10.00
Pope's Chapel	8.61
Shallow Ford	25.00
Greensboro, First	279.25
Pope's Chapel	8.61
Monticello	41.13
First Cong. Ch. of Albemarle	100.00
Concord	8.00
The United Church, Raleigh	82.50
Hayes Chapel	72.45
Shallow Ford	25.00
Oak Level	20.00
Haw River	91.00
Palm Street	50.00
Parkway, Winston-Salem	100.00
Oak Level	20.00
Greensboro, First	279.25
Pleasant Ridge	130.00
Monticello	41.13
Pope's Chapel	17.22
Pope's Chapel	25.83
Suffolk Christian	1,000.00
Beverly Hills	250.00
Salem Chapel	37.00
The United Church	165.00
Moore Union	78.82
Wide Fellowship — Southern Pines	400.00
Amelia	100.00
Moore Union	9.16
Concord	10.00
Durham	400.00
Greensboro, First	302.00
	$6,365.58

Women's Fellowships Financial Report

SECOND QUARTER OF 1961-1962

Quarter Ending February 28, 1962

Albemarle	$ 85.50
Amelia	10.00
Apple's Chapel	50.00
Asheboro	56.85
Asheville, First Church	259.00
Bailey's Grove	6.00
Bethlehem (A)	20.00
Burlington, Beverly Hills	30.00
Burlington, First Church	366.37
Burlington, Lakeview	8.75
Carolina	14.78
Damascus	15.00
Danville, Va., Third Avenue	37.00
Durham	77.70
Elon College Community	110.10
Flint Hill (R)	5.00
Fuller's Chapel	12.50
Garner Community	7.00
Greensboro,	
United Church of Christ	371.22
Palm Street	36.50
St. Peter's United C. of C.	8.50
Hank's Chapel	27.50
Happy Home	16.93
Haw River, United C. of C.	55.50
Hebron, Va.	20.00
Henderson, First Church	45.00
Hendersonville, First Church	61.75
High Point, First Church	11.50
Hopedale	40.00
Hope Mills	14.81
Ingram, Va.	11.50
Lee's Chapel	20.00
Liberty, Vance	62.50
Liberty, Va.	20.00
Long's Chapel	18.75
Morrisville	8.00
Mount Auburn	33.25
Mount Bethel United C. of C.	28.31
Mount Pleasant	10.00
New Lebanon	80.00
Oak Level	7.00
Pfafftown	28.45
Piney Plain	31.00
Pleasant Grove, Va.	7.50
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	20.00
Plymouth	9.40
Providence	46.42
Raleigh United	60.00
Ramseur	10.00
Randleman	4.00
Reidsville	110.00
Salem Chapel	37.25
Sanford, Northview	5.00
Sanford, United C. of C.	56.25
Shallow Ford	22.50
Shallow Well	60.00
Shiloh	25.10
Sophia	17.00
South Boston, Va., Center	13.75
Southern Pines, U. C. of C.	184.01
Spoon's Chapel	6.25
Tryon Congregational Church of Christ	275.00
Turner's Chapel	12.50
Union Grove	15.00
Union Ridge	42.50
Union, Va.	40.00
Wake Chapel	57.50
Winston-Salem, Parkway United Church of Christ	44.00
Zion (W. N. C. Conference)	7.00
	$3,452.54

CHILDREN'S GROUPS

Apple's Chapel	$ 27.15
Durham	17.67
Henderson, First	6.00
	$ 50.82

CRADLE ROLL

Durham	$ 10.35
Union Grove	5.00
	$ 15.35
TOTAL RECEIPTS	$3,518.71

DISBURSEMENTS

N. C. Council of Churches—Migrant Work	$ 5.00
Expense of District Chm.	75.46
Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention For:	
Thank Offering for Woman's Gift	$ 725.67
Gift to Barbaros Chelikkol	198.30
Life Memberships and Memorial	30.00
Congregational Christian Home for Children	8.50
Foreign Missions—Special Fund	11.00
Mr. & Mrs. Dick V. Fagan, Mindanao	10.00
Jeep Project (for Dr. Riggs)	5.00
Rachanyapuram School for Girls	6.00
Missions — General Fund	2,443.78
TOTAL DISBURSEMENTS	$3,518.71

Respectfully submitted,
Susie D. Allen, Treasurer

An ordination service was held at Mt. Zion church, on Sunday, March 18, for the Rev. Glenn Garrett, who is pastor there. The service was delivered by our convention Superintendent, Rev. Clyde Fields.

Operation World Council

"Operation — World Council," a study of the World Council of Churches, will be the program theme for the Administrative Council of the Virginia United Christian Youth Movement at its Spring meeting to be held March 23-25 at the Roslyn Episcopal Conference Center, Richmond. Protestant and Orthodox young people from fifteen denominations in Virginia will participate. Representation will include six young people and one adult from each denomination and two young people and one adult from each local youth council in the State.

Dr. Edward K. Ziegler, pastor of the Oakton (Virginia) Church of the Brethren and delegate to the Third Assembly of the World Council of Churches in New Delhi will be the keynote speaker. Mr. Gordon Lathrop of New York, youth associate for the United Christian Youth Movement and a youth participant in the New Delhi Assembly will also serve as a conference leader.

The program will offer an experience in the larger fellowship of the church and will acquaint participants with the purpose, program and organization of the World Council. Opportunities will be provided to discuss some of the subjects and questions considered in ecumenical gatherings.

Business sessions during the three-day meeting will consider reports from denominational youth fellowships and the interdenominational youth program in Virginia. Officers of the Virginia United Christian Youth Movement will be elected.

The conference begins with dinner on Friday, March 23 and closes on Sunday, March 25 in the afternoon. Application forms may be secured from denominational offices.

At the February Class meeting of the Philathea class of Rosemont Christian Church, South Norfolk, Va., two projects were initiated for the church — that of donating two folding tables and that of carpeting the vestibule of the church. This class is very active and often sponsors various services and socials, and responds to duty when called upon.

Funeral For Mrs. L. E. Carlton

Funeral services for Mrs. Luther Carlton were held at Ingram Congregational Christian Church on February 25, 1962, at 2:00 p.m. Mrs. Carlton, who died at age 86, was the beloved wife of Mr. Luther Carlton, who proceeded her in death by a few years. The Carltons were well known for their activity in and support of Ingram Congregational Christian Church, Elon College, and the Congregational Christian Home for Children. They were well known for their interest in and support of the Southern Convention of Congregational Christian Churches. The death of Mrs. Carlton leaves a vacant place in her home, in her church, and in the Convention at large. She was a much beloved and gracious lady.

Mrs. Carlton had made adequate preparations for the funeral service. She had selected pall bearers and the ministers who were to participate in the service. Dr. L. E. Smith, President Emeritus of Elon College, Superintendent Clyde L. Fields, and the pastor of the Ingram Church, Rev. W. A. Rich, were requested to participate in a memorial service to the memory of Mrs. Carlton. The memorial meditation, "A Glad Homecoming Day", was prepared and given by the pastor of the Ingram Church, Rev. W. A. Rich. The Superintendent of the Convention, Rev. Clyde L. Fields, felt that the meditation was of such nature that it would be of interest to the readers of The Christian Sun. This meditation is, therefore, included as prepared by Mrs. Carlton's beloved pastor.

"A GLAD HOMECOMING DAY"

(Funeral Meditation for Mrs. Myrtle Carlton, February 25, 1962.)

In the words of our departed sister in the faith, speaking of her own funeral, "Let not many words be said about me." It is true that after a life has been lived, words become more or less superfluous. A life will stand or fall on the basis of its action or faith. It will not be made any better or worse by anything that might be said about it. However, it is our common Christian conviction that death is but the beginning of life; that when we cross the threshold of death, we cross over into something that is far greater than what we have known in the flesh. With that conviction as our basis, may I simply affirm my own personal belief that this past Friday, February 23, 1962, was a glad homecoming day for a gracious lady. Mrs. Myrtle Carlton has served her Lord, she has been faithful to her church, she has given without any thought of receiving, she has been a part of a family. She has loved and been loved. Though never bearing children of her own, she has been a mother to countless numbers. She has suffered pain, she has lived her life, she has shared in that goal of all believers in Christ — a glad homecoming day!

We are here today in a service of memory. It is sometimes hard for us to understand and accept the fact of death. It is hard for us to understand and accept the fact that a relative, friend, and neighbor is gone. One with whom we have talked shall speak no more. One with whom we have shared common difficulties and problems shall share with us no more, but one valuable facility remains. We do have our memories of those whom we have loved and respected. If God in his wisdom ever decides to deprive us of any of our senses, may He leave us our memories! With our memories, we can remember how a person spoke, walked and thought. With our memories, we will remember only that which is complimentary. We shall also use our memories in a way that will help our own lives and the world to be better and more useful. The memory of this gracious lady might inspire each of us to be more kind and forgiving and charitable. We shall not use our memories in a purely passive and useless way. The greatest monument that we build to the memory of this gracious lady will not be of a temporary nature. The flowers that have been given are beautiful and fragrant, but they will wither within a few days' time. The monuments of stone and concrete that will be erected are massive and impressive, but they also will crumble into dust in the passing of years and decades. We all build our lives on the lives of men and women who have preceeded us. The greatest monument that can be built in memory of this gracious lady will be a good and useful life — no, not a life that is necessarily lengthy, but a life that is necessarily purposeful.

Again, may I state my own personal conviction on the basis of our common Christian belief in an eternal life; that is, this past Friday, February 23, 1962, was a glad homecoming day for Mrs. Myrtle Carlton. And when I remember her, as I surely have, I shall remember the words of the 7th chapter of Revelation: "Then one of the elders addressed me, saying 'Who are these clothed in white robes and whence have they come?' I said to him, 'Sir, you know.' And he said to me, 'These are they which have come out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore, they before the throne of God would serve Him day and night in his temple. And He who sits upon the throne shall shelter them with His presence. They shall hunger no more, neither thirst anymore. The sun shall not smite them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and He will guide them to springs of living water, and God will wipe away every tear from their eyes.' "

May God in His wisdom bless to us the memory of a gracious lady.

Spring Session W. N. C. Conference

More than 100 people were in attendance at the Spring Session of the Western North Carolina Conference, held at the Asheboro Congregational Christian Church March 14. President Hubert Beane presided. Superintendent Clyde L. Fields and Rev. Robert A. Knowles, Minister of Christian Education, presented the work of the Southern Convention and its related enterprises.

Rev. W. W. Snyder and children from the Congregational Christian Home provided a special feature of the afternoon session.

Dr. Banks J. Peeler, Vice-President of the Southern Synod, Evangelical and Reformed Churches, gave the main address, speaking on "The United Church of Christ from the Point of View of the Southern Synod."

Clyde L. Fields, Supt.

Dr. Walter Dobler, Director of Adult and Family Life of the United Church of Christ will be the featured speaker at the 32nd annual mid-year session of the Virginia Valley Central Conference when it meets Thursday of this week at Bethlehem church. Leaders for group discussions will be Supt. Clyde L. Fields, Pres. J. Earl Danieley, Supt. W. W. Snyder, Rev. Robert A. Knowles, and Editor F. C. Lester.

Our Missionaries Write To Us

Dr. and Mrs. William L. Nute
144 Hancock Street
Auburndale 66, Massachusetts

December 4, 1961

On March 25th I left Ankara for Tehran, and the next morning Ginger took off for London, thus starting our furlough with travels to be described below. Meanwhile on March 13th we had learned that after furlough we would not be returning to Ankara. After very careful consultations between the Director and a committee of the senior staff, it had been decided that the presence of an official member of a mission board on the staff of a Turkish government hospital was an anomaly which might become increasingly embarrassing. I cannot emphasize too strongly that this decision was reached unanimously by people who were and are my personal friends and that the parting is without any hard feelings whatever. A job had been done, a phase ended, and it is time to move on to new duties. However, until this development could be discussed with our colleagues it was necessary to keep it confidential. We hated to be leaving without telling our many Ankara friends that we would not be back, and are very glad now to be able to break the silence. Our memories of Ankara are happy ones; we learned a lot and are grateful to more people than we can count for a host of rich experiences.

Ginger spent three weeks in England during Irine's holiday from school, then reached America in time to visit Christie on Parents' Day at George School, then to spend a month with her mother and brother.

For me, the experience of a lifetime was the 30,000 miles I covered through Iran, Pakistan, India, Thailand, Singapore, the Philippines and Japan, then via California to rejoin my family here. The Rockefeller Foundation had given me a grant to visit projects in social medicine, and I combined this with a contract to assist the Central Treaty Organization in planning a CENTO-sponsored conference on the teaching of preventive medicine. Leaving India, I flew back to Shiraz, in Iran, to attend this conference at the end of May, together with delegates from Turkey, Iran, Pakistan, the U. S. and Britain, and then resumed my travels at Bangkok. This whole part of the world was new to me, and I was richly fortunate in traveling with a specific purpose rather than just as a tourist. I am still digesting a fat sheaf of notes and papers on what is being done to solve problems of nutrition, to raise the status of the nursing profession, to take into account the social and economic as well as strictly medical factors affecting health, and to broaden the teaching as well as the practice of medicine. Doctors and their allies in other professions are raising their eyes from the swarms of patients that throng upon them, and without ceasing to care for them, are learning to look upstream at the sources of the flood and the measures which can begin to prevent as well as heal. The fight against disease is being joined to a fight for health, to make men whole and keep them so, and the battle is carried beyond hospital and dispensary into homes and villages. Don't let me exaggerate: the surface is only scratched, there are millions hardly yet touched, but the work is being carried forward by so many people with such a wealth of fertile

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

SYRIA

Aleppo

April

1—**Rev. and Mrs. George Miller** are a combination of East and West. He got his B.D. from Chicago Seminary in 1946 and went for three-year term of teaching at Aleppo College. In 1949 he became a career missionary and dean of the college. Since 1958 he has been acting president. His wife, the former Siham Kara Elias, is a graduate of Aleppo who helps him in his research studies in education and psychology.

2—**Rev. and Mrs. (Rev.) Harold Schoup** went to Iraq as missionaries in 1957, but had to leave in 1959 after the government suddenly changed hands. They studied Arabic and Islamics at Princeton and returned to serve as teachers at Aleppo College, Syria, until they can go back to Iraq. Both graduates of Ursinus College and with B.D. degrees from Lancaster Seminaries, they are a ministerial team.

3—**Mr. and Mrs. Frederick Shepard** have an interesting background: He is a fourth generation missionary, his parents having retired from working in Turkey; she is a third generation missionary, born in Japan. He is registrar and director of admissions at Aleppo College and teaches biology; she teaches religion in the Girls' High School.

4—**Miss Elizabeth Tuers** was secretary to the mayor of Nutley, New Jersey, when she decided to become a missionary in 1954. She is secretary to the president of Aleppo College and teaches English in this school, which is the only American-sponsored school in the country of Syria. Two-thirds of the students are Christians; the rest are Muslims.

TURKEY

Ankara

5—**Dr. and Mrs. William Nute, Jr.** are working in his homeland, for his father was an American Board missionary to Turkey. Working there since 1948, he is now working with Turkish colleagues in the new Children's Hospital. She has established volunteer unit of workers for the hospital.

Gaziantep

6—**Miss Hilaria Alaan**, from the Philippine Islands, went in 1959 as a nurse to the Azariah Smith Memorial Hospital. See letter on next page.

7—**Dr. and Mrs. Jack Brown** work at Azariah Smith Hospital, where he makes rounds in the 49-bed hospital and then works at out-patient clinic. They have organized a group of Turkish couples who meet regularly for religious discussion. The patients come from as far as 400 miles away.

imagination that I gleaned a largesse of inspiration as well as ideas.

Meanwhile, though correspondence with me was "like playing pingpong in a high wind," decisions were being made about our future. By the time the four of us were reunited here in July, it had been settled that we are to be in Gaziantep on our return from furlough. We've visited many times at the 49-bed hospital (Ginger, quite a connoisseur by now, has even been a patient there), but have never been on duty at that post. For me, this means a return to clinical medicine after years of mainly administrative jobs, so I'm doing a five-month hospital residency at Newton-Wellesley, now that we've had a few months of family reunion and of speaking trips. I've got to learn all over again the routines of actual patient care, no longer in pediatrics but in general medicine. We'll be joining the Richard Updegraffs, who are at the moment in language study, so there will be two mission doctors (not counting Ginny Updegraff, who is also an M.D. as well as mother of five), as well as the experienced Turkish physicians at Gaziantep. Ginger hopes to get some training in social work (about time, after practicing it as an amateur for all these years), and perhaps pick up some new ideas about hospital volunteers. She had a radical mastectomy for cancer in October, but it was nipped early and she is feeling fine, though it deprived her of most of the fun of speaking and visiting churches.

* * *

Miss Hilaria P. Alaan
P. K. 16
Gaziantep, Turkey
October, 1961

Our occasional week-end trips and social activities with our young girls is a highlight. Our Friday evening parties for these girls had developed a closer relationship, between us, affords us to know each other well. Some of them have joined in our hymn singing on Sunday evenings, we sing both the English and Turkish versions.

I'm delighted to tell you that I have been teaching a subject in our school of nurses' aides for a year now. This work was a real challenge which confronted me with a solicitous desire. The teaching is done in Turkish language, this you would be amazed to hear. This has been real fun and to be with these young, fine girls, I am enjoying a lot. It sure is entirely different from our group of girls back home. Doing this is in itself an incentive to learn more of the language, as language barrier is still my great problem. To be thrown into a situation like this, is also a good way of learning the language, this I believe as I am in it now.

This fall we got a new batch of students in our school. Eight young, eager and enthusiastic girls, wanting to become a "Hemsire," a nurse which until this time has a low reputation here in this country. These young girls are occupying our new nurses' quarter which many of you have helped in the construction.

You probably would be interested to know of a Christian group here in Gaziantep. Actually the name of this group is "Jesusite," follower of Jesus. This is so, because to them the word "Christian" is associated with the early Crusaders who tried to conquer Turkey during the Ottoman Empire. To them a Christian is one who persecutes the Moslems. To the Turks, a Turk should be a Moslem. One is not accepted as a Turk who is a Christian. So that to them a Turk cannot be a Christian and vice versa. This group of Jesusite is solely composed of men. We have practically the same beliefs. Every now and then they come and join us in our Sunday services. Mr. Privratsky, our hospital administrator has been invited to conduct Bible study for this group.

Here we hope we would be able to eventuate in our knowing Turks and their knowing us in things which are eternal.

May you all have a blessed and wonderful Christmas!

ELON WOMEN MEET

Mrs. H. D. Lambert Sr., Reporter

Monday evening, March 12, the Women's Fellowship held the general meeting and the seven circles of the organization were well represented. There were fifty or more present, at 7:30 o'clock.

Meeting was held in the church Parish House with the president, Mrs. W. J. Andes presiding. Friendly Service was observed and various gifts had been brought for this purpose. A committee from each circle directs this part of the Fellowship.

The program for the evening was given by Mrs. Robert Knowles. She used the topic: "What Is In Your Hand" with emphasis on friendly service. Mrs. John Robert Kernodle, of Burlington, president of the Alamance District of Women's Fellowship was present and added much to the enjoyment of the meeting. Special piano selections were rendered by Miss Anna Rose Marino.

Hostesses from the circles were: Mesdames Clyde Fields, J. W. Matlock, Sr., Phil Marino, C. C. Johnson, Dewey Holt, G. C. Crutchfield and Miss Nannie D. Reitzel.

The departments of work of the circles this year are: Christian Education, Stewardship, Social Action, Missionary Education, Spiritual Life and Friendly Service. Each member has been given a booklet which has been well planned and contains Fellowship information for each meeting.

During the social hour the hostesses invited all to the refreshment table which was a lovely setting in keeping with St. Patrick's Day and punch with dainty accessories was served.

PALM STREET CHURCH NEWS

Mrs. James Winslow, Reporter

A business meeting was held at Palm Street Church in Greensboro on Sunday morning March 18th following the regular morning worship service. At this meeting the Church voted to accept a $10,000 improvement program for the church building, parking area and lawn. This includes air conditioning the sanctuary, painting, new front doors, fixing the basement, a water cooler upstairs, flooring the attic, and all minor repairs such as sanding and finishing floors, tile, outside improvements to the grounds, etc.

A new Junior Choir has been organized under the leadership of our Choir Director, Johnny Harder. They gave their first performance on a Sunday night recently. They took over the choir for the evening service and did a splendid job. Everyone thoroughly enjoyed hearing them sing. We had more in attendance on this Sunday evening than we had for the morning worship service.

Also the Board of Christian Education called a meeting of all the teachers and president of each class on Saturday night, March 3, to discuss ways of improving our Sunday School. This was a very informative meeting and a lot of suggestions and ground work was laid.

Plans are now under way for a youth revival in May.

THE NEESES HOLD OPEN HOUSE

Mrs. H. H. Troutman

Rev. and Mrs. J. Everette Neese held open house at the parsonage of the Albemarle Church on Sunday, March 4th from 3 to 5 p.m. They were assisted by the Woman's Fellowship in serving refreshments of punch, cake squares, nuts and mints.

For the occasion, Mrs. Gleason Barringer owner of the Barringer Flower Shop decorated the parsonage. She used a green and pink motif. The dining table was overlaid with a white linen cloth decorated with pink rosebuds and ribbon bows. The punch bowl was decorated with white heather, valley lillies and pink roses. Table and mantle arrangements were designs using the same colors in pink camelias and roses and heather.

Mrs. Elwood Freeman introduced the guests to the minister and his wife. Mrs. H. H. Troutman presided at the punch bowl. Mrs. Mallie Smith, Mrs. Kenneth Russell, Mrs. Wade Talbert, Mrs. Roy Plyler and Mrs. Robert Sells assisted by serving nuts, mints and cake squares.

Around 125 members of the congregation and friends called during the afternoon to visit with the family. The guests were shown through the home, furnished with antique furniture owned by the Neese family. The furnishings included oil paintings done by Mrs. Neese.

The young people were invited to the game room in the basement where they were entertained by Jimmy and Rodney Neese.

THEY COOPERATE IN BROADCAST

The Hague, Netherlands — Protestants, Old Catholics and Roman Catholics in the Netherlands are cooperating in a new Bible broadcast for children. Such broad interdenominational sponsorship is unique in Dutch television.

Southern Union College, Wadley, Alabama, reports 158 enrolled in the winter quarter, an increase of 24% over 1960. They report the ratio of men and women students "5 to 1 in favor of the women," which, being interpreted, means 5 men to every woman!

Rev. Carl Wallace has chosen the "Inevitable Principles for Christianity Today" as the topic of his Lenten series for the United Church of Christ in Southern Pines.

ANNUAL PASTOR'S CONFERENCE

Springfield, Mass., Feb. 26 — The 27th Annual Pastors' Study Conference opened here this morning at the First Church of Christ, Congregational.

Three hundred ministers of the United Church of Christ from a dozen eastern states are expected to attend the two-day meeting with the theme, "The Role of the Christian Pastor."

Rev. Dr. Willis E. Elliott, Cleveland, of the denomination's Office of Evangelism, opened the meeting at 10:30 a.m. with a welcome and opening worship. The Office of Evangelism is sponsoring the meeting.

Rev. Dr. Robert S. Paul, professor of church history at Hartford Theological Seminary, Connecticut, gave the opening address at 11:00 a.m.

At a luncheon at the church the Rev. Robert H. Barber of Concord, Mass., chairman of the meeting's planning committee, presided and a welcome was given by the Rev. Francis E. Potter, minister of the host church.

ROSEMONT YOUNG COUPLES

The Young Couples Class of Rosemont Christian Church, South Norfolk, Virginia, is one of those classes who have their eyes and ears open to needs and duty. Last week, March 8, 9 and 10, during the disastrous flood and wind in the Norfolk area, the class collected clothing, food and money to be given to the evacuees in the flooded area. They are also going to make favors for a Home For the Aged and for geriatrics in a local hospital for St. Patrick's Day. This, they plan to do on special occasions. They try to remember the shut-ins of Rosemont Church with cards and are now planning a visitation program. At present much interest and enthusiasm is being shown in a membership and attendance contest. Our minister's wife, Mrs. Eleanor Lewis, Raymond Niles and Beauford Dobbs are the teachers of this fine progressive class which tries to always keep a project ahead of them. William Funderburk serves as president of the group.

"Trade, Tariffs, and Nigeria" was the subject of an open meeting on February 25 at our Tryon church. The speaker, Mr. James M. Flack, was sponsored by the church's Social Action Committee and Tryon's League of Women Voters.

SIX BOOKS CHOSEN BY THE LIBRARY OF CONGRESS

Of the many thousands of religious books published in 1961, six were chosen by the Library of Congress for the Talking Book produced by the American Foundation for the Blind.

One of those selected, "The Unexpected Messiah," a retelling and interpretation of the Bible, is a dramatic story for readers of all ages. Recently recorded at the studios of the AFB by its author, Elizabeth Pool, the book is the outcome of a twenty year search on the part of the author for an understanding of the great drama centering on the life of Jesus.

"The theme, which can be grasped by everyone regardless of age, creed or background, is love," writes Miss Pool, "and this is the theme 'The Unexpected Messiah' attempts to reveal."

The publishers, Ives Washburn, expressed great joy that this first book by Miss Pool had been placed in the regional circulating libraries for the blind by the Library of Congress.

Talking books have wide popularity among the visually handicapped, due to the fact that only 15% of the nation's estimated 355,000 blind people have mastered the braille system. Last year over 210 different titles of books were taped at the Foundation, with stars of stage, screen, radio and television recording selections ranging from children's fairy tales to recent findings in outer space.

NORTH CAROLINA AND VIRGINIA P. F. RALLY

The annual North Carolina and Virginia Pilgrim Fellowship Spring Rally will be held Sunday, April 1, 1962 at the Beverly Hills Church in Burlington, North Carolina. This church is located on highway 70-A.

Registration is at 2:30. The program will include a talk by Rev. John Graves of the Elon College faculty and the election of officers. A "sack supper" (bring your own) will follow for those who can stay to join in fun and fellowship with others in the conference.

New hymnals have been given to the First Christian Church of Burlington in honor of Rev. John Graves, who has served that church as director of Christian education and interim pastor. The new edition of The Pilgrim Hymnal with a red binding has been chosen.

News From Elon College

Carolyn French

Carolyn French, Elon College senior from Henderson, N. C., placed in the top one per cent of college seniors, in the nation, in the humanities division of the Graduate Record Examination given some weeks ago at Elon College. Also, Miss French's outstanding score in natural science placed her in the top five per cent of women college seniors throughout America.

She is the daughter of Rev. and Mrs. Joe French. Rev. French, minister of the Congregational Christian Church of Henderson, is acting president of the Southern Convention of Congregational Christian Churches.

Miss French and other Elon seniors who received special recognition for outstanding scores on the national examination, along with those students listed on the dean's list at the college for the fall semester, were honored by the college at a luncheon March 19 in McEwen Memorial Dining Hall.

At the luncheon, Dr. Frances Muldrow, head of the department of foreign languages and chairman of a special committee regarding the formation of an honor society, announced that a Scholastic Honor Society will be organized at Elon College and will begin operation next fall.

Other seniors who ranked in top national percentiles on the Graduate Record Examination were Peggy Burke and Doris Fitzgerald, of Burlington and Helen Wright, of Greenville, S. C., all in the top five per cent in the field of professional education; and Sallie Anderson of Elon, who was in the top 10 per cent of the advanced test on English Literature.

Also, Drexel Durham of Graham, James Hill of Burlington, Roger Stilling of Brown Summit, all who placed in the top five per cent in social science; Earl Fogleman of Liberty and Stewart Larimer of Burlington were in the top 10 per cent in social science.

Earl Fogleman, James Hill and Oscar Mullis placed in the top five per cent of all students in natural science along with Jimmy Marshall who ranged in the top 10 per cent in natural science.

In the field of humanities, Doris Fitzgerald was in the top five per cent; Sallie Anderson and Martha Southern of Burlington, were in the top 10 per cent and Roger Stilling was in the top 10 per cent of men students in humanities.

* * *

DR. THOMPSON TO LECTURE

Dr. Lawrance Thompson, professor of English and American Literature at Princeton University, will lecture April 2 at Elon College on Robert Frost. The lecture will be another in a series of Lyceum Programs.

Dr. Thompson is recognized as a leading authority in the field of American literature. Since 1939 he has been gathering material for a biography of Robert Frost with whom he has had a close friendship.

The public is cordially invited to attend the lecture.

* * *

An art exhibit was held Sunday afternoon, March 25, in Society Hall of Alamance Building. Exhibitors were Mrs. William D. Rippy and John B. Fox, students of Professor Lila Clare Newman. A number of guests attended the exhibit between the hours of three and five o'clock.

* * *

Dr. Thomas Richner, member of the music faculty of Rutgers University, will present a program of organ and piano music Thursday night, March 26, in Whitley Auditorium. The well-known artist has performed at Elon College several times previously where he has been very popular with audiences. The public is invited to attend this program.

VERGIL FOX TO PRESENT DEDICATION RECITAL

Vergil Fox, one of the best known organists of the world, will present a dedication recital Sunday afternoon, April 8, at 4 p.m. in Whitley Auditorium on Elon College campus.

Also on the program for the afternoon will be dedication ceremonies for the newly-renovated organ.

Mr. Fox, who is regular organist for Riverside Church in New York City, one of the largest churches in the United States, also plays for churches, colleges, and young people's concerts throughout the world. He has appeared with a number of outstanding symphonies and has made a large number of well-known recordings.

* * *

North Carolina Chapter Pi Gamma Mu, honorary social science fraternity, will sponsor a third annual lecture Thursday night, April 5, in Mooney Theatre with Norman C. Larson, Executive Secretary of North Carolina Confederate Centennial Commission as guest speaker. The program will begin at 8:15. The public is invited to attend.

* * *

Dr. J. Earl Danieley, President of Elon College, attended the organizational meeting of the Council for Higher Education of the United Church of Christ in New York, March 21.

WASHINGTON SEMINAR OPPORTUNITY

The Churchmen's Washington Seminary, sponsored by the Council for Christian Social Action, will be held May 1-3 in Washington, D. C. and provides an excellent opportunity for the Christian citizen to see his government at work. It includes visits to senators and congressmen, attending hearings held by congressional committees, visits to the Senate and House in session, a tour of the urban redevelopment project, as well as a visit to historical sites. Cost is: Registration, $5.00; tour, $1.00; rooms at Stratford $3.50 per day per person with double occupancy or $5.50 single. A few small scholarships are available. Inquire about them and send registration fees to Dr. Lewis I. Maddocks, 110 Maryland Avenue, N. E., Washington 2, D. C.

Rev. James E. Porter at Turner's Chapel observed a birthday anniversary March 12.

Christ — Center Of Faith

Background Scripture: I Timothy.

Devotional Reading: Philippians 1:12-21.

Memory Selection: **There is one God, and one mediator between God and men, the man Christ Jesus.** I Timothy 2:5.

By Way of Preview

Today's lesson is one of four lessons, a short series leading up to Easter. The other nine lessons of the Quarter will emphasize hope and steadfastness in Christian living in the fact of opposition and indifference. The lessons are taken from Timothy to Revelation.

The Wonder of the Christian Ministry

Paul never ceased to wonder and to marvel that God had called him to be a minister of the gospel. And all the more so, because he had been a blasphemer and a persecutor. To think that God had called him and put him in trust of the gospel humbled him and at the same time thrilled him. And well it might. What greater honor can come to any man than for God to put His hand on his shoulder, or for Christ to lay hold upon him, and say "I want you to be a minister, I want you to preach the gospel?" There is something different about the call to the ministry. This is not to say that God does not call men to other professions and careers and callings. It is to say that to be singled out by God and to be called by Him into the ministry is something to drive him to his knees, and something to thrill him to his finger-tips. Woe unto the man who hears the call and does not heed it! And woe unto the man who seeks it, rather than to be sought by it!

The Exceeding Grace Of The Lord Jesus Christ

Paul was not only humbled by his call to the ministry, he was amazed at it. How could it be that God had called him, a blasphemer and a persecutor, to the ministry? Why did he obtain mercy under such circumstances? There was only one reason — he had done what he did ignorantly and in unbelief. Sin of course, exacts a penalty. Ignorance of the law excuses no man. But it is quite one thing to sin ignorantly and to sin deliberately. God can easily forgive a man who doesn't know what he is doing. There's a wideness in his mercy like the wideness of the sea, and a kindness in his justice that is more than liberty.

By Way of Apology

My apology to the Readers of these Notes for my failure to have them in last week's issue of The Sun. What with working day and night on our modest home in an effort to have it at least livable by March 1, and with the "ordeal" of moving at the end of the week, I just didn't have the time or the energy to write the Notes. It is not often that I fail to meet the weekly deadline.

The Exceeding Grace Of The Lord Jesus Christ

Grace means graciousness, being gracious, but in the New Testament sense it means unmerited or undeserved love, an overflow of kindness. It means an abundance of mercy on the part of God. Let it be made clear here once and for all — a man does not earn God's favor. What he gets is an expression of the grace of God. Basically all of life is bonus. The New Testament simply uses the term grace to express this fact. Christ's atoning work was a work of grace. On another occasion Paul wrote that we know the grace of the Lord Jesus Christ in that though He were rich, yet for our sakes He became poor, that we through his poverty might become rich.

There was a deeper reason for the fact that God called Paul to be a minister. He was a supreme example of what God in Christ could do for a man. In Paul, He showed forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

SUNDAY SCHOOL LESSON
APRIL 1, 1962
By Rev. H. S. **Hardcastle, D.D.**
Pastor of Berea Congregational Christian Church,
Driver, Virginia

God's Yearning For All Men

"Who would have all men to be saved, and to come unto the knowledge of the truth." There is a doctrine called the doctrine of predestination. It affirms that God has predetermined that some men should be lost, indeed that God has willed it. To say that God knows this will happen, and that God allows this to happen is not the same thing as to say that God wills it. One has difficulty in believing that the God revealed in Jesus Christ deliberately consigns men to everlasting destruction. But it is quite possible that in spite of all that God can do, some men, unresponsive to the goodness and grace of God, do consign themselves to everlasting punishment. And yet one wonders if the Universalists do not have something in their belief that God will not be thwarted and that ultimately He will win all men unto himself.

One Mediator, The Man Christ Jesus

Christ is the "middle man," the mediator between God and man. But let it be said emphatically that God does not need to be reconciled to man. Man needs to be reconciled to God. A human analogy will help. Here are two men, estranged from each other. A third man acting as a mediator, reconciles them to each other. But the analogy breaks down at the point mentioned above. Man as a sinner is estranged from God. But God loves the sinner and yearns for a restored fellowship. In Christ Jesus man becomes reconciled to God. And through Christ Jesus men become reconciled to each other.

Fightings, Not Flowery Beds of Ease

Salvation is not a matter of riding the glory train on flowery beds of ease. There are wrestlings, fightings, battles, conflicts involved. This does not mean that a man is saved by works. It does mean that he has to work out his salvation with fear and trembling. But the great fact in this matter is that a man does not have to fight alone. Christ is his helper. And with Christ's help he can be more than conqueror.

Mr. Carl Landes, Representative of the United Church of Christ Council on Christian Social Action spoke at the Northview church at the morning worship service on March 11. He also spoke to the Senior Pilgrim Fellowship for their regular program.

JONATHAN WELDON HOUSE HONORED

Readers of The Sun in the Southern Convention will be interested and delighted to learn that Jonathan Weldon House, son of the Late Dr. Robert Lee House will be this year's winner of the Bausch and Lomb Honorary Science Award. This award is presented annually to a senior "who, in the estimation of the faculty, has achieved the best records in the study of science." This makes Jonathan eligible to compete for scholarships at the University of Rochester with values up to $6,000.

W. H. Baker

ROSEMONT PASTOR HONORED

Ruby Cannon, Reporter

March 4, the Rosemont Christian Church held a talent night honoring the Rev. Carroll Lewis Family on their first year at Rosemont — having preached his first sermon on March 5th of last year. "How Great Thou Art," dedicated to the Lewis Family, was sung by Mrs. Nancy Ward.

There was a wide variety of talent. Mrs. Dorothy Gallup gave her rendition of some of the things Colonel Glenn saw as he traveled in outer space. Dressed as a little Japanese girl, she delighted the children with her singing and playing her uke. Later she appeared in a grass skirt as Glenn passed over Hawaii and as he came back to the U.S.A. early in the morning she appeared as an American housewife dressed in a robe and curlers.

Others on the program were: Mrs. Melberg, playing the mandolin, her daughter, Erma Reffner on the accordian and two granddaughters singing. Little Christina Cantrell charmed the group by singing to her teddy bear. There was a song by Kathy Lewis, a recitation by Ronnie Niles, quartet by Mrs. Jean Cherry, Mrs. Tama Evans, Mrs. Marie Hayman and Mrs. Ruby Fentress. "Buck" Weaver played his uke and led the group in a song with Bobby Weaver and Robert Lee Cantrell also playing ukes and singing. Little Susie and Diana Ward did their honors by singing a duet. Mr. Al Branaman made a big hit with the entire group by giving his impressions of famous singers. You should see and hear him!

The program, under the direction of Mrs. Evelyn Morrison, ended with a group song followed by delicious refreshments being served by the Women's Fellowship.

GREAT BRIDGE WOMEN HAVE STUDY COURSE

Margaret LaMonte, Reporter

The Women's Fellowship of the Great Bridge church conducted a study of the First Book of Corinthians from Monday, March 5 through Friday, March 9. The study was planned by and under the direction of Mrs. L. R. Brinkley.

The inclement weather, which persisted each night, held the attendance down to a small number but what was lacking in numbers, was made up by the interest and spirit of those who were there. Discussions were lively and general. The reporters and commentators made very instructive contributions. The fellowship is very grateful to Rev. Bill Simmons who was present each night in spite of a busy schedule.

The president, Mrs. Thelma Frost, presented Jack LaMonte the book, "Beloved World," by Eugenia Price, on behalf of the fellowship for serving as moderator.

UNITED CHURCH OF CHRIST AND THE CUBAN REFUGEE PROBLEM

Miami, Florida, now joins West Berlin and Hong Kong as an eagerly sought port of entry from the Communists to the free world. Over 100,000 Cuban refugees are now congregated in the Miami area, and 80,000 persons still in Cuba have visa waivers and are awaiting transportation.

Resettlement of refugees out of Miami to other parts of the United States has been entirely too slow. Professional groups, skilled administrators, and technicians are eagerly seeking to find employment in the United States. They are now in Miami, hopefuly waiting. Church and business groups are urged to take advantage of this opportunity to secure good workers from the pool of refugees in Miami.

Perhaps a congregation in the Southern Convention might sponsor a refugee family and secure employment and housing for them. Information regarding this possibility should be addressed to Rev. Truman Stehr, Room 1643, 475 Riverside Dr., New York 27, New York. I am sure that the churches and members of the Southern Convention are interested to know that the United Church of Christ has a concern for Cuban refugees. Perhaps we can find a way to help.

Clyde L. Fields, Supt.

BURLINGTON FELLOWSHIP NEWS — FIRST CHRISTIAN CHURCH

To the above title could be added the words, Past, Present, Future, for that is what this will be. We have already written concerning the "Family Schools of Missions" held in February. This proved to be quite a successful venture. (In fact it was so well attended that Mrs. "Flu Bug" came and spread the fact around.) There is one meeting, however, that we want to mention which also occurred in February. This was the program given at the regular meeting of the Women's Fellowship and under the general theme of Friendly Service.

"What is in your Hand?" was written by Mrs. Robert Kimball, one of our own members and wife of our pastor, Rev. Robert M. Kimball. It is a beautiful program and was given by Mrs. Kimball, assisted by other members of the Fellowship. The thought that impressed itself so deeply among our women was that within our hands we hold so much that can be given to others. It is only as we dedicate ourselves to God that these hands of our work His plans. The Friendly Service gifts dedicated and sent were: four mattresses to Defiance College, money for three musical instruments to a Missionary in the Philippines, money for supplies to children in Greece and for the Migrants.

We turn the calendar to March. The March meeting of the Women's Fellowship emphasized another phase of the women's work, Social Action. This was a joint meeting of all the circles of the Fellowship. The guest speaker for this meeting was Mrs. Ella Anthony George who had served as an exchange teacher in Japan. Mrs. George told of her experiences as a teacher and showed colored slides on Japan. This proved both interesting and instructive.

Our women are now looking forward to the April meeting. This program will center around the theme, "The Walks of Jesus," and will be "A Service of Devotion for the Lenten Season." Our women enter this "Easter month" with a deep sense of gratitude and reverence as we turn our eyes toward the Cross and all that it means. As we look again at the life and "The Walks of Jesus," I am sure we will be greatly strengthened in our spiritual life and have a deeper devotion to our Christ.

Mrs. M. Z. Rhodes
Publicity Chairman

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Dolls! Dolls! Dolls! Dolls!

1,500 dolls! This is the approximate number of dolls which Mrs. J. L. Foster, Sr. has made and sold since 1958. Mrs. Foster cannot give the exact number of dolls she has made and sold for she long since gave up trying to keep count of them — she is too busy making them.

Mrs. Foster first began this work in 1958 when the Elon College Community Church, of which she is a loyal member, was conducting a building fund drive and the Woman's Fellowship held a bazaar to raise money for the church carpet. Mrs. Foster made stuffed animals and dolls for this bazaar and they were so popular that she had to take orders for additional dolls in particular. In about a year and a half the sale of her dolls enabled Mrs. Foster to contribute $600.00 to the carpet fund for the new church.

With this project completed, Mrs. Foster decided to turn the profit from her talent toward the Home for Children and on October 1, 1960 the "Mrs. J. L. Foster, Sr. Doll Fund" was established as an endowment fund for the Home. Mrs. Foster has a goal of $1,000.00 for this fund, the interest to be used for the expenses of the graduating seniors each year. As of March 7, 1962, the fund has reached the total of $800.00 and Mrs. Foster says she hopes to be able to gain the $1,000.00 goal by the end of this year.

An amazing feature of this story is that Mrs. Foster is 93 years old and making dolls is not her only work. She is quite an artist — painting trays, waste cans, and a most unusual occupation of painting in oil Biblical scenes on silk panels to be used in casket lids.

Mrs. Foster's husband, the late Rev. J. L. Foster, Sr., was the first Superintendent of the Congregational Christian Home for Children, then known as The Christian Orphanage. Supt. and Mrs. Foster came to the Home in December, 1906, before the Main Building was even completed, bringing their small son and daughter to live in the primitive and rough early days of the Home. It is most interesting to hear Mrs. Foster tell of her early experiences as the first house mother here.

Supt. and Mrs. Foster worked at the Home from 1906 until 1912, when Rev. Foster returned to the ministry, serving the Congregational Christian Church in Waverly, Virginia. While in Waverly, Mrs. Foster taught art and music in the public school.

In 1924 Rev. and Mrs. Foster returned to Elon College, where they made their home together until Mr. Foster died in 1945. During this period, for 21 years Mrs. Foster taught first grade in the Elon College Public School. Mrs. Foster and her daughter, Mary Lee, continue to live in Elon College, as does James L. Foster, Jr., Mrs. Foster's son. Mary Lee is a teacher at the Broad Street Junior High School in Burlington and James is employed by the Post Office in Elon.

Mrs. Foster does not sit at home making dolls all of the time, although it is a wonder that she has time for anything else! She attends the Elon College Community Church every Sunday that the weather permits. She is a member in good standing of the Woman's Fellowship and goes to every meeting that she possibly can. She is also a member of the Elon College Book Club and is regularly present for these meetings and is active in the work of the Club. In addition to this she finds time to write many letters of encouragement, praise and sympathy to her many friends.

We wish to express our most sincere appreciation to Mrs. J. L. Foster, Sr. — artist, musician, teacher, mother, lover of children, and a true friend to this Home. We are deeply grateful for her devotion to our work and her interest in helping our young people to have the best in preparing themselves for the time when they leave our campus and make their own way. It is a real blessing to us to have a friend like Mrs. Foster.

REVIVAL HELD AT PFAFFTOWN

Dr. John G. Truitt was the revival speaker at Pfafftown United Church of Christ March 4-9. His messages and his visitation in the homes were an inspiration to members and friends of the church.

Coffee hour followed the services with much good fellowship. Thursday night the coffee hour was highlighted by Dr. Truitt's reading poems from his book, **Across the Years.**

The choir had a new look for the revival in their purple robes and white stoles, and the church looked especially inviting thanks to some new outdoor lighting.

We hope that this fine experience will lead us into a meaningful Lenten and Easter Season.

REPORT FOR MARCH 19, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$16.787.81
Eastern Virginia Conference	$ 56.00	
Eastern North Carolina Conference	12.75	
Western North Carolina Conference	25.00	
North Carolina and Virginia Conference	214.11	
Total		$ 307.86
Grand Total		$17,095.67

SPECIAL OFFERINGS

Amount brought forward		$35,323.79
Bethel Christian Church (ENC)	10.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Western North Carolina Conf. — Special Offering	37.50	
Friendly Service Gifts:		
Women's League and Ladies' Aid, Central Cong. Church, Bathe, Maine	15.00	
Circle 1, First Cong. Church, Des Plaines, Ill.	72.00	
Women's Fellowship, Hunterdale United Church of Christ, Franklin, Va.	10.00	
Circle 1, First Cong. Church, Elmhurst, Ill.	10.00	
Women's Fellowship, Lincoln Heights Cong. Church, Spokane, Wash.	5.00	
Corinthian Circle, United Church of Christ, Wallace, Idaho	5.00	
Handy Circle, The United Church, Kellogg, Idaho	9.00	
In Memory of Mrs. Myrtle B. Carlton		
In Memory of G. I. Satterfield		
In Memory of Mrs. Annie Batten		
In Memory of Mrs. Nancy Truitt Foster (14 gifts)		
Total Memorial Gifts	160.00	
Special Gifts	156.10	
Total		$ 514.60
Grand Total		$35,838.39
Total for the Week		$ 822.46
Total for the Year		$52,934.06

In our March 13th issue of The Christian Sun we printed the orphanage report of CHIP funds and had part of the report to read thus:

"Special Contributions toward our Third Cottage are:

	Pledge	Paid	Balance
Mrs. E. M. Albright (Member of The Christian Temple)	$1,000.00	$ 166.66	$ 833.34
The Christian Temple (EVA Conf.)	1,000.00	1,000.00	
Mt. Auburn Christian (ENC Conf.)	50.00	50.00	

This should have read:

	Pledge	Paid	Balance
The Christian Temple (EVA Conf.)	$1,000.00	$ 166.66	$ 833.34
Mt. Auburn Christian Church (ENC Conf.)	1,000.00	1,000.00	
Mrs. E. M. Albright (Member of The Christian Temple)	50.00	50.00	

This is the way the report was sent and we regret the error.—Ed.

SERMON TOPICS AT APPLES CHAPEL

At Apples Chapel the pastor, Rev. Collie Seymour will use these sermon subjects for Lent: March 11, "The Power of Temptation," Matthew 4:1-11; March 18, "The Fruits of Repentance," Psalm 32; March 25, "The Cross In Life," Matthew 10:34-42; April 1, "The Sins That Crucified Jesus," Mark 15:1-15; April 8, "Dying To Live," Romans 6:1-23; April 15, "Royal Service and Devotion," Mark 14:3-9; April 22, "The Meaning of Easter," Matthew 28:1-10.

The sermon subjects for Sunday evening services will be based on the lives of six of Jesus' disciples: Andrew, Peter, James, John, Philip, and Matthew.

In Memoriam

BROWN

Mr. Noah Brown, a member of Holland Christian Church, went to his reward on February 19, at the age of 84. He came to the Holland area from Northampton County, North Carolina, and was a thrifty and successful farmer, serving and contributing to all worthy causes in the community. He was not by nature a leader, but by his faithfulness and his example he was a good influence and a supporter of the best. Mr. Brown was a charter member of the Holland Ruritan club, the mother club of Ruritan. He leaves to mourn his passing, his wife, Mary Virginia Holland Brown, and five children, and a host of friends.

We express our sympathy to the family and commend his exemplary conduct to all who survive him.

C. Carl Dollar

HARRELL

Mr. Lonnie W. Harrell, Sr., departed this life on March 9, at the age of 75, after a lengthy illness. He was a member of Holland Christian Church and a native of Nansemond County. He is survived by his companion and five children. Mr. Harrell was a farmer, a loving husband and father, and was a friend to all those of his acquaintance. He was quiet and unassuming by nature but an influence for good in his community. The esteem in which he was held was evidenced by the great concourse of friends at his funeral.

May God's comfort and blessings rest upon the family.

C. Carl Dollar

POWELL

We, the members of the Women's Fellowship of Oak Grove Christian Church, Sunbury, N. C., wish to pay tribute of love, devotion, and respect to the memory of our beloved member, Mrs. Maude Powell, who departed this life December 29, 1961.

"Aunt Maude," as she was devotedly called, had unusual domestic talents and was untiring in her efforts to help with any work she felt she could do.

We are grateful that we have had the opportunity of working with her. We shall remember her friendship and fellowship among us.

Because of our appreciation of her loyalty and faithfulness, we resolve:

1. To extend to her family and loved ones our deepest heartfelt sympathy.
2. That we keep the memory of her devotion in our hearts.
3. That a copy of this memoriam be sent to the family, to *The Christian Sun* for publication, and a copy be entered upon the records of the Women's Fellowship.

Mrs. Raymond Goodwin
Mrs. Norman Eason
Mrs. Wilson White
Committee

The Stewardship Council

The Stewardship Council stands as a unique instrumentality within the structure of the United Church of Christ. It is constituted by a membership which includes those elected by the General Synod along with others who are nominated and elected as representatives of every instrumentality of the United Church of Christ, the chief executive officers of these bodies and Conference executives chosen to represent all the Conferences. In other words **every agency of the United Church of Christ is a participant in the planning and initiation of the work charged to the Stewardship Council.**

The plans for the Stewardship Council were conceived over the period of years from the Uniting General Synod in 1957 to the conclusion of the work of the Commission to Prepare a Constitution. Its genesis was in the deliberations of the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds and its ultimate definition is set forth in the Constitution and By-Laws of the United Church of Christ. Some of the ablest and most knowledgeable persons in the two uniting constituencies brought their minds and hearts to bear upon its formation.

Three departments — Stewardship Education, Information and Interpretation, Promotion — are defined in the By-Laws as the working units within the Stewardship Council charged to function as one strong arm in behalf of the mission to which the United Church of Christ is called of God in our time. In closest cooperation with the Conferences, the other instrumentalities of the Church and the Executive Council the Stewardship Council is called to minister with and through every Conference and every local church that Our Christian World Mission may become in the truest sense the powerful response of the United Church of Christ to the claim of the Gospel upon its life.

Sheldon E. Mackey
In United Church of Christ **Sunday Bulletin**

Christian Social Action

Christian social action is the response of the churches to the world God has given us — a world of powerful pressure groups, exploding population — cold war, nations struggling to be born, revolutionary social change — a world trembling in the shadow of nuclear annihilation. When the Congregational Christian Churches and the Evangelical and Reformed Church established councils for Christian social action they professed their faith in God as the ruler of the principalities and powers of this world.

The Council for Christian Social Action is a body of twenty-seven persons elected by the General Synod of the United Church of Christ "to study the content of the Gospel in its bearing on man in society, provide and publish information and literature on social issues, cooperate . . . in making the implications of the Gospel effective in society, and formulate and promote a program of social education and action." The Council publishes the monthly magazine, **Social Action** and a program service, **Christian Community;** prepares statements and recommendations for the churches; and conducts summer social action institutes, seminars at the United Nations and in Washington, D. C., and study tours to critical areas abroad.

Recently the Council placed a staff member in the Washington, D. C. office of the National Council of Churches; produced a motion picture on Christians in daily work; and initiated a three-year project in fair housing in a northern city.

Faithful witness to Christ in our world requires attention to issues which are often controversial, cooperation with others in programs of action, and forthright demonstration through resolute deeds.

Ray Gibbons
In United Church of Christ **Sunday Bulletin**

These are two of a series of interpretive statements concerning the functions of various instrumentalities of the United Church of Christ, published so that all may become better acquainted with the work of the communion at home and abroad.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches
Church History Room
Box 232

THE
CHRISTIAN SUN

Vol. 114 April 3, 1962 No. 14

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

My Favorite Prayer

President John F. Kennedy

Receive, O Lord, all my liberty. Take my memory, my understanding, and my entire will. Whatsoever I have or hold, Thou hast given me; I give it all back to Thee and commit it wholly to be governed by Thy will. Give me Thy love and Thy grace, and I am rich enough and ask for nothing more.

(Prayer of St. Ignatius)

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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New Sanctuary In Danville

Ground-breaking service for a new sanctuary for Third Avenue Church, Danville, Virginia was held Sunday, March 18. (See story on page 6.)

Participating, as shown in the above picture, are C. H. Willis, chairman of the building committee; Superintendent Clyde Fields; Everett Farmer, president of the Laymen's Fellowship; Rev. Eugene Tally, pastor; T. E. Temple, Danville City Manager; Russell Moorefield, chairman of the board of deacons; Gerald P. Woodrum, Sunday school superintendent; Otha J. Hanks, chairman of the board of trustees; Mrs. W. V. Crawford, president of the Women's Fellowship; and Baxter Keesee, chairman of the board of finance. Not present for the picture was Rev. W. T. Madren, president of the N. C. and Virginia Conference, who also shared in the service.

EDITORIALS

Three Important Sundays

In the calendar of the Church the next three Sundays are probably the most important of any during the year. Certainly they offer all Christians a wonderful opportunity to dig deep into experience and to render service that has value. Passion Sunday, Palm Sunday, and Easter are just ahead of us. We can let them pass unnoticed, or they can make us better people.

The sufferings (Passion) of Jesus is appropriate for Passion Sunday and the days that follow. Who can read, without being deeply moved, the stories of Jesus as told by Dr. Luke in Chapter 13, verses 22 through 35? We who try to serve him are interested in who shall be saved. Will they be few or many? Will we be among them? The words of Jesus shock our complacency and assurance. It could be that we will be among those to whom he will say, "I do not know you." To be just close enough to see people from all races and nations entering into the Kingdom and to find the door closed to us will certainly cause unexpected tears and exceeding anguish. On or near Passion Sunday all Christians should read and study the Gospel records of the agony our Lord went through, an agony that ended on a cross.

Palm Sunday lifts us from "dust and ashes" to join with a multitude who sing the praises of a conquering Christ. Perhaps you would like to stand by the gates to the Holy City and watch the crowds coming from Bethany and see them as they wind around Mt. Olivet and approach Jerusalem. For the first time since Joseph and Mary fled to Egypt from Bethlehem with the baby Jesus we have a record that he was riding a donkey. This time the riding was the symbol of a conquering king; the fulfillment of an ancient prophecy concerning the promised Messiah. The crowd bursts into singing, and you will want to join, and to follow the Master straight to the temple. Perchance your following will not end there, but will continue through another week — and even through life.

If your study takes you through Monday and Tuesday's discourses of Jesus, lets you live quietly with him in Bethany on Wednesday, sit with him at table Thursday, and stand near Mary and John as they hear his words from the cross, then Easter resurrection will open in your heart like a beautiful garden of flowers; immortality will bloom in your soul.

What Do You Pay For Your Brain?

Most people pay much more for the stomach than for the brain. Food prices are high (and then sometimes there is a tax added); but we all eat — and gladly. In fact we eat so much that many find it necessary to go to the doctor, or surgeon, to get relief for the stomach. No price is too high to satisfy the desires of the stomach.

We are also fond of the back. Clothing makes us look and feel so much better that a large slice of the budget is spent for things to wear. Suits and dresses come high, but people wear quite a variety and appear to be pleased when new purchases are made and used. We pay freely for the covering of our backs.

But what about the brains? Just ask the next person you meet how much he spends for reading matter, and you may be surprised. But why pick on someone else? Look at your own budget. Do you spend as much for the mind as for the body? People wearing fifty dollars worth of clothes will argue that three dollars a year is too much for a Church paper, and certainly they cannot afford more than one religious journal. Books? Well, what about books? The state furnishes them to children in school. Does the family put money into its budget for books that will inform, inspire, and direct the brain? Of course some do. Perhaps some don't. But the matter is worth consideration by all of us. Invest in the brain.

Convention Problems

For more than a century the Southern Convention has been meeting on schedule with little exception. It is scheduled to meet again the first three days in May at Bethlehem church, near Suffolk, Virginia.

The first problem for this session is attendance. All ordained ministers in good standing, members of boards and standing committees, the president and secretary of each constituent Conference, presidents of institutions and boards, and the superintendent of the Home for Children are members and entitled to vote. Each church is invited to send one delegate (elected by Conference) with one additional delegate for each 200 members or major fraction thereof for churches having more than 200 members, provided no church shall have more than four delegates. Question: Will all these people be present at Bethlehem for the three-day session? Their presence is exceedingly important, for there will be business of great moment to be consider.

The second problem will be the concern of the churches with the ongoing program in which we try to be effective agents in the Kingdom of God. The strength of the local churches; the loyalties and effectiveness of laymen, women and young people; the leadership of ministers; the progress of our college, children's home, youth camp, and Christian Sun; the service of the Mission Board and Board of Christian Education; what is happening in our denomination — all these matters need the careful thought and coordinated planning of all the representatives mentioned above. A third and special problem the Convention should, and presumably will, face is related to realignment in keeping with plans of the United Church of Christ. For some twenty years delegates from the Convention have been attending national meetings and voting in favor of uniting Congregational Christian Churches and the Evangelical and Reformed Church. Now the time has come to make the votes effective in our area. Some sort of proposal will doubtless be presented for consideration. People who are familiar with our Convention and its program will need to think carefully about how the convention can be combined with two other groups without losing values in either. This session of the Convention can aid greatly to the unity of the Church universal by planning for realignment. Failure will be bad news across our world.

Come, Let's Fly Away

(This is the first in a series of articles concerning a trip to the Hawaiian Islands by the editor and his wife.)

There are times when most of us feel like the writer of Psalm 55 when he said:

> O that I had wings like a dove!
> I would fly away and be at rest;
> Yea, I would wander afar.

Who better than an editor (who is also a pastor) can understand this sentiment? Tired nerves and "itchy feet" sometimes join in urging a trip to far away places for new scenes and less strain. If you, kind reader, share such feelings, then join Mrs. Lester and me in a trip to the 50th State of the Union, little spots of volcanic land in the midst of the Pacific Ocean, formerly known as the Sandwich Islands, and now known as Hawaii.

The Psalmist who saw doves float gently through the air was impressed with their speed and comfort in transit and with their ability to pick the place of their habitation. But doves have long since been outmoded. Airplanes are far superior.

On a Wednesday morning we left Greensboro-High Point airport and two hours later landed in Chicago, where friends welcomed us and the night was spent pleasantly. Thursday at eleven o'clock we took off on a jet plane with about 100 other passengers, stopped briefly in San Francisco, and landed safely in Honolulu at 5:00 p.m. "Riding high" is more than a descriptive phrase for us now for we flew five and one-half miles above the earth at six hundred miles per hour. There was no jolt, swing, or sway. We were told that it takes 500 gallons of fuel to get one of these planes off the ground, and by the time it has reached its "touring area" nearly 1,000 gallons of fuel have gone into smoke. All we had to do was sit quietly in very comfortable, soft, reclining chairs, read magazines furnished by the company, eat delicious and abundant food (also free), or gaze out across space, look at the snow-covered plains and mountains and the ever-changing cloud formations below us, behold the beauty of the "mighty ocean," and marvel at the handiwork of God and the inventive genius of man.

GO AWAY

Every now and then, go away, have a little relaxation for when you come back to your work your judgment will be surer since to remain constantly at work will cause you to lose power of judgment. Go some distance away because then the work appears smaller, and more of it can be taken in at a glance, and a lack of harmony or proportion is more readily seen.

—Leonardo Da Vinci

To me Hawaii was not only far away but was strange and different. Delightful surprise is recorded in the picture made just after landing in Honolulu and being greeted by Rev. and Mrs. Olin Pendleton, formerly of Norfolk, Virginia, and Mrs. Alice Gordon, women's worker for the state of Hawaii. The beautiful lei around the neck and the aloha from the heart expressed in word and kiss removed all fear of the strange and different, and for three delightful weeks we were at home in the newest state of the Union.

As the mountains are round about Jerusalem, so they surround the bustling city of Honolulu; and as the love of God flows through the hearts of people in North Carolina and Virginia, the part of the nation we call our home, so it does in abundance in the people of Hawaii.

If you are still with us, next week we will think of "A Swim That Changed History."

Come, let's fly away, see beauties indescribable, mingle with people of many races, stand where missionaries wrought mightily, and, perchance, give thanks to God for his unspeakable gifts. Aloha.

Why We Went To Hawaii

By Emily C. Lester

In January I received a telephone call from Lillian Gregory, executive secretary of the National Women's Fellowship, asking if I could go to Hawaii in March for that organization. Those who know me, know that "go" is my middle name and that it did not take much long distance phone fee for me to say "Yes." Miss Gregory also suggested that she thought it would be fine if my husband would accompany me on the trip. Of course, this at his own expense!

Soon a cordial letter from Alice Gordon, executive secretary for "The Women's Board of Missions of the Pacific" (a holdover title from earlier days for an organization which now functions as the Women's Fellowship), arrived asking that I be prepared to talk about program planning, the Council for Lay Life and Work, and the new Pac/Kit.

And then a schedule arrived in "Alakai," the women's monthly newsletter which Mrs. Gordon edits. My three weeks were to be crammed full of meetings, and sightseeing, and more meetings. It was wonderful to contemplate — and the realization was far more wonderful than we had imagined it could be!

We went to visit churches — and we actually saw 62 of the 114 churches of the Hawaiian Evangelical Association (HEA), having meetings in some 25 of them, and stopping in to take a look at many others. I went to speak to women's groups, and wound up speaking to men and women in the majority of the places. F. C. went along for the ride — and spoke to ten different groups during the three weeks. I went to learn how the women in Hawaii do their Women's Fellowship work, and had a fine opportunity to discover the answer, as I attended three local women's meetings, women's institutes on several of the islands, and as I visited in homes of ministers and lay people.

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What's A Minister Good For?

Christians Who Employ One Should Know

He is good for nothing if he is not used or if he is misused.

His sermons are useless to you if they are not heard.

His administration of the sacraments is impossible when you do not present yourself to receive them.

His learning is a frozen asset to you unless you ask him to teach or lead discussion.

His willingness to listen to your troubles is stymied if you will not share them with him.

His ministry to the sick is made impossible if he isn't informed of who is sick.

His desire to be your sympathetic friend is blocked if you will not accept his friendship.

His leadership in your Church will not mean advance unless you want to follow and participate in the work and responsibilities of the Church.

His time cannot be spent in the important ministry mentioned above if you do not share the time-sapping details which comprise the running of the Church today.

He is abused when not used for he is dedicated to usefulness not uselessness.

—E. & R. Standard

Our Ministers

As you will note from the back page of this paper, one of the instrumentalities of the United Church of Christ is called "The Council for Church and Ministry." Two members are from this area, Rev. Purcel Alston and Rev. F. C. Lester.

The newly constituted Council for the Church and Ministry met at the Buck Hill Falls Assembly of the United Church of Christ in January. Prayers found on this page were used in the worship service led by Rev. Walter A. Telfer of Rochester, New York, at the closing session of the Council.

Prayers For The Ministry

FOR THOSE CALLED TO THE MINISTRY

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

FOR WORTHINESS

Remember, O Lord, what thou hast wrought in us, and not what we deserve; and, as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. Amen.

FOR GLADNESS

O God, author of the world's joy, bearer of the world's pain; Make us glad we are men, and that we have inherited the world's burden; deliver us from the luxury of cheap melancholy; and, at the heart of all our trouble and sorrow, let unconquerable gladness dwell. Amen.

FOR THE MINISTRY

O God, we beseech thee, grant thy grace to all whom thou hast called to the ministry of thy Church, that they may diligently teach thy people from the Scriptures and administer the sacraments in accordance with thy will; that they may banish and drive away from the Church all erroneous doctrines contrary to thy Word; that they may be diligent in prayer and in reading the Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh; that they may frame and fashion themselves, and their families, according to the doctrine of Christ, and so make them wholesome examples and patterns to the flock of Christ; and finally that they may maintain and forward quietness, peace, and love among all Christian people to the end that the good work which thou hast begun in them may be accomplished; through the same thy Son Jesus Christ our Lord. Amen.

FOR POWER AND MIGHT

Let us pray that we may be so made new that God may send us to do his work. Peace be unto you: As the Father hath sent me, even so send I you.

Lord of all power and might, fill our lives with the joy of thy Word and the courage of thine apostles, that having caught the vision of thy Kingdom we may proclaim it with power and a glad heart, to the salvation of men's souls and the creation of a better order more conformed to the pattern of thy Kingdom; through Jesus Christ our Lord. Amen.

FOR OUR COMMON BIRTHRIGHT

O God and Father of all men, from whom all come, to whom all at last return: Bind together Thy children everywhere with the bond of mutual love, that they may claim in Thee their common birthright, and find in Thee their common service; through Jesus Christ our Lord.

Amen.

The Pastor's Prayerbook
by Robert N. Rodenmayer
Oxford University Press — $5.00

About ※ ※ ※ BELGIUM'S EDUCATIONAL SYSTEM

Among the contrasts in the processes of education of one country with another, perhaps the outstanding example is that of the United States and the Belgium kingdom.

In Belgium, studies are more specialized, that is, the student enters the medical, engineering, or the arts curriculum, and carries on research for a number of years. There is not, as in the United States, the widespread college system, where a large number of students attend classes for four years which prepare them only generally for any particular type of specialization, or which result only in a degree.

Although Belgium has a population of only 8,500,000, it has two state universities, one at Ghent and the other at Liege, and two private ones — the University of Brussels and Louvain University — whose diplomas are recognized along with those of the state universities.

Admission to any of the universities is automatic if the student attended a state-controlled high school the required length of time, and on an examination basis if the student attended any of the numerous private, religious or other schools in the country.

In addition to Belgium's universities, the educational scope of which is rather general, there are certain technical and otherwise specialized schools, some of which are world famous. These, for the most part, devote their major efforts to engineering. Since the length of the country may be covered in less than four hours, students from one section conveniently can attend any of these schools.

There are two technical institutions, the Advanced Labor School and the Colonial University, both located at Antwerp, which prepare those who plan to take important government posts. It was in the Colonial University that Belgium prepared most of its workers for the Congo when that now troublesome and unpredictable land was under Belgium's control.

Belgium also has its Labor University, located in the center of the industrial district for children of industrial workers who cannot afford the expense of sending their children to any state or other university, or whose children cannot conveniently attend other schools. In addition, there are a number of night schools, endowed by individual cities, and which teach almost every kind of technical or scholarly subject.

There is no such thing as campus life in Belgium in the American sense — no dormitories, no fraternities, and none of the social activities usually associated with colleges and universities in the United States. A student goes to the city in which he or she intends to study and finds living quarters near the chosen school.

If a student is unable to pay tuition, or earn enough money for board, he may obtain a state or private scholarship. The basis for obtaining a scholarship is both competitive and appointive, but a candidate for a scholarship to Louvain University must be Catholic. The other universities are non-denominational and have no form of religious worship associated with their courses. All universities are co-educational.

Since Belgium is divided fairly evenly between French and Flemish-speaking people, the bi-lingual situation of the country is recognized by all schools.

C. B. Riddle

REMINDER TO ALL CHURCHES

The Southern Convention will meet at Bethlehem Christian Church near Suffolk, Virginia, on May 1-3, 1962. Each minister is expected to attend. Delegates from local churches, 1 for each 200 members, are to be elected and names sent to the Southern Convention Office, Box 247, Elon College, North Carolina.

Dr. Sheldon Mackey, Mrs. George Kahlenberg, and Dr. William Tolley will be featured speakers for the convention. Dr. Harvey Fesperman, Rev. Roy Snyder, Rev. Taylor Stanley and Supt. Clyde Fields will present a "Panel on Realignment."

BOSTON OFFICE MOVED TO NEW YORK

The Boston office of the Office of Communication will close permanently the end of March. Activities now being carried on in that office will be handled henceforth in the headquarters office in New York City.

To avoid delays, all requests for publicity material on national speakers mailed on or after March 27 should be directed to:

Office of Communication
United Church of Christ
289 Park Avenue South
New York 10, New York

The staff of the Boston Office of Communication, Mr. Boardman G. Getsinger and Miss Martha Underhill, will join the staff of the Office of Communication in New York. Mr. Getsinger is an associate director of the Office of Communication.

The Task Of Christian Education

By Mrs. C. F. McCall, Jr.

Christian Education Chairman National Women's Fellowship

A statement in a sermon I heard a couple of weeks ago has kept running through my mind. "Where there is no faith in the future there is no power in the present." In these times, when we hear so much talk of fall-out shelters, the threat of nuclear war, the dangers to our country both from within and from without, it is sometimes difficult to keep our perspective. But if we succumb to fear we soon lose faith, and then we lose the will to work for a better tomorrow. This is not the first time the world has been in deep trouble. In times past it was those with faith in the future who had the power to build that future. There is such power today within the Church of Jesus Christ. That power can only be released as people become intelligently informed. It is not enough to know what we do not believe, what we do not want, what we fear. We must know what it means to be a Christian in a time of trouble. We must be informed about our Christian faith, about the Church and those who serve the Church today. We must be willing to give more energy to building a better world than we give to denouncing this one. This is the task of Christian Education.

Ground-Breaking Service Held

Clyde L. Fields, Superintendent

Superintendent Clyde L. Fields and Rev. Weldon T. Madren, President of the North Carolina and Virginia Conference, along with others, participated in a groundbreaking service for the Third Avenue Christian Church, Danville, Virginia, at 10:30 a.m. on March 18, 1962. The former tabernacle building of the Third Avenue Christian Church has been removed, and a beautiful new sanctuary is to rise on the spot.

The new sanctuary has been designed by Architect R. W. Thompson, and will be built by the John W. Daniel Company at an estimated cost of $250,000.00. The new sanctuary will front on Third Avenue for approximately 60 feet and will run 158 feet deep. A towering spire will rise above the entrance.

The new building is a two-story structure, consisting of a sanctuary to seat 700, with a choir to seat 50. The basement will be a fellowship hall with four finished classrooms. There will also be space for seven additional classrooms to be finished in the near future. The entire building will be air conditioned and of brick colonial construction.

Two services are now being held each Sunday in the original church building until the new sanctuary is erected. Third Avenue Christian Church was organized in 1914, with services held in an abandoned three-room school until the original church was constructed two years later. A fire in the mid-thirties burned the attic of the building and required extensive repairs.

Third Avenue Christian Church now has a membership of more than 600, with a Sunday School attendance of some 500 each week. Rev. R. Eugene Tally is pastor of the Church.

The contract for construction was let to the John W. Daniels Company for $214,000.00. This amount does not include memorial windows, pews, and pulpit furniture, classroom furniture, electrical lighting fixtures, sound equipment, and rugs and drapes. These are extra.

The Southern Convention joins with the Third Avenue Christian Church in the joy we all feel at this forward step.

World Day Of Prayer At Mt. Zion

Lillian Sharpe, Program Chairman

On Friday, March 9, a joint World Day of Prayer worship service was held at Mt. Zion United Church of Christ, Route 3, Mebane, N. C. by the Women's Fellowship. The theme used was: "For God So Loved the World." Miss Lillian Sharpe gave the welcome. Mrs. Lorena Warren was the "Leader" for "The Call to Worship," "Act of Confession," "Act of Confidence and Assurance." Mrs. Judith Young sang a solo accompanied by Mrs. Keyston Young of Cross Roads Presbyterian Church.

Rev. Sidney Stafford, pastor of Carr and Walnut Grove Methodist churches, was our special guest speaker for the service. His scripture was taken from I John 3. His topic was "God Is Love." He started his message by asking this question: "What is the greatest thing I know? It was something that I knew even before I started to school. God is Love. The world's greatest truth is not found in books — simply, God is Love. Do we really know God? The world's greatest question. God is Love. Three ways love expresses itself:

1. It expresses itself in a person's life — the way he lives. Unless it finds practical experience in one's life, it is no good. It should be a disturbing message.

2. What it does in and for me — He reached down and lifted me up. It gives me faith and confidence that there is nothing that can separate me from the love of God. The most important thing about life is Love.

3. For what it does through me. Love thy neighbor as thyself. Love one another as Jesus has loved us. When we look at our own lives, we see our many weaknesses and unworthiness.

Ushers were two ladies from Cross Roads Presbyterian church, one from Bethel and one from Concord United Church of Christ. The offering was sent to: United Church Women in New York.

After the offering came the "Period of Dedication Through our Offerings." Miss Betty Anderson from Mt. Adar Baptist Church served as organist for the service. Long's Chapel, Bethel, Concord, and Mt. Zion United Church of Church, Cross Roads Presbyterian, and Mt. Adar Baptist churches shared in this service together. The World Day of Prayer service will be held at Cross Roads Presbyterian church next year.

On Thursday night, the women of Mt. Zion were privileged to hear Rev. Brogdon, pastor of Mt. Adar Baptist church. Mrs. Kathleen Parker, social action chairman, invited Rev. Brogden to speak to us. He spoke on the aspect of social action pertaining to race relations. His talk made us think very seriously about the issues that we are now facing.

Mt. Pleasant News

Mrs. B. L. Floyd

The Youth Fellowship had its Youth Sunday service March 4. "Yielding to God As Children" was the theme for both Sunday school and church services. Members taking part in the program were Josephine Jones, Barbara Seagroves, Jimmie Marks, Larry Cameron, Arnold Flynn, Nellie Smith, Gerald Flynn, Ann Marks, Barbara McKay, Sue Hardy, Patricia Marks and Buddy Riggsbee.

The church members and visitors were greatly inspired by the interesting and excellent job performed by the Youth Fellowship.

Also, March 4, eleven members of the Youth Fellowship attended the P.Y.F. Rally in Sanford. We are pleased that Josephine Jones was elected vice president of the Sanford District.

March 14 the Women's Fellowship prepared and served a covered dish supper at the church. A large crowd came and enjoyed a delicious meal. Donations were made for the Women's Fellowship treasury.

The Junior Youth Fellowship is having a "Cake and Coffee Sale" at the church March 30 at 6:30 P.M. Proceeds go to their treasury.

We are pleased to announce that we will have the Rev. W. T. Joyner with us for our spring revival, which will begin on April 23. Rev. Mr. Joyner is pastor of the North View church in Sanford. We solicit your prayers for a successful revival.

All day Memorial and Dedication services will be held at the church on April 29.

Our Churches Make News

Newport News and Warwick churches will units in services during Holy Week. They will be held in each of the churches on alternate evenings.

Miss Jane Morgan, May Queen at Elon College, is director of the Junior Choir at Elon College Community Church.

The March meeting of The Women's Fellowship at Tryon was centered around "Adventures in Reading." Four members presented introductory sketches concerning books in the church library.

Rev. Rosser Lee Clapp of The Community Church, Garner, North Carolina, is conducting a course in church membership for the junior and senior classes. It meets each Wednesday afternoon during Lent at the parsonage.

Rev. W. J. Andes is chairman of the Commission on Pastoral Ministry of the N. C. Council of Churches, while Rev. W. T. Scott, Jr. is a member of the executive board in the Class of 1963 and Dr. H. Shelton Smith an honorary life member of the board.

Dr. Henry Robinson of First Congregational, Fairfield, Connecticut, is speaking on "The Ifs of the New Testament" during Lent. If you are interested in the particular texts, read: John 13:35; Galations 4:7; Acts 5:39; Mark 1:40; John 14:15; Luke 4:3; John 14:3.

The first of a Concert Series to be sponsored by the First Christian Church, Burlington, was held in the sanctuary March 25 at 4:00 p.m. It was a program of the musical works of Mrs. Helen Eaton, local composer. These 30-minute programs are planned for the cultural and musical growth of the church and community.

By vote of the church in annual business meeting, the Church Council of Hines Chapel was authorized to appoint a committee to study the need for a new sanctuary. The study committee is composed of Ben Neese, Ernest Lowe, Robert Michael, Mrs. Virginia Tew, Harlan Carter, Elmer Kellam, Lawrence Wyrick, Clovie Bolin and Robert Woods, with Miss Linda Kellam, youth consultant.

"March to Sunday School in March" was the motto at Union Church, Virgilina, last month. The idea was to be present, on time, with your Bible, and stay for church.

George Serig has carved from wood a head of Christ which was presented to our Warwick church at the morning service February 28.

"Could the Military Take Over the U. S. Government?" was the interesting subject of a debate at the Men's Fellowship of Eutaw Community, Fayetteville, in February.

Special speakers at Pleasant Ridge, Ramseur, for Sunday services at 7:30 p.m. during Lent: Rev. Dolan Talbert, Rev. W. W. Hall, Rev. Garland Bennett, Rev. Don Leonard, and Rev. F. C. Lester. Rev. John Gamble was the morning worship speaker March 11.

Ten homes of Parkway Church, Winston-Salem, served as hosts for the remainder of the church families for pot-luck supper March 31. A brief worship service followed by recreation was the program for the evening.

Mrs. Edna Earle Randolph, director of Christian education at First, Burlington, is leading the Bible study on First Corinthians at Elon College April 1, 8, and 15. The first meeting was at the parsonage, the second will be at the home of Dr. and Mrs. John Truitt and the third at the home of Dr. and Mrs. J. E. Danieley.

Union Church, Virgilina, is beginning a "Lord's Acre" or "Lord's Hour" project in order to pay off $5,000 indebtedness on the building fund. Each member is asked to pledge a certain farm project, or the income from some special work, or "the first hour's wage at the beginning of the week" for this.

"The Cross of Jesus" is the theme for sermons during Lent at Parkway Church, Winston-Salem, where Rev. John R. Lackey is pastor. Topics include: Nice Guys or New Men — The Gospel in an "Earn Your Pay" Society — The Difference between Acceptance and Approval — Healing for Guilt — Power for the Will — God's Answer to Meaninglessness.

The 38th anniversary of The Christian Temple, Norfolk, was observed March 18. Dr. L. E. Smith, first pastor and now pastor emeritus, shared with Dr. Frank Hamilton in conducting the service.

"The General Board of the church voted to pay the expense of the lay delegate and the minister to the Southern Convention." This was at Eutaw Community Church, Fayetteville. This is something which every church should do. Does yours?

"Words of Authority" is the Lenten sermon series theme for Rev. Frank Ratzell at First Congregational, Asheville. The Word About Peace, About Human Relations, About Health, About Secular Affairs, About Security, About Service, About Betrayal, and About Death and Eternal Life are the individual topics.

Rev. Arnold Slater has been asked to officiate at the marriage of his niece, Miss Pauline Jackson, during his visit to his home in England in July. Rev. and Mrs. Slater will be attending the International Congregational Council this summer as the delegates of the Southeast Convention.

When Rev. Rosser Lee Clapp reported at the annual meeting of the new Community Church, Garner, North Carolina, he gave these statistics: 36 members received, eight lost by transfer; present church membership, 72; church school, 128; visits by minister, 1253.

A lenten breakfast was held in the home of Mrs. Vina W. Webb for the Women's Fellowship of Bethany church, Sedalia, North Carolina, March 4. Thirty were present for the meal of juice, bacon, eggs, grits, and for the worship service which followed. Rev. Waddell Bonner, pastor, brought a special message.

March 4 a leadership training school was held in our Parkway church for all people of the United Church of Christ in the Winston-Salem area. Teachers were Mrs. Barbara Moose, for parents and teachers of pre-school children; Dr. Donald Dearborn of Catawba College for those interested in "Directions in Church Unity"; and Chaplain Patrick of the department of pastoral care at the Baptist Hospital on "Working with Groups in the Church."

Our Missionaries Write To Us

Miss Clara A. Engle
P. K. 16
Gaziantep, Turkey

This fall I was asked to direct nursing service along with the supervision of the Operating Room and Central Supply, teaching Surgical Techniques and Maternal and Child Health. Some progress has been made with emphasis on teaching patient centered care. In-service education for the various nursing personnel has begun. Projects for the coming year must include work toward an up to date library with good visual aids. A highlight of our summer was the arrival of Fikriye, Ege University School of Nursing student for her basic nursing experiences.

You may recall in my last letter I expressed a hope to begin a class in growth and development for student experience using the six mothers and infants who delivered last spring. That nucleus of six infants in May has grown into two baby clinics with a total enrollment of 207 infants under one year of age. It became increasingly evident that before nutritional problems were solved it was useless to focus on growth and development. My fond hopes of a Well Baby Clinic vanished as infants in extreme stages of malnutrition appeared. Diarrhea was a major problem during the summer months. We early moved from group discussions to individual evaluation, instruction and medical referral. We set up a table with inexpensive and available foods and demonstrated the preparation and feeding of the child in the clinic. During the long summer afternoons we were able to see 50-55 infants. As the days become shorter, we could only manage 30 before dark and thus decided to open another clinic to supply the demand. This is good for I was able to select those infants who were clean, active and healthy, whose mothers have followed instructions in preparation and feeding solid foods to the infant. I have been able to return to my original objective of group discussion in growth and development as well as in nutrition. This clinic also affords the possibility of a follow-up beyond the first year — another great need in the community. Mothers from this group assist in the clinic — a philosophy of each one teach one can be carried out.

From the 207 mothers I have learned much. Some are eager to learn, others come only for powdered milk. Patience and repeated instruction are necessary before learning takes place. CARE powdered milk is given as a supplement which requires a great deal of effort from some mothers. Almost without exception the only solids the infants are fed are rice water, cornstarch, and tea. Most infants are two to four kilos underweight, many in extreme stages of malnutrition. How would you begin to instruct a young mother in her eighth month of pregnancy and still nursing her nine month infant, weighing eight pounds? Yesterday another mother brought in her arms her only child, a boy, who at two years weighed a little over twelve pounds — a pitiful sight. The infant was referred to Dr. Brown's clinic and hospitalized. I wonder if we can save it. Three of those enrolled have been hospitalized and died, others have done very well. A mother with twin sons of five months weighing five pounds each came to the clinic for powdered milk. She has learned how to keep the infants clean, wash and rinse diapers to avoid rash, prepare Irmik, egg yolk, apple sauce, and vegetable soup. She learned how to feed her babies in the clinic. She now returns weekly and is eager to

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

Gaziantep

April

8—**Miss Clara Engle** served as nurse at Smith Hospital 1947-54; then served at American University Hospital in Beirut 1954-57; 1957-60 she studied and taught at the Michigan State University. Since 1960 she has served as teacher and nurse at the Gaziantep Hospital.

9—**Miss Isabel Hemingway** has many friends in the Southern Convention. She was first a nurse in China, were her father was a missionary doctor — she is a fourth generation missionary. 1952-60 she was at Talas Clinic, but since then has been at Azariah Smith Memorial Hospital training nurses.

10—**Mr. and Mrs. Merrill Isely** went to Turkey in 1920. Since 1937 he has been business manager of Smith Memorial Hospital and she has been dietitian and nurse. He has done "extra" work with blind, and in starting program of reforestration in Turkey. They are now on pre-retirement furlough.

11—**Miss Sandra Kamper** went to Smith Memorial Hospital in 1960 for three-year term. She is the supervisor of the Men's Department; most of her co-workers are Turkish men trained on the job.

12—**Miss Beth Miller** went to Smith Memorial Hospital in 1958 as a career nurse. She is Director of Nursing Service, acting hospital dietitian and does "patient follow-up," visiting in Turkish homes. She also directs social activities for student nurses, and teaches English to local school boys.

13—**Mr. and Mrs. George Privratsky** sailed to Turkey in 1958, studied language in Izmir, and last July he became business manager of Azariah Smith Memorial Hospital. They lived in North Dakota, where he owned a dry cleaning and laundry business and she did free-lance commercial art work. They are examples of mature lay people who decided to enter a career as missionaries.

Istanbul (Formerly Constantinople)

14—**Rev. and Mrs. Robert Avery, Jr.** both have degrees from Hartford Seminary. He taught in Robert College, Istanbul 1943-46; went to Turkey in 1959 to teach at American College in Tarsus. Now heads Publication Department of our Near East Mission, which publishes religious and secular books in Turkish for adults and children — need is great in a land where millions have learned to read in last ten years.

see how much they have gained and to tell how much they eat and how much they like it. To see her joy with the little ones is our reward for the weeks of repeated instruction. Almost without exception these infants come with long dirty fingernails — "If we cut them the first year 'they' say he will be a thief."

Isabel Hemingway is directing the nursing course and has eight promising neophytes. Laring supervises the women patients, teaches Medical Nursing and assists in the village clinic. Sandee supervises the men patients, is preparing an inservice educational program for the orderly group and keeps us all in good humor. Beth Miller has gone to help in the Talas Nute Clinic.

Mr. and Mrs. George Privratsky
P. K. 16
Gaziantep, Turkey

Two interesting projects are currently occupying us: George and I were asked if we would give English lessons to the students at the Teachers College here in Gaziantep. I was afraid, at first, that I couldn't handle more lessons, but I'm finding it both rewarding and fun. The students, being older, 18 to 20, are very serious about learning and we have met some fine new teachers of the school that we hope to continue our friendship with.

The second project is the Well Baby Clinic begun by one of our nurses. I get over and help one afternoon per week. So many of these so called "well" babies are ill because of poor feeding habits. Their mothers simply don't know how to fix what is available. We see some babies with tiny slashes on their backs, a way of bloodletting, that village people put great faith in. Another nurse and the doctor's wife have begun a similar program in a village near here. I am much encouraged by the variety of ways we can work through this Mission. We are fortunate that this hospital has had such a long, happy relationship with the people of this area. When the mothers first come to the Clinic, they always insist the baby won't eat a thing, then we give it some warm soup and usually the child eats it all. Then the Mother sees it is possible — if she is willing to work — preparing special food seems such a chore! If only a few mothers learn good child care it will all be worthwhile.

With The Riggs In India

Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India

February 15, 1962

Dear Friends of the Southern
Convention,

It's hard to believe we've been back in India nearly half a year. Even though our house here seems smaller because of the new baby, it is still comfortable and means **home** to us, and we are glad to be back. We are about to have a new verandah built on to increase our space and privacy. We were trying to build ever since last fall, but were stopped at every turn. Cement for the floor was not available, and we couldn't find a reliable mason to lay it. Unskilled workers for carrying bricks were all busy in the fields during the rainy season. And there was a taboo against cutting palm leaves for thatching during that time of year. But now our troubles are over and we will soon be seeing the results of last year's plans for improvements. The hospital too will be getting some long-deferred new thatch huts, for TB, leprosy, and general patients.

Joy is now well started in fifth grade. She lost nearly four months by changing her mind about boarding school and coming back to Kilanjunai, because of the delay in sending for books and materials. Martha will soon be starting third grade; and at the rate she is going will be ready for fourth by next Christmas. Then I will have the problem of fitting her, as well as Joy, into the starting time for boarding school at Kodai, which is the end of May.

Louis we miss very much. He made the adjustment to boarding school and has to be away from us for long months at a time. To break up the long stretches I plan to make periodic visits to the hills. It's hard and expensive to move there, but will be worth it for him. He loves our home here in Kilanjunai, with all the animals and plenty of out-door space. During his long Christmas vacation he began raising doves. He had acquired eleven before he had to leave again for school. Since then four eggs have hatched out into fuzzy yellow babies and more are on the way. He will be terribly excited to see them on his next visit home.

Parcels of bandages keep coming in almost every week. Two leprosy patients are helping me get them ready to send out to the leprosy clinics. Our porch is piled with bandages accumulated during the time we were away on furlough. The "ready-rolled" ones were all used up.

Bandages, and teaching Joy and Martha, and running after Mary, is keeping me busy. Mary now trots around very fast, peeking into everything, and tasting all the things she looks at.

Cordially,
Fran Riggs

Dear Friends,

Speaking of the bandages, here are some answers to questions that some of you have been asking about them:

What are the bandages used for? They are used for all our hospital work, but ninety nine percent of them go for wrapping up leprosy foot ulcers. The patients who customarily walk barefoot on their open sores, because of the loss of feeling in their feet, are taught to keep the ulcers clean and bandaged. The sheeting makes a softer dressing than commercial Indian gauze bandages, and yet much more durable, and impervious to dirt and mud.

Should we send them torn or rolled? I used to ask that they be sent unrolled, so as to look like worthless rags in the eyes of inspecting Customs officials. But lately we have noticed that almost no Duty has been levied on the parcels, whether the bandages have been rolled or not.

The postage is so high. Wouldn't you rather have us just send you the money instead? We can always use the money. However we probably would not buy bandages with it but would use it for more urgent needs, such as plaster of paris casts and special shoes used in the treatment of the more severe ulcers. As for the bandages, I am inquiring into the feasibility of having all parcels sent to Church World Service in New York, and shipped by them. If this turns out to be a practical alternative to sending them by parcel post I will let you know.

A New Jeep

The other question you have been asking is about our prospects for a new jeep. We have been overwhelmed by offers of help and actual gifts toward the purchase of a jeep. We had never actually asked you for

(Continued on Page 11)

"My New Friend, Dr. Truitt"

June Wright

Have you ever wondered what Dr. John Truitt was like when you read his reports on the Home for Children and his meditations in The Christian Sun? I have, and I would like to share with you what Cindy and I discovered this past week.

"That's my new friend, Dr. Truitt," Cindy announced to everyone she saw at church. Cindy is our two and a half year old daughter. She considered herself chief publicity agent for Dr. Truitt, when he spoke at the recent revival at Pfafftown United Church of Christ.

Dr. Truitt stayed with us at the parsonage, and there was no doubt about it; he was her friend! He took the lollipop she had unwrapped for him (making it an extra sticky present) and tucked it in his best suit pocket — while I protested in vain that "maybe Dr. Truitt would like it better wrapped." And he ate the day-old waffle Cindy proudly produced one morning instead of a fresh bowl of cereal, his usual choice, declaring all the while that "this is fine, Cindy." "Let me have a little of your syrup, please."

From behind her face full of jello and cottage cheese our one year old grinned shyly when Dr. Truitt addressed her, "Miss Betty, you're a pretty girl." Our pup wondered about the large man with the hat walking around the block in good or bad weather, "getting his thoughts in order." My husband and I loved to hear him read his poems to us before going to bed. Cindy already wants to go see her new friend — and he's only been gone three hours! All of us will miss Mr. Truitt.

What is so special about this friend? His preaching is inspiring; his poetry is delightful; but the special thing is his never ending thoughtfulness in little things. If he hadn't told me he had seen my report on our women's circle in The Christian Sun and "even the commas were in the right place," I would probably not have dared to write this article.

Dr. Truitt wrote a poem once called "My Friend" and it is a far better description of him than anything I can write, though he would be the first to protest that he did not write it about himself. It goes:

It really rises me just to hear
Him laugh and talk of neighbors dear
The way he points their virtues up
Quite feeds my soul and fills my cup.

He would not drop his voice to say
One ugly word in jest or play
About a neighbor or a friend
As if some fault he'd like to mend.

His laughter and his lilting fun
Leaves me as fresh when it is done
As morning dew on grasses green
Because his heart and hands are clean.

Before he'd stoop to criticize
Or pose as great or good or wise
He'd just be still or seek to find
What things you have upon your mind.

A friend like that is good to know
To cherish as through life you go
And just as fine it seems to me
A friend like that to try to be!

Dr. Truitt is such a man.

On March 17, 23 P. F.'ers from the Lynnhaven Colony Church enjoyed the movie "King of Kings" at the Loews Theater in Norfolk, according to David Miller, reporter.

Social action was the February theme for the Women's Fellowship at Eutaw Community, Fayetteville. Mrs. Elizabeth Stout led the devotional. Mr. Lee Hauser, director of the welfare department, was presented by Mrs. Rebecca Clemente, social chairman. He told of the work of the department and gave ways church women could help.

Congratulations to Mr. and Mrs. G. C. Murrell of Apple's Chapel, who celebrated their 66th wedding anniversary March 25. Flowers were placed in the church in their honor that Sunday by the Ernest Murrell family.

Special items in the covenant by members of Eutaw Community, Fayetteville, during Lent: Attend church every Sunday; bring one or more persons with us; observe private and family devotions; remember someone in need by making a special gift to Our Christian World Mission.

SPECIAL EDITION OF GOSPEL OF JOHN AVAILABLE

The American Bible Society is urging Americans to join in "the nation's largest Easter observance" by reading on Easter Sunday the resurrection message from the Gospel of John.

The reading can be done wherever an individual happens to be — at a sunrise service, at home, at work, in a hospital bed or even in jail. To help the churches get these suggested Scripture passages into the hands of as many people as possible, the Society has reprinted them in a small, pocket-size booklet entitled "He Is Risen," which it offers in quantity for only $3 per hundred.

If every local church will plan now to order a supply of these Easter booklets and distribute them to its own members, to residents of hospitals and institutions and to others in the community, the wonder of that first Easter morning will touch more hearts than it ever has before, and millions who need Him will come to know our living Saviour.

Order these scripture portions from the American Bible Society 450 Park Avenue, New York 22, New York.

Rev. Daniel A. Bowers of First, Portsmouth, is holding classes in church membership each Thursday afternoon during Lent.

"A Night in Latin America" was the theme for the covered dish supper and program at Union Ridge church March 27 sponsored by the Women's Fellowship.

Rev. R. E. Brittle of Suffolk, Virginia, will be guest speaker for special services at Sophia church, where Rev. L. M. Presnell is pastor, April 8-13. The services will begin at 7:30 each evening.

The United Church of Christ, Southern Pines, is endeavoring to raise funds to subsidize a proposed trip by Cathie Sandstrom to the International Congregational Council, Rotterdam, Holland, next summer.

The Women's Fellowship of Hines Chapel, near Greensboro, sponsored a Latin American family night banquet and program March 10. Dr. Dozier, head of the geography department at Woman's College, Greensboro, spoke and showed slides on Latin America.

RIGGS IN INDIA

(Continued from Page 9)

money at all. But I will have to confess that after four months of waiting in vain for the Indian Government or other sources to come through, I had lost faith and was just about to ask for help. Finally at the last minute, word came from New Delhi, saying that a jeep has been "sanctioned," and will materialize in a few days. This means that after months of struggle and frustration, our transportation troubles are over. Instead of just holding the line on the old programs we can go ahead with plans for expansion of leprosy and village health work.

That does not mean that your help is not appreciated or needed, for work the jeep will be doing. This past two months have been cool and clear here, with no showers at all — not even during the "cyclone" the astrologers were predicting during the recent danger period of the confluence of the planets! The dry weather for harvesting was all to our advantage in the immediate Kilanjunai area, because we had already had plenty of rain in October and November. Our reservoirs are full and the harvest quite ample. But even as near as five miles north of us the rains were not enough, and the half-grown rice has now turned brown in the hot sun. Again the people in those villages are going to have a grim time during the months ahead. All the problems concerned with malnutrition, especially among mothers, babies, and chronically ill, will become worse. This same need will continue, one place or another, until India has licked the problem of increasing food production. The United Church Board has very wisly decided, through its Division of World Service, to continue sending, without definite time limit, the Multipurpose Food protein and vitamin concentrate as a direct relief measure to meet human need in places like this. The new jeep will be busy circulating among those villages for "food clinics" again, where principles of balanced diets will be taught and lives saved with doles of milk powder and this MPF. So your gifts for that purpose are welcome and deeply appreciated as always. Indian-made MPF costs less than a quarter of a cent per day per person.

For one other need an exception is being proposed to the rule of encouraging self-support for Christian service programs here, and gradual withdrawal of dependence on recurring aid from abroad. Certain tropical disease scourges have been earmarked by the World Health Organization for an all-out drive for total eradication as soon as possible. You have probably heard about the international campaigns against malaria and yaws. To this list have now been added smallpox and leprosy. In all these instances a relatively small expenditure per capita gives hope of wiping out the disease and its germs for all time. But the effort must not be half-hearted, or the drive will fail and the money be wasted.

In Kilanjunai, our so-called "model rural leprosy control program" is a small part of the massive effort to wipe out leprosy. That is what the new jeep was given for — to make it possible for us to reach more villages effectively. But Dr. Hasselblad, head of the American Leprosy Mission, who has just visited us here, points out that just reaching and discovering the patients is not enough, if too many of them refuse treatment on the excuse that they can't afford even the small charge for the medicines, (two dollars per year per patient). In other words, to make our program effective for the goal of eradication of leprosy from this area, we will have to remove their excuse by offering medicines free whenever necessary, to keep all the patients under treatment. Just the jeep, and support of the hospital staff, will not be enough. We had realized that and had requested the Indian Government also for annual grant for free drugs. Unfortunately their money couldn't stretch far enough. So instead of seeing the program threatened with failure for being too half-hearted and the jeep money wasted, the American Leprosy Missions is proposing to increase their share of the grant (along with the British Mission to Lepers) to Kilanjunai and other Mission institutions doing leprosy work, in order to make free drugs possible. But of course that will have to mean increased support for this non-denominational organization.

So, in answer to your question, "What shall we do with the money we were planning to give you to help buy a jeep?", I would say that there are certain things needed in order to make the jeep "run." First, of course, is regular support of the UCBWM, so that they can maintain us here and help toward keeping places like Kilanjunai Hospital going. Second would be a little "over and above" to the World Service Division for MPF to help us fight famine. Finally, a special contribution to the American Leprosy Missions for free drugs needed to fill the gap in the all-out campaign to eradicate leprosy, would always be welcome. For these, and all the other help you have been giving so generously, we are very grateful.

Best regards,
Ed Riggs

HOW TO WORSHIP

Here are a few suggestions to help you make this church service more meaningful:

(1) Prepare yourself before coming to church. Ask God to help you from being hectic, rushed, annoyed before you arrive.

(2) Never come to church alone if you can help it. Invite someone to accompany you. A friend beside you in the pew is helpful.

(3) Come a few minutes before service begins. Be in your seat before the organ prelude begins. It helps to have a moment of quietness.

(4) When you take your seat, say a silent prayer, or study the bulletin. Read a hymn or two, or see what the sermon theme is and think what you would say about it.

(5) Participate actively in the service. Follow the hymns and sing if you possibly can — even when the hymn is unfamiliar. Join silently in the prayers.

(6) Don't be a watch-watcher. If you must think of time, think of tomorrow. What can you take into Monday and the other days from today's experience in church.

(7) As you leave the church, take time to greet your fellow worshippers, giving special attention to visitors and newcomers of the community.

(8) Remember to pray for the next week's service.

—**Great Bridge Bulletin**

Toward A Mature Faith

Background Scripture: II Timothy.

Devotional Reading: II Timothy 1:8-14.

Memory Selection: **Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.**

Every one of us is born into this world with the awful sentence pronounced upon us "GROW OR DIE." And we are to grow until we die. In fact when we stop growing we start to die. This law applies to body, mind, heart and soul. It also applies to religious faith and religious living. The Big Fisherman in his last written words said "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." One of the tragedies of life is the fact that many members of the Church do not grow either in grace or in the knowledge of the Lord Jesus Christ.

The Place and Power of Intercessory Prayer

"Without ceasing, I have remembrance of thee in my prayers, night and day." What a lift it must have given the young preacher Timothy to know that Paul was praying for him! There is power in intercessory prayer, in prayer for others. What a difference it would make in the life and ministry of many a pastor if the church members habitually and sincerely and earnestly prayed for him. We can do much for others by our prayers. I have had, for many years a prayer list, remembering regularly on certain days, individuals and institutions and causes. I feel that, small as it is, through this ministry of prayer, I can help to undergird people and institutions. More things are wrought by prayer than this world dreams of, said the poet in this or similar language.

A Heritage of Faith

"When I call to remembrance the unfeigned faith that is in thee, which first dwelt in thy grandmother Lois, and then thy mother Eunice," and as the RSV has it "dwells in you." Here was a young man with a great heritage of faith. To be sure his grandmother and mother were Jews, steeped in the Hebrew faith, but they became Christians, and their faith undergirded the young man's life. No reference is made to Timothy's grandfather and father. As a rule, mothers and grandmothers are more influential in religious matters than fathers and grandfathers. But there are many men who exercise a profound influence on their children by their Christian faith and conduct. Here is a tribute to, and a call for religion in the home.

Rekindling the Flame or Fire

"Wherefore I put thee in remembrance that thou stir up the gift of God," or as another translation has it, "that you rekindle the gift of God that is in thee." Timothy had a great heritage of faith but he had to do something about it or with it. He had to develop it, and bring it to maturity. He had to stir it up or rekindle it. The picture or analogy is familiar and apt. Here is a fire on the hearth that has come to burn low, indeed it is about to go out. It needs to be "stirred up" to have new fuel added to it, to be fanned into flame. So is life and so is faith. Who is there of us in whom at times the fire does not burn low, or threatens to go out. It needs to be rekindled, to be fanned into flame. And how? By private and public worship, by reading God's word, by fellowship with great spirits or other Christians, by service for others. There are multitudes of people who wonder why life has lost its tang and zest, why their spiritual life is at such a low ebb, who never do anything to "stir up" or to rekindle the flame. They need to allow the Spirit of God to blow upon their souls to stir into a blaze the slumbering or dying coals.

A Challenging Testimony

Paul urges Timothy to be faithful and courageous in the fact of the kind of world in which he was living, and the things he was having to deal with. He modestly — there is no boasting in his recountal of the things that had befallen him — reminds Timothy of some of his experiences, many of them grievous and heavy to be borne. Then he adds, "but out of them all, the Lord delivered me." He was an "old pro," he had been through it all. He bore glad and confident witness that God was able to see any man through anything that life could bring, and make him victorious by the power of his spirit and the strength of his grace.

SUNDAY SCHOOL LESSON
APRIL 8, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Children and the Scriptures

"Knowing . . . that from a child, thou hast known the holy Scriptures. . ." Perhaps Timothy's grandmother and mother had read to him from the Hebrew scriptures. Perhaps they had told him the stories of the heroes of the faith. Furthermore, perhaps Timothy had also been instructed even from childhood in the stories of the life of Jesus, and the core of his teachings. (As yet there was no New Testament as we know it, but there was much material used in oral teaching.) In any event here was a young man who had become introduced as a child to the "Bible" of his day. What a heritage for any child! To know from childhood the Bible, the world's greatest literature. How few children in our modern homes know anything about the Bible. And fewer still know much about it. They are introduced, at least in some cases to other literature, but all too often there is no acquaintance with the Book of Books, or the Word of Life. There are many good Bible story books available for a modest price. What a fine thing it is for a mother to read to her young children stories from the Bible.

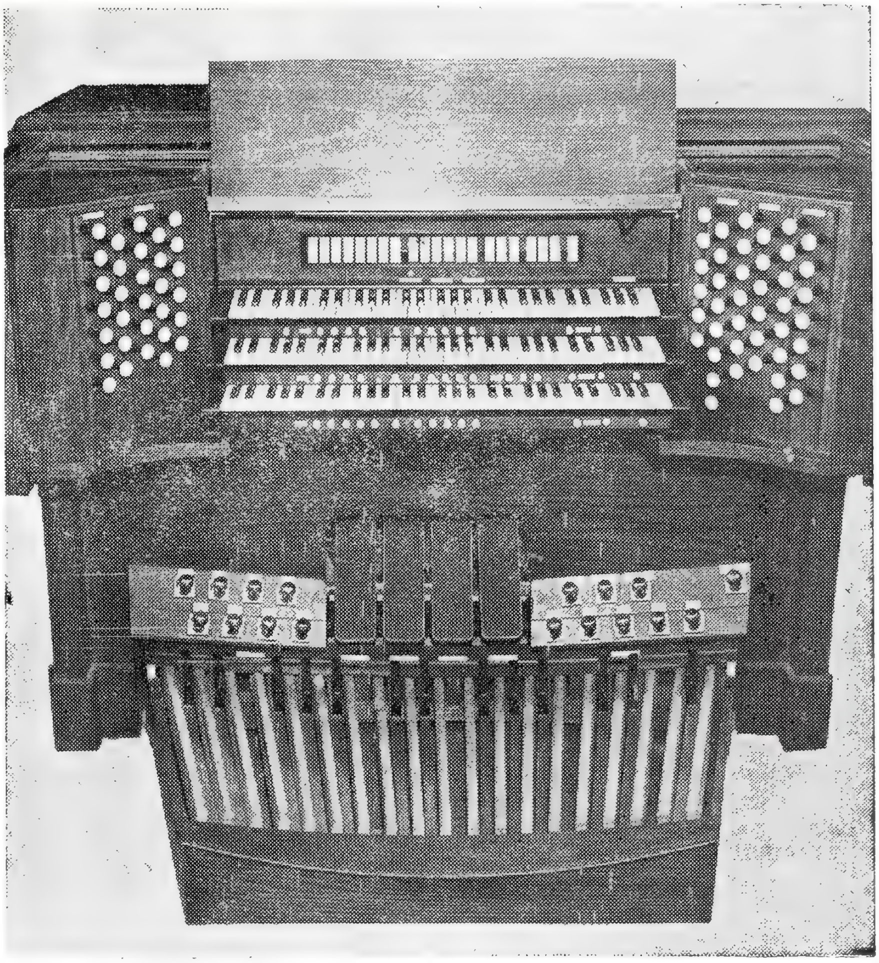
The Power and the Purpose of Scripture

"All scripture is given by inspiration of God — the Bible is divinely inspired, the Spirit of God moved upon the minds and hearts of men and helped them to write the word of God. It is an inspired book. To read it with an open mind and responsive heart is to know that it is inspired. The Scriptures make known the salvation that is in Jesus "Which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Bible does not save one. But it does make known the way of salvation through Jesus Christ.

The purpose of the Scriptures is to teach, to reprove, to correct, to instruct, and all to the end that the man of God may be perfect — that he may come to maturity — and that he might be thoroughly furnished unto all good works. He is to know that he may do. He is to know that he may grow.

Dedication Service For New Organ At Elon College

Virgil Fox



Virgil Fox, one of the world's best known organists, will give a dedication recital in Whitley Auditorium on the Elon College campus at 4 p.m. Sunday, April 8. Preceding the recital, dedication ceremonies will be held for the newly-renovated organ in the auditorium.

Mr. Fox is regular organist for Riverside Church in New York City, one of the country's largest churches and he is recognized throughout the world as a leading concert organist. He has made a large number of recordings.

The organ in Whitley Auditorium was originally designed and built in 1925 by Ernest M. Skinner. Renovation work was begun last summer and the organ has been enlarged by about 50 per cent. A new console has been built by Reuter Organ Co., of Lawrence, Kansas, and the rebuilding work was done by W. K. Dowling of Atlanta. The new organ contains 41 ranks of pipes as compared to the old organ which had 26 ranks. The new console has 73 draw-knobs and there is a total of more than 2,600 pipes.

The public is cordially invited to attend Mr. Fox's program at the outstanding new organ. Mr. Fox will play "Fantasy and Fugue in C Minor," "Rejoice Beloved Christian," "Sinfonia: We Thank Thee God," "Come Now Savior," and "Fantasy and Fugue in G Minor," all by J. S. Bach; "Choral in E Major" by Cesar Franck; "Suite, Opus 5," by M. Durufle; "Giga" by Enrico Boss; "Londonderry Air," Traditional; and "Finale in B Flat" by Cesar Franck.

Council For Higher Education Organized

The Council for Higher Education of the United Church of Christ announces election of officers for the denomination's colleges, seminaries and academies. Attending the meeting in New York, March 22, from North Carolina were President J. E. Danieley of Elon College and President A. R. Keppel of Catawba College, and from Virginia, Headmaster R. J. Benchoff, Massanutten Academy.

College presidents and church executives from 26 states at the meeting elected Dr. William Terry Wickham, president of Heidelberg College in Tiffin, Ohio, chairman of the Council. Also elected were the Rev. Roy M. Pearson, Jr., dean of Andover Newton Theological School, Newton Centre, Massachusetts, vice chairman; Dr. Howard R. Bowen, president of Grinnell College, Grinnell, Iowa, secretary, and Dr. Donald L. Helfferich, president of Ursinus College, Collegeville, Pennsylvania, treasurer. The officers will serve one-year terms.

The Council for Higher Education is made up of representatives of liberal arts colleges, theological seminaries, and academies related to the United Church of Christ and of the Division of Higher Education and American Missionary Association of the United Church Board for Homeland Ministries.

The Council announced its purpose to serve as a means of "two-way communication" between the United Church of Christ and the colleges, seminaries and schools related to it.

"It shall endeavor to interpret to the church the needs and significance of education and to interpret to the member institutions the purposes and concerns of the Church."

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Visitor Gives Training To Leaders

It was our privilege to have on our campus the week of March 5 Mr. Hansel H. Hollingsworth, Associate Director of The Group Child Care Project sponsored by the Southeastern Child Care Association and the School of Social Work, University of North Carolina. Mr. Hollingsworth was with us for one week of in-service training for our entire staff. This proved to be one of the best in-service training programs that we have ever had.

Each morning Mr. Hollingsworth met with the entire staff and discussed problems that were of concern to the whole group. Two such group sessions were held on two afternoons. The other afternoons were given over to individual conferences with our housemothers and food service managers. He also spent some time with the boys and girls in each building.

While most of our group sessions dealt with general problems and situations that exist, we did work with particular problems of one child or another. We did this by taking several children and one at a time we went over their past records and tried to analyze why they had certain behavior patterns. This proved to be very helpful.

This Group Child Care Project is sponsored by twenty-nine child caring institutions located in the Southeastern states, along with the School of Social Work at the University of North Carolina. We are very proud of the fact that our Home is one of the twenty-nine institutions. It still remained at the end of its fifth year (May 31, 1961) unique in the United States, although the University of California is beginning to show signs of developing a comparable service.

The very heart of the Child Care Project is the Chapel Hill Workshop, which attracts houseparents and executives from twenty or more states each year. We are already making plans for two of our houseparents to go and live on the campus of the university while they attend this session. Since we are so near Chapel Hill we hope to make arrangements for as many as possible of the remainder of our staff to commute each day and take in the workshops. Each year since the workshops were begun in 1956 we have had from one to three to attend. This has proven to be invaluable training.

Dr. Alan Keith-Lucas, who is a professor at the School of Social Work at the University of North Carolina, is the Director of the Group Child Care Project. It is mostly due to his untiring efforts that this Project has proven so valuable to member institutions.

REPORT FOR MARCH 26, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$17,095.67
Virginia Valley Conference	$ 5.00	
Eastern Virginia Conference	216.30	
Eastern North Carolina Conference	17.00	
Western North Carolina Conference	20.00	
North Carolina and Virginia Conference	315.45	
Total		$ 573.75
Grand Total		$17,669.42

SPECIAL OFFERINGS

Amount brought forward		$35,838.39
A Friend	50.00	
Mrs. J. G. Holt, Mebane, N. C.	10.00	
Frinedly Service Gifts:		
Ladies' Social Circle, Second Cong. Church, Warren, Maine	2.00	
Women's Fellowship, Winter Street Cong. Church, Bath, Maine	15.00	
Special Gifts	224.74	
Total		$ 301.74
Grand Total		$36.140.13
Total for the Week		$ 875.49
Total for the Year		$53,809.55

April Birthdays

Sandra Ferrell	4- 5-45
Jerry Neese	4- 9-55
James Wallace	4-12-50
Wilma Rich	4-19-47
Larry Crumpler	4-22-45
James Crumpler	4-25-44
Carolyn Turner	4-27-46
Lavern Mecimore	4-29-43
Mrs. Mary Beck	Seamstress
Rev. W. W. Snyder	Superintendent

E. N. C. LAYMEN TO MEET

Laymen of the Eastern North Carolina Conference are reminded of the Rally to be held next Sunday (April 8) at McCuller's Ruritan Hall, between Fuquay Springs and Raleigh. Laymen of the Sanford church are hosts. Speaker will be Attorney W. W. Seymour of Sanford.

The Women's Fellowship of High Point provided supper for the church Sunday evening, March 25, to welcome home their pastor and wife, Rev. and Mrs. F. C. Lester, who told of their trip to Hawaii. The filmstrip, "Hawaii and Missions," available from the Convention Office, was shown, as were souvenirs and pictures brought back by the Lesters. A small orchid was presented to each person at church Sunday morning.

Rev. Winfred Bray of Union Ridge, Burlington, is conducting a pastor's class in church membership each Sunday morning during Lent. This church will have a sunrise service on Easter, with Rev. Frank Snider, pastor of St. John's church (E. and R.) in Burlington as speaker. The Laymen's Fellowship will serve breakfast following the service.

More than 300 persons attended an art exhibit Sunday, March 25, from 3 to 5 p.m. in Society Hall at Elon College.

A number of works were exhibited by Mrs. William D. Rippy and John B. Fox, students of Prof. Lila Clare Newman.

"The Seven Last Words of Christ" will be presented by the Elon College Choir on Palm Sunday, April 15, at 4 p.m. in Elon College Community Church. The public is invited to attend this program.

In Memoriam

"Blessed are the dead who die in the Lord."

ALDRIDGE

The members of Concord United Church of Christ wish to pay a tribute of love and respect to the memory of Mrs. Mamie Anderson Aldridge, who passed away April 4, 1961, at the age of 87 years.

She was a life-long member of our church, a devoted wife and mother, a friend to everyone.

She was faithful to her church until her physical condition prevented her from attending. Even then she still kept the church and its interest at heart. She kept in contact with the work of the church at large by being a regular reader of The Christian Sun.

In memory of her we offer these resolutions:

First—We bow in submission to the Heavenly Father's will.

Second—We extend sincere sympathy to her family.

Third—A copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be placed in the church records.

Mrs. W. R. Simmons
Mrs. H. P. Terrell
Mrs. Sam Allred
Committee

ALGER

We, the members of the Women's Fellowship of the Bethel United Church of Christ, wish to pay tribute to the memory of Mr. W. Homer Alger, who passed away January 1, 1962.

He was a charter member of Bethel church which was dedicated in 1901. He was also a trustee and deacon. He was a kind and loving father and husband and attended church regularly as long as his health permitted. He was presented with a life membership in our Fellowship.

He is survived by his wife, six grandchildren and nine great-great-grandchildren.

We extend to his family our heartfelt sympathy and pray God's blessing upon them.

Mrs. W. A. Hensley
Mrs. C. W. Putnam
Mrs. G. E. Life
Committee

HARWARD

We, the members of the Ladies Aid Society of Dendron Congregational Christian Church, wish to pay this tribute of love, devotion and respect to the memory of one of our beloved members, Mrs. Mollie Barrett Harward, who departed this life March 5, 1962.

She was a loyal member and true Christian, always interested in the activities of the Church. We deeply regret her passing, but are profoundly grateful for her life among us, realizing that our lives are richer and better for having known her.

We extend our deepest sympathy to her loved ones who were so thoughtful of her welfare and comfort during the declining years of her life.

May the Father's loving care comfort and sustain them through the years.

Mrs. Della W. Atkinson
Mrs. Owen Whitmore
Hattie S. Bishop

HARWARD

We, the members of the Women's Fellowship of the Dendron Christian Church, pay tribute to the memory of Mrs. W. D. Harward who passed away March 5, 1962. In her passing the Women's Fellowship has lost a loyal and faithful member.

We feel deeply our great loss yet we realize that her life and service among us have been a benediction and that her devotion to this Fellowship will always be an inspiration to all of us, therefore,

Be it resolved:

First: That we hereby bear testimony to her zeal and faithfulness, and rejoice in her rich reward.

Second: That we extend to her family our most sincere and deepest sympathy.

Third: That a copy of these resolutions be sent to the family, a copy to The Christian Sun and a copy be placed on file with the records of the Women's Fellowship.

Mrs. Garland Spratley
Mrs. Herma Savedge
Mrs. Thurman Williams

TATE

The members of Concord United Church of Christ wish to pay tribute of love and respect to the memory of Mrs. Rosie Terrell Tate, who passed away May 30, 1961.

She was a life-long and loyal member of our church. She was a devoted wife and mother, a good neighbor giving freely of her time and service to her loved ones and those she knew. She was kind, patient and understanding in family, community and church life.

In memory of her we present the following resolutions:

First—We bow in submission to our Heavenly Father's will.

Second—We extend to her family our sincere sympathy.

Third—A copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be entered in the church records.

Mrs. W. R. Simmons
Mrs. H. P. Terrell
Mrs. Sam Allred
Committee

VENABLE

Our Heavenly Father in his infinite wisdom has called home Mrs. Minnie Venable, a loyal and beloved member of The Christian Temple, Norfolk, Virginia.

In memory of her we present the following resolutions:

That we bow in submission to the will of our Heavenly Father, who doeth all things well.

That we express our gratitude for her love, her gentle understanding, her kind words of encouragement and, above all, for the manner in which she accepted her infirmities. Truly she was a child of God. We shall miss the lovely smile, the sweet voice and the quick words of appreciation for any little thought or deed.

That we express to her family our deepest sympathy and our heartfelt thanks for sharing her with us. May God give them comfort as they recall a life rich in memory and filled with love.

That a copy of these resolutions be sent to the family, a copy be entered on the records of the Friendship Bible Class, and a copy be sent to The Christian Sun for publication.

Mrs. John Venable
Mrs. M. H. Bell
Mrs. E. G. Middleton

Tribute To Mrs. Carlton

L. E. Smith

Mrs. Myrtle Boyd Carlton, wife of the late Luther E. Carlton of Paces, Virginia, died March 2 in a hospital in South Boston, Virginia. Mrs. Carlton was a charter member of Ingram Christian Church. She was very active in the woman's work, and secretary of the church for a number of years. She and her husband were very generous in their support of the Church, and were always anxious to do what they could for its progress. Unfortunately, they never had children of their own, but she and her husband took two girls in the orphanage, supported them there, and sent them through college, bearing their expenses. They never adopted these two girls, but they thought of them as their foster children. They both are married now, and have homes of their own.

The Carlton family, Pleasant J., Luther E., Herbert and Mrs. Nannie Carlton Long, were most generous indeed to Elon College and the Orphanage. As a family they gave the Carlton Library Building, and furnished it at a cost of $120,000.00. Previously, they had given $50,000.00 to the Endowment Fund of Elon College as a memorial to their mother. They gave generously to the current funds of the college during the depression. They gave the last $2,500.00 on the All Or Nothing Campaign to clear the college of its debts.

Mrs. Carlton was a devout woman; dedicated to the cause of Christ and His Kingdom in the Earth. Of all the times that I visited in the home, and there were many, not one time did I leave without Mrs. Carlton requesting prayer. It mattered not if there were friends and neighbors present, she was happy for a few moments of devotion.

The funeral services for Mrs. Carlton were conducted at Ingram Christian Church Sunday afternoon, March 4 at 2:30 by the Reverend William Rich, pastor, assisted by the Reverend Clyde Fields, Superintendent of the Southern Convention of Congregational Christian Churches, and the writer.

The Council For Church And Ministry

The Constitution of the United Church of Christ reads as follows: "The General Synod shall establish a Council for Church and Ministry as an instrumentality of the United Church of Christ. The Council shall study, plan and oversee the program of the Church in such areas of concern as pastoral relations, professional standards, education for church-related vocations, life enlistment, aid for students in care of Associations, in-service training, religion and health, social and parish workers, military, industrial and institutional chaplaincies. It shall cooperate and counsel with Associations and Conferences in implementing the work and witness of the Church in these areas."

This instrumentality, carrying on the work of the Commission on Church and Ministry of the Evangelical and Reformed Church, and the Department of the Ministry of the Congregational Christian General Council, has a breadth of responsibilities unique among Protestant church agencies.

In other denominations these responsibilities are scattered hither and yon among a variety of boards. But in the Providence of God we have in the United Church of Christ a chance to see what can be done for the strengthening of the ministry by a single instrumentality charged with all ministerial concerns except pensions and relief.

In fulfillment of its constitutional mandate the Council will continue to operate the Church Vocations office in Cleveland, and the Personnel Records office in New York, as well as vigorously conducting other projects calculated to assist and improve the ordained ministry of the United Church of Christ. — **Nathanael M. Guptill**

In United Church of Christ **Sunday Bulletin**

The Council For Lay Life And Work

The Constitution and By-Laws of the United Church of Christ provides for a Council for Lay Life and Work composed of thirty members. Eighteen of the members are to be elected by the General Synod: six laymen, six laywomen, and six ministers. Twelve others are designated by the boards of the existing men's and women's organizations.

When the Council for Lay Life and Work came into being at the close of the General Synod, it did not have to "start from scratch," for a group of people, representing the four lay agencies of the uniting denominations (The Women's Guild and The Churchmen's Brotherhood of the Evangelical and Reformed Church, and the National Women's Fellowship and Laymen's Fellowship of Congregational Christian Churches) has been meeting since 1956.

During these years the four lay groups have done many things cooperatively, such as: The LaForet conference for lay men and women, the Lay Schools of Theology, preparation of the yearly adult program books, etc. While cooperation and coordination have been increasing among these four agencies, foundations have also been laid for a new pattern of lay work in the United Church of Christ through the Council for Lay Life and Work. The group of representatives of these four lay agencies evolved a philosophy for the new Council. It expresses the underlying belief and purpose in this way:

> The Council for Lay Life and Work testifies to a belief in the wholeness of the Church. It recognizes a changing social pattern affecting the lives of men and women, both as persons and in their relationships with one another.
>
> The purpose of the Council for Lay Life and Work is to assist all men and women in the churches to grow to full stature as mature Christians; to develop and coordinate programs which will deepen and strengthen their Christian witness; and to help men and women understand and participate in the whole task of the Church.

In United Church of Christ **Sunday Bulletin**

These are two of a series of interpretive statements concerning the functions of various instrumentalities of the United Church of Christ, published so that all may become better acquainted with the work of the communion at home and abroad.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

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CHRISTIAN SUN

Vol. 114 | April 10, 1962 | No. 15 | A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WORSHIP

God made my cathedral
  Under the stars;
He gave my cathedral
  Trees for its spires;
He hewed me an altar
  In the depth of a hill
He gave for a hymnal
  A rock-bedded rill;
He voiced me a sermon
  Of heavenly light
In the beauty around me—
  The calmness of night;
And I felt as I knelt
  On the velvet - like sod
I had supped of the Spirit
  In the temple of God.

—Ruth Furbee

Organ of the Southern Convention of Congregational Christian Churches.

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Elon College, North Carolina

Practical Religion

Sam L. Johnson

I think sometimes we are prone to be like the man who couldn't see the forest for the trees. We bemoan the fact that there is not as much religion as there was in "the good old days" and lose sight of the wonderful things that are taking place in the world today by Christian men and women who are living their religion every day and night, Monday as well as Sunday, who are never too taken up with their own affairs to go to the aid of a soul in distress. These dedicated Christians take Christ at his word when he said "Inasmuch as ye do it unto the least of these my brethren."

"I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creed.
For to see good put in action is what everybody needs.
I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lecture you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do.
For I might misunderstand you and the high advice you give.
But there's no misunderstanding how you act and how you live."

—Northview Star

EDITORIALS

Do You Want To Join?

Some people like to join whatever is available; others are slow in deciding to join anything. Would you like to join in these things?

The last days of Lent lend themselves to a serious study of what life really is. Many people join in a search of the scriptures, in the reading of devotional and philosophic materials, and in digging into their own ideas and desires with the hope of discovering something new and beautiful with which to live. No person who has available a New Testament should forfeit the chance to read again the Gospel accounts of the last days of our Lord on earth. The reading should be done alone, quietly, slowly, and thoughtfully. There are undiscovered riches in such reading of these familiar stories, for "in them ye think you have eternal life, and they testify of me" said the Master. To live with him is the best hope of mankind, and is immortality.

Join with those who worship in church regularly. They leave something human behind, and they discover something divine as they forget the gossip concerning little and mean things and set themselves to think God's thoughts after him and to fashion their lives by the pattern of his. They meet their neighbors, whom they often see in the market place, in the house of God, the place of prayer, the holy of holies. Strangers to Christian experience may think church attendance is of little worth, to be practiced or left alone at will, but those who really search for reality, who want to know truth at its glowing best, who cling to the hope of being part of the family of God in this world and the next — such people know that in the communion of saints, in worship together, there is joy unalloyed and peace that passeth understanding.

Join those who make known the Good News that all men can have forgiveness of sins. Some call this evangelism. Do not be afraid of the word. The idea is electric, magnetic, stimulating. The experience of telling someone about the love of God in Christ Jesus is something every Christian should know. There is no better time for this witness than just as we approach the crucifixion and resurrection of Jesus of Nazareth, God's Son, our Savior. One need not be a fanatic always boasting of his goodness or superiority in order to quietly and enthusiastically tell his friends the story of the suffering Christ, the loving Christ, the redeeming Christ, the crucified Christ, the resurrected Christ, the ever-living Christ. The renewed spiritual fervor created by the search mentioned in the previous paragraph will make it easy and important to do this evangelistic work at this time so those who accept the redeeming grace can enter the Church at Easter.

Join the Church. More than half the people of America are members of some religious organization, but half of them have never learned the real significance of that membership. They seldom or never attend the church they promised to serve. This is a tragedy. But it should not deter those who have not yet joined, those who really want to get into the one organization planned, sponsored, and ordained by Jesus himself. The Church is a divine fellowship; it is the group through which Christ lives and works in this world. The Church through the **agape,** divine love, that holds it together radiates the eternal Spirit to those people who will accept. The Church is the redemptive agency of Christ. The day of the Resurrection is a significant time to unite with the Church.

Do you want to join either or all of these? You can, you may, and you should. This is the way to find the best that life can offer.

Selecting A College

Before this time of year most High School seniors have decided where they will take their schooling next year. Some will learn on a job; they will think college is beyond them either from scholarship standpoint or because it costs so much. Others will be enrolled in a college of their choice and will be planning to be a freshman next fall.

This choice between going to work for money and going to college is one of great importance. Those who have the mental ability to learn should not short-change themselves by failing to further their schooling. Lack of money in hand should not keep one out of college. There are many sources of scholarship funds; and work still puts many students through college. Sacrifice in early days can mean success in later life.

Many of the better colleges are already filled for the coming year, but there are good colleges that can still enroll students, and will gladly do so. The time is short. Decisions need to be made. Applications should be entered.

For readers of this paper, Elon College is at the center of our church life. Founded by the Christian Church, owned and operated by the Southern Convention, it belongs to those who are members of Congregational Christian churches in North Carolina and Virginia. Methodists and Baptists appear to like Elon better than Congregational Christians — they each have more students there.

All members of our churches who are planning for college should consider Elon. It may not be their final first choice, but the college of another denomination, or of no denomination, should not be selected until there are known and valid reasons for the choice. It would seem that from our 209 churches more than 169 students could find Elon a satisfactory school in which to prepare for life's work. President Danieley seems to be well within his rights when he asks that our people consider our college. He does not insist that all our students go there, but all should know why they go elsewhere, if they do. The Christian Sun seconds the motion, and urges a fair consideration of our own Elon College.

In our midst is another college of the United Church of Christ. Catawba College at Salisbury, N. C., also belongs in our consideration when choosing an institution of higher education. In athletics it is a competitor of Elon, but in scholarship and church relations it is a sister institution with doors wide open to members of the United Church of Christ.

A Swim That Changed History

Swimming in the Kealakekua Bay off the west coast of the Big Island of Hawaii is not unusual, although the waves are often high and dangerous, but there was something very unusual about the swim of Henry Opukahaia when this sixteen year old Hawaiian boy plunged into the Bay in 1808. He had seen his family killed in one of the many "civil" wars of the islands; and out there in the Bay was an American ship that might take him to a far away country where there would be new opportunities.

Captain Britnal of New Haven, Conn., took the boy aboard, and landed him in New Haven where he was later found at the doors of Yale College. In the home of Professor Edwin Dwight he was taught a new language and a new religion. The boy learned readily. Soon he was baptized as a Christian, and his one consuming desire was to return to his native land with the message of Christianity.

But Henry was not to make that long journey back to the islands he had called home. Typhus fever took his life in 1818. A bronze tablet to his memory on the banks of Kealakekua Bay says:

"Born in Kau 1792. Resided in Napoopoo 1792-1808. Lived in New England until his death in Cornwall, Conn., in 1818. His zeal for Christ and love for his people inspired the first American Board missionaries to Hawaii in 1820."

A recorded prayer of his is as follows:

"Great and eternal God — make heaven — make earth — make everything — Have mercy on me — make me understand the Bible — make me good. Great God, have mercy on Thomas* — make him good — make Thomas and me go back to Owhye — tell folks in Owhye about Heaven — about Hell. God, make all people good everywhere."

The plea of the dying young man found a response in the American Board of Commissioners for Foreign Missions who in 1819 commissioned seventeen missionaries at Park Street Church in Boston to make the difficult six-months' trip around Cape Horn in the sailing vessel, Thaddeus. They included preachers, a doctor, a printer, a farmer and two teachers.

The Prudential Committee of the American Board instructed them thus:

"You are to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches; of raising up the whole people to an elevated state of Christian civilization; of bringing, or preparing the means of bringing thousands and millions of the present and succeeding generations to the mansions of eternal blessedness. . . To obtain an adequate knowledge of the language of the people; to make them acquainted with letters; to give them the Bible, with skill to read it; to turn them from their barbarous courses and habits; to introduce and get into extended operation and influence among them, the arts and institutions of civilized life and society; above all, to convert them from their idolatries and superstitutions and vices, to the living and redeeming God . . . to effect all this must be the work of an invincible and indefective spirit of benevolence."

A visitor to Hawaii today can testify to the excellence with which they carried out this commission! The swim of a heathen boy changed the course of history for what is now the 50th state of our nation.

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* His Hawaiian companion.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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A Season For Rededication — An Editorial

Today opens a season dedicated in part to something that is increasingly unfamiliar to many Americans: Self denial.

For most of the world's Christians today is Ash Wednesday, the first day of the penitential season of Lent.

Many persons give up something for Lent.

Some give up smoking.

Some give up watching television.

We've even been told that some persons give up reading newspapers, but we don't recommend anything as drastic as that.

There's also a feeling in these times **that the spirit of Lent may be exemplified in a positive sense, by doing something extra as well as by cutting down on treats.**

Whatever a person's religious convictions may be, he's likely to find Lent a convenient time to increase his generosity and his sense of service to the community.

Any American might, during Lent, decide to attend religious services as often as possible in recognition that he is not personally supreme.

He might decide to increase his service to public-spirited clubs, and to take a closer look at how his government operates. He might even attend a meeting of the Board of Supervisors — surely not an unreasonable penance for any good citizen.

If he's attending school he might decide to bear down on his studies as never before.

He might ask himself what he can do to make things brighter for the world's sick and hungry millions, including some in his own home territory.

In short, a man might choose this time to rededicate himself to the kind of selfless constructive efforts that build personal strength and national security.

—Hilo Herald-Tribute, Hawaii

THIS IS AN OFFICIAL STATEMENT

What Is The National Council Of Churches?

Ed. Note: In 1950, the National Council of Churches was formed by 29 Protestant and Orthodox church bodies — representing the common spirit and purpose of its members. Today, 33 denominations (with nearly 40 million church-goers) are members of the Council. The following article on the NCC's domestic activities will be followed by one on operations abroad.

What can the churches do better together than alone? Oppose the growing strength of the forces which challenge the Christian Gospel by "reinforcing each with the strength of all."

So say the leaders of 33 Protestant and Eastern Orthodox communions and to this end they work together through the National Council of Churches which they themselves formed ten years ago.

Contrary to widely held beliefs, the Council does not speak for the nearly 40 million churchgoers represented in the 33 member denominations, but it serves them in the fields of Christian education, foreign and home missions, overseas relief, evangelism, and in matters affecting spiritual, moral and social conditions under which the Church and its Christian believers must carry on.

The Council is charged by the member denominations to develop and maintain more than 70 programs in these fields. Each program is directed by qualified staff who are in turn under the supervision and guidance of interdenominational committees having more than 5,000 members from the churches.

Over-all authority over the Council is vested in its triennial General Assembly, which consists of 659 clergymen and 386 laymen appointed by member communions. Interim policy decisions are made by the General Board which meets three times a year. Member denominations are represented on the Board by 162 clergymen and 91 laymen.

The Council has, in its short ten years, managed to build an impressive record of service to the churches and the country.

For its work in "pointing up the differences between Christianity and Communism and the unique values of the American way of life," the N.C.C. in April, 1961, received the George Washington Honor Medal Award of the Freedoms Foundation.

The Council received the award, together with the ABC network, for a radio series of its Broadcasting and Film Commission entitled "Christianity and Communism." It was further honored by the American Heritage Foundation with a 1961 award for "outstanding citizenship."

Through its Division of Home Missions, the Council has provided "churches on wheels" for 250,000 migrant farm workers in 30 states. Designed to give migrants the protective benefits and warmth of a community life they otherwise lack, it offers a religious ministry, adult education, vacation church schools, recreational activities and child care and community centers.

In an attempt to meet the social, economic and spiritual needs of the Indian American, the Council carries on a program of Indian work that includes staffing ten U. S. Government boarding schools for Indians with twelve full-time chaplains.

Many of the millions of visitors who annually enjoy the natural wonders of our national parks, and the parks' 30,000 employees, share in Sunday worship services led by the 156 student ministers of the Council's Ministry in the National Parks.

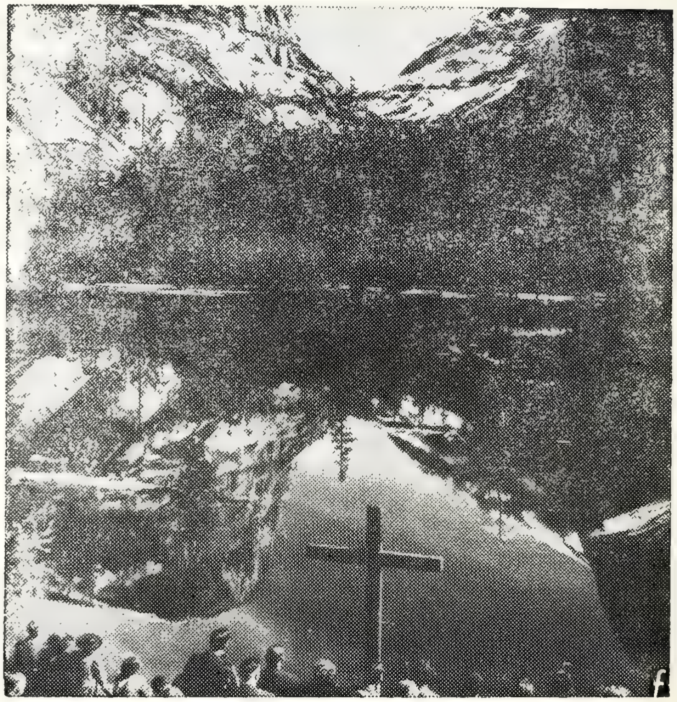
On the education front, the N.C.C. gives executive leadership to the United Christian Youth Movement, embracing ten million young people.

Interdenominational committees of the Council's Division of Christian Education administer the preparation of Sunday School curriculum outlines used by thousands of church groups. The Division also syndicates Sunday School lessons to newspapers and magazines through "National Council Religious Features."

Hundreds of religious radio and TV broadcasts reach Americans through the Council's Broadcasting and Film Commission.

The film, "Split Level Family," has played to an audience of about two million, while "Off to Adventure," "Talk Back," and "Man to Man," a few of the B.F.C.'s TV series, have helped it win the 1960 George Foster

(Continued on page 13)



Many of the millions of visitors who annually enjoy the natural wonders of our national parks, and the parks' 30,000 employees, share in Sunday worship services led by the 156 student ministers of the National Council of Churches' Ministry in the National Parks. Above is a view of services in the Grand Teton National Park, Wyoming, on the shore of Jackson Lake.

A Minister Replies To Hate Literature

Almost weekly I receive from some unknown benefactor (?) a goodly supply of hate literature of one kind or another. One week it is "anti-Jewish"; another week, "anti-Catholic"; and still another week it is "anti-ecumenical" or "anti-United Church of Christ." As Don Quixote tilted with his windmills, so does my unknown "savant" of democracy tilt with the "Communists."

Without reservation. I believe that the lines are drawn between Christianity and Communism — that the battle between God and anti-God is on in the world today. Here I and my unknown informant are in complete accord. It is his method of doing battle with which I so strongly disagree.

Realizing that we wrestle not against flesh and blood, but against powers and principalities, etc. . . I want to do battle with the enemy who is a proven enemy. So here my hate-mongering friend and I come to a parting of the ways. Perhaps it would be better if he got all his hate literature from the same place.

The different hate pamphlets are so inconsistent they only lead me to wonder on whose side my correspondent actually is. Isn't one of the platitudes of Communism "to divide and conquer"? Yet if White and Negro, Jew and Gentile, Protestant and Catholic, and the various denominations of Christianity are divided, who stands to gain the most — Christianity or Communism? Still this inconsistency of thought continues to exist.

There are those leaflets fully explaining the "Communist-Jewish Conspiracy" (shades of Nazism). How absurd can one get? ! ! If there is a true sampling of the bourgeosie in the United States, it is found in our Jewish community. This is the middle class of people that are "outlawed" in Russia and her satellites.

There are stacks of propaganda bemoaning the fact that the Ecumenical Movement is a road back to Rome, while at the same time another bulletin indicates to all United Church people who read it that "The United Church of Christ, the leader of the Ecumenical movement in the U. S." is strictly Unitarian. Now if you are at all acquainted with our Roman Catholic brethren, you are aware a Unitarian would have no place in Rome.

Some of the same literature has informed me that over 1,000 Congregational Christian ministers are either Communists or dupes — one out of every six ordained ministers. If this were true, with the Communist Party outlawed, isn't it strange there have been no mass arrests to capture all of these Communists?

As I read this inconsistent hate propaganda, I wonder about my unknown correspondent. What kind of a person is it who sends out this kind of material while claiming to do it in the name of Christianity and Democracy?

I don't know. I only know that when I read these attacks upon Christ's Church in the world (a fallible body with an infallible Head) I hear the voice of Jesus asking, "Would you not turn away also?" Then I find myself answering, "Who else has the words of Life?" For His words transcend time, nation, and political movements.

(This letter was written by Rev. W. M. McCullars, minister of the Oak Grove Congregational Christian Church, Pine Mountain, Georgia.)

In Southeast News

How Many Hours Can A Minister Squeeze Out?

Night and day, there are 168 hours in anyone's week. Our ministers get no more than the rest of us. Yet one congregation that surveyed itself learned they expected 82 hours of work from their minister in one week — 49% of his total time!

This Is Not an Isolated Instance!

Many ministers work 70 hours and more for their congregations each week. They have to do it in order to keep up the functions of their jobs. A Yale Divinity School professor of theology lists six functions and duties:

Pastor — Sow spiritual well being among the congregation.

Preacher — Deliver sermons that give guidance to the relationship of God to man.

Priest — Administer sacraments and perform weddings and funerals.

Teacher — Direct church's religious education program.

Administrator — Responsible for church finances and physical up-keep.

Organizer — Provide the spark for church groups, fund drives and special events.

Ministers use more than 15 hours a week in pastoral visiting. They put the same amount of time into preparing sermons, conducting services, attending church meetings and general study. Church business required from five to 14 hours and counseling five hours or less.

A minister is only human. He gets tired and worn out just like the rest of us. He needs time to "regenerate" himself — time to rest his tired body and unwind his busy mind — time to partake in private devotions. This means time for self-improving study — time for a quiet moment of conversation with his wife — time to romp with his hop-scotch girl and his kite-flying boy.

All of these refresh him physically, mentally and spiritually. And remember, the better man he is, the better minister he can be.

Your minister didn't dedicate his life to your church because it was going to be an easy job. But to do what he must, he needs help from you, as a lay leader or member of his congregation.

And What Can You Do?

You can willingly take an active part in fund raising drives, visitation and evangelism, recruiting church school teachers and other acts of stewardship. The time you give can be of enormous assistance to your minister in performing his functions as an administrator and organizer. It's up to you to see that there is a balance between the time you ask of him and the help you give to him.

A General Comparison of Weekly Hours:

	Minister	Layman
Work	70	40
Bodily Maintenance (sleeping, eating, etc.)	70	70
Remaining (for self-improvement, family, household tasks, leisure, etc.)	28	58
TOTAL	168	168

(Reprints of this public service message for distribution to your Trustees and Board members are available on request from Ministers Life and Casualty Union, 3100 West Lake Street, Minneapolis 16, Minn.)

The Transforming Power Of Christ's Gospel

By The Rt. Rev. Chandu Ray
First Pakistani Bishop of the Anglican Church

Before I became a Christian, I spent a night with a friend in a Christian hospital in India. One of his eyes was to be removed the following morning to save the sight of the other eye. In the evening he said to me, "Take my Bible and read to me the fourteenth chapter of John before I lose my sight completely." As I read the stirring words of Jesus to him, I suddenly put the Bible down and exclaimed, "You are not going to go blind! And what's more, I am even now receiving my own spiritual sight. I am beginning to see the Light!"

We spent the rest of the night in devotion and prayer, with the result that at dawn I surrendered my life to Christ. At nine o'clock in the morning the surgeon entered, looked at my friend's eye through his magnifying glass and excitedly called to his assistant, "Quick, get me the other lens!" The assistant brought the more powerful lens. Examining the eye further, the surgeon said in absolute amazement, "Something has happened here. Tell me, were you conscious of anything happening in the night?" The patient told him how two men had read God's Word and prayed through the night hours, and how he had introduced me to the Master.

"But—were there any tears shed?" the surgeon demanded curiously. "Yes, doctor. There were many tears shed," came the reply after a few moments.

"That explains it," said the surgeon. "It must have been the tears. Something has happened to dissolve the center of tension. I am going to postpone the operation." That operation never took place. Today the patient can see with both eyes as clearly as most of us.

When we pray and study God's Word like this, then unity of fellowship becomes so real that the world can see in us the transforming power of Christ's Gospel.

Courtesy **American Bible Society**

Church And Family

An interdenominational Conference on The Church and The Family will be held on Thursday, April 26, from 9:45 to 3:45 at St. John's Evangelical and Reformed Church, Stuart Circle, Richmond. It is one in a series of regional meetings in Virginia set up to study the special Protestant emphasis for 1962 on The Christian Family and Rapid Social Change. It is sponsored by the Committee on Family Life of the Virginia Council of Churches.

The leaders will be outstanding specialists in the area of family life. Dr. Mildred Thurow Tate of Virginia Polytechnic Institute, Blacksburg, is a writer and consultant on family life. Dr. George O. McClary is Director of Psychological Services for the Richmond Public Schools. Dr. E. Evans Brown is Director of the Department of Christian Family Education for the Presbyterian Church in the United States.

The participants in the conference will discuss the sociological and psychological factors affecting the family today, the responsibility of the church for family life, the place of the family in the church fellowship and the basic principles in developing a church program that will strengthen the family.

The conference is planned especially for church leaders who are responsible for the program and activities of the church. These would include the minister, Director of Christian Education, Church School teachers and officers, members of the Committee on Family Life and of the Board of Christian Education, and leaders in men's and women's work.

For brochures and reservation blanks call or write the Virginia Council of Churches, 2321 Westwood Avenue, Richmond 30, Virginia, phone 353-5587.

SPRING TEACHERS' MEETING AT ROSEMONT

Ruby Cannon, Reporter

The Religious Education Board of Rosemont Christian Church, South Norfolk, Virginia is sponsoring a series of evaluation, study and discussion sessions for the teachers March 28 through May 30. These sessions meet once a week at 7:30 p.m. and will be directed toward a special age group and for the teachers of that particular group — with special emphasis on what each individual is becoming more able to do, the opportunities and experiences he needs, the things which he is becoming aware of, and then what the adult role in relation to this person should be.

Teachers are being offered a wonderful opportunity to become more aware of their responsibility in the Sunday School program and of finding ways of understanding each age level and how to ascertain that certain channel through which he can better work with the individual in teaching and counselling. I'm sure, as parents and teachers, that we are aware of a great need for better understanding and for better Christian guidance of our youth today. May helpful results stem from these sessions for the teachers, pupils and parents!

GOOD FRIDAY LUNCHEON

Parkway Church, Winston-Salem, plans to observe Good Friday in a unique way:

From 12:00 to 1:30 p.m. on Good Friday we want to bring as many of our church families as possible together around the lunch table in our fellowship room to share vegetable soup, crackers, and coffee. We hope as many men and women as possible will come apart from their places of work for the hour. Lunch will be served from 12:00-12:30 and from 1:00-1:30, with a period of meditation coming from 12:30-1:00.

The idea is suggested by these words from Dietrich Bonhoeffer's **Life Together**: "The noonday hour, where it is possible, becomes for the Christian family fellowship a brief rest on the day's march. Half of the day is past. The fellowship thanks God and prays for protection until the eventide... To Him alone the day belongs, and so, in the middle of the day, the Christian fellowship gathers and accepts God's invitation to come and eat... At the height of the day the Church lifts up its voice to the triune God in praise of His wonders and prayer for help and speedy redemption... **At midday the heavens were darkened above the Cross of Jesus.** The work of atonement was approaching its completion. And where a Christian family fellowship is able to gather together at this hour for a brief devotion of song and prayer, it will not do so in vain."

Service Of Recognition For Glenn Garrett

Elizabeth Strayhorn, Reporter

A service of recognition for Rev. Glenn Garrett was held at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina Sunday, March 18, at 7:30 p.m. Rev. Weldon T. Madren, president of the North Carolina and Virginia Conference, gave the call to worship and the litany which followed the invocation by Rev. Winfred Bray of Union Ridge. Rev. W. J. Andes, pastor of Elon Community Church, gave the approval of the North Carolina and Virginia Conference that Rev. Glenn Garrett be given full ordination. Scripture was read by Rev. Reuben Askew, pastor of Pleasant Hill church, followed by prayer by Rev. W. M. Loy, pastor of Long's Chapel. Mrs. Judith Young sang "Breathe on Me, Breath of God" accompanied by Miss Linda Wilkerson. Mr. Winfred Riley gave the "Approval of Mt. Zion Church." He enumerated the things accomplished by the church since Mr. Garrett became pastor June 1, 1958.

The sermon was by Rev. Clyde Fields, Superintendent of the Southern Convention. (Excerpts from the sermon follow:) I believe this is the largest number of ministers I have seen together since conference. This is a tribute to the work Glenn Garrett is doing here among us. Jesus calls men and women from all walks of life. Jesus' simple command: "Come, Follow Me" and they did. They went out to witness. Such is the ministry of man today. God calls and men and women hear. As God's Spirit moves, God calls young men and women; they hear and answer the call. The minister is set apart to be a special servant of Jesus Christ.

1. The minister is a human being. He gets tired, disappointed just as you do. The minister is not perfect; he has his faults. 2. The minister is a Christian. As a Christian he is an imperfect Christian, but he is growing in the grace and knowledge of Jesus Christ. He should be a better Christian than he was last year or last month. 3. The minister is called by many names. Preacher — one who proclaims, unfolds the riches of God's Word. If we get a little fancier, we might call him the Minister — one who stands in the pulpit on Sundays and preaches while I sleep. He's a Pastor — a shepherd, one who cares, who helps to bear a burden. The role of pastor is the greatest role any minister can play. When he preaches, he talks. It is a lot harder to be a pastor. The greatest service Glenn Garrett can render to you is as a pastor to share with you in your joys and sorrows. He has gone forth to be a heralder, a witness of what Jesus Christ has done for him.

Rev. Madren read the "Responsibilities of the Minister," followed by the "Propounding of Questions" by Rev. Richard Petersen of Shallow Ford. Mr. Madren gave the "Recognition of Full Ordination." Mr. Petersen then presented Rev. Garrett with a certificate.

"The Charge" was given by Rev. Walstein Synder, Superintendent of the Children's Home:

1. I charge you to preach the Gospel, the full Gospel. Give to your people what they need. 2. I charge you to be a Pastor, the very best you know how. In my opinion, this is the most important. 3. I charge you to remember that you are a husband and a father. You should always remember this, to nurture those whom God has given to you and your wife. You are to love, share together with your wife in this important task. The children are yours as much as they are hers and it is your responsibility as well as hers. Rev. Bill Traylor, pastor of Bethel and Concord, gave the benediction.

Immediately following the service, the ladies of Mt. Zion served refreshments in the hut.

Latin America News

How often we are faced with the problem of light while visiting in the rural sections of both Honduras and Ecuador! The small hut hidden away in the mountains uses a lighted piece of pitch pine or a little can filled with lard or kerosene, an old piece of rag serving as a wick. A dim light, indeed, for a service! Of course, little light is needed for so many cannot read or write. Candles are used where there is death — each mourner bringing a candle or two. In the mountains of Ecuador, the Indians use no light at night. Their homes are windowless and the light from the stove (three stones on the dirt floor, where potatoes, corn, barley and onions are simmering in a large kettle) serves to find a place on the bare floor as the family retires for the night.

—Harold and Louise Auler

* * *

In the field above our house are rising the rammed-earth walls of the Picalqui Chapel, designed by our Indian believers. Almost forty people from the community joined together in a minga (building-bee) for leveling the land. The property was donated by the mission, but the offerings over a number of years will cover the estimated cost of construction — about $600.00. There will be two wings: one for worship, the other for community activities. Above the pulpit will be a glass cross built into the wall, in view of the village and of the Pan-American Highway beyond. —Paul and Betty Streich

Our Layman To Go To Russia

Plans for a delegation of 13 American churchmen to visit with Russian churchmen in the Soviet Union in August were approved in Kansas City, Missouri by the General Board of the National Council of Churches. A return visit by Russian church leaders is scheduled in February 1963.

"These face-to-face conversations, in both countries," said the announcement, "should increase mutual understanding of church life and further relations between the churches of our two countries."

Leader of the U. S. group of churchmen will be Bishop John Wesley Lord of The Methodist Church, Washington, D. C. Area, first vice-president of the National Council. Others include Dr. Eugene Carson Blake, stated clerk, United Presbyterian Church in the USA; **Mr. Ashby Bladen, United Church of Christ, vice-president of the Aetna Insurance Co.**; Dr. Paul B. Anderson, newly appointed consultant to the National Council on the Orthodox and other Eastern churches; Dr. R. H. Edwin Espy, American Baptist Convention, associate general secretary of the National Council; and Bishop Richard C. Raines, Bishop of the Indiana Area, The Methodist Church.

The exchanges will allow for three weeks of discussion and visits to church-related institutions in each country. The first such visits of only ten days each took place in 1956.

REPORT OF WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE

Quarter Ending February 28, 1962

APPORTIONMENT

Antioch	$ 15.00
Berea, Nansemond	25.00
Bethlehem, Nansemond	87.50
Bethlehem, Dispt.	5.00
Bayview	30.00
Bayside	50.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	50.00
Damascus	25.00
Dendron	15.00
Eure	15.50
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	40.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	25.00
Liberty Spring	55.00
Mt. Carmel	27.50
Mt. Zion	7.50
Newport News	60.00
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	100.00
Richmond	15.00
South Norfolk	60.00
Suffolk	250.00
Union, S. H.—Hunterdale	62.46
Wakefield	16.10
Warwick	15.00
Waverly	15.00
Windsor	37.50
	$1,538.66

WOMAN'S GIFT

Bethlehem, Nans.	$ 5.00
Bayside	1.22
Franklin	135.79
Great Bridge	2.00
Shelton Memorial	42.19
South Norfolk	263.00
Hunterdale	5.00
	$ 454.20

MISSIONS MINUTE

Bethlehem, Nans.	$ 22.00
Franklin	66.00
Oakland	22.00
Prince George	22.00
Shelton Memorial	22.00
Suffolk	88.00
Hunterdale	22.00
	$ 264.00

EDUCATIONAL FUND

Central	$ 10.00
Christian Temple	10.00
Franklin	10.00
Great Bridge	10.00
Holy Neck	10.00
Liberty Spring	10.00
Shelton Memorial	10.00
Suffolk	25.00
Warwick	10.00
	$ 105.00

JUNIORS

Antioch	$ 2.00
Bethlehem, Nans.	10.00
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.50
Oakland	2.50
Hunterdale	9.00
	$ 52.70

CRADLE ROLL

Eure	$ 1.35
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	1.00
Oakland	7.73
	$ 22.08

MEMORIALS

Richmond	$ 10.00

RECEIPTS

Balance Brought Forward	$ 95.50
Apportionment	1,538.66
Woman's Gift	454.20
Minute of Missions	264.00
Educational Fund	105.00
Juniors	52.70
Cradle Roll	22.08
Memorials	10.00
Total Receipts	2,446.64
Total on Hand	$2,542.14

DISBURSEMENTS

Bank Charges	$ 2.75
Jan. 18—Mrs. Owen L. Day —Res. Bd. Meeting	9.50
Jan. 18—Mrs. Frederick Huber Stamps & Phone Calls	2.68
Jan. 19—United Fed. Church Women	75.00

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

Istanbul (Formerly Constantinople)

April

15—**Mrs. J. Kingsley Birge** went to India to teach 1923-26; served for one year as candidate secretary of Woman's Board, Boston. After marriage worked with her husband in Turkey, where he was head of our mission's publication department. Since his death she has been teaching in Turkey and is now dean of junior high of Uskudar school.

16—**Miss Jacklyn Blake** graduated from Oberlin College in 1960 and went to Turkey to teach for 3 years at American Academy for Girls, Uskudar. Her parents and grandparents were our missionaries in Turkey (granddaughter of Dr. Fred Field Goodsell, and her father was at Vocations Conference at Moonelon several years ago).

17—**Miss Dorothy Blatter,** who went to Turkey in 1931, is assistant head of the publications department, teacher of art, and a writer of children's books.

18—**Miss Gloria Castillo** graduated from San Jose State College in 1960 and is a fellow-teacher of Miss Blake's. She also teaches an adult education class, where her pupils are all older than she so they call her "cocuk ogretmen," or "child teacher."

19—**Miss Clare Dunlap,** also a 1960 college graduate (Univ. of California at Berkeley) is teaching English at American Academy, Uskudar.

20—**Mr. and Mrs. Robert Eaton** are serving 5 years at American Academy for Girls, where he is business manager and supervisor of maintenance and she teaches physical education. He ran a poultry farm in U. S. and she worked with Red Cross and Scouts.

21—**Mr. and Mrs. William Edmonds** both went to Turkey in 1949 as short-term teachers. Married in 1953 and returned in 1954 to teach at Talas. In 1960 became career missionaries, working in the publications department.

Mrs. W. B. Williams—Treas. So. Convention	2,346.00
	$2,435.93
Total Receipts	$2,542.14
Total Disbursements	2,435.93
Balance in Bank	$ 106.21

Respectfully Submitted,
Mrs. E. G. Middleton, Sr.
Treasurer

FINANCIAL REPORT VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

Sept. 1, 1961 — Feb. 28, 1962

RECEIPTS

Balance on Deposit	$ 63.82

Apportionments

Antioch	$ 23.40
Bethel	15.00
Bethlehem	46.25
Beulah	5.00
Dry Run	10.00
Leaksville	20.00
Linville	40.00
Mt. Lebanon	6.00
Mt. Olivet (R)	75.00
New Hope	20.00
Newport	16.00
Timber Ridge	39.00
Valley Central	20.00
Winchester (4th Qtr. 1960-61)	60.00
Winchester	90.00
	$ 485.65

Thank Offerings

Antioch	$ 21.60
Bethel	60.00
Bethlehem	60.39
Beulah	34.16
Dry Run	34.60
Leaksville	30.50
Linville	41.13
Mt. Lebanon	11.05
Mt. Olivet (R)	11.00
New Hope	20.00
Newport	17.00
Timber Ridge	21.00
Valley Central	28.00
Winchester	182.10
	$ 572.53

Life Memberships

Mt. Olivet (R) (1) (4th Qtr. 1960-61)	$ 10.00
Winchester (2) (4th Qtr. 1960-61)	20.00
Antioch (1)	10.00
Winchester (2)	20.00
	$ 60.00

Memorials

Antioch (1)	$ 10.00
Winchester (1)	10.00
	$ 20.00

Edith Galt Memorial

Winchester (4th Qtr. 1960-61)	$ 10.00

Cradle Roll

Winchester (4th Qtr. 1960-61)	$ 5.00

Barbaros Chelikkol Fund

Dry Run	$ 5.00
New Hope	10.00
Timber Ridge	5.00
	$ 20.00

Dr. Ed Riggs' Jeep

Valley Central	$ 5.00
Total Receipts	$1,242.00

DISBURSEMENTS

Mrs. Albert Shirkey—Friendly Service Leaflets	$ 1.00
The Henkel Press—Construction Paper	3.00
Mrs. Evert Sellers—Mimeographing	3.40
United Church of Christ—Program Leaflets	2.00
Mrs. W. B. Williams, Southern Conv. Treasurer	1,152.18
Miscellaneous Expenses	16.50
C. G. Price & Sons—Bond	5.00
William H. Garrett	8.13
Total Disbursements	$1,191.21
Balance on Deposit February 28, 1962	$ 50.79

Respectfully submitted,
(Mrs.) Violet T. Hosaflook
Treasurer

A FALLOUT SHELTER IS OUR GOD

Joseph S. Willis

(Tune: "A Mighty Fortress")

A Fallout Shelter is our God,
A dugout never failing;
Our filter sure amid the flood
Of gamma rays assailing.
We may outlast our foe
By hiding down below,
With water stored in tins,
And hoarded food in bins;
We are the new cave people!

Did we in our own strength confide
Our hiding would not do us;
Our neighbors gather 'round outside
And might seek shelter through us.
Of them we have no fear;
They cannot harm us here:
Our guns are close at hand,
And so we can withstand
The folk who once dwelt near us.
Amen.

A MEDITATION

John G. Truitt, D.D.

UNEARNED INCREMENT

"It cost me a large sum to acquire this citizenship," Paul said. "But it was mine by birth."
Acts 22:28

Some things we work for, others come without any effort on our part. The Roman commandant told Paul that his citizenship as a Roman cost him a large sum. Mine came by birth, was Paul's reply.

In the light of those lines I now ask myself the question, How much do I owe God? Comes back to me many answers! My country, my race, my rearing; yes, even my birth and life and all!

Other questions arise. What do I owe my great-grandparents, my grandparents, my parents; my brothers and sisters; my own family; and countless others!

What do I owe the Church? The Christ?

This unearned increment is weighing heavily in my favor.

It protected Paul with the armed legions of Rome when his life was in danger in old Jerusalem. Paul wasn't afraid to die for the Lord Jesus, but he was quite interested in being sure it was for the Lord Jesus. "The commander himself was alarmed when he realized that Paul was a Roman citizen and that he had put him in irons."

I shall answer some of my questions by breathing an earnest prayer of gratitude to God for all his goodness to me. I would like so much to have some small share in helping others have some unearned increments by showing them the ways of righteousness, and reason aplenty for being thankful to God.

Moreover I would like to be truly repentant for all the ways I have mismanaged my opportunities to serve the Lord Jesus.

What has not cost me much has cost others a great deal. Isn't it just too bad not to recognize this, and consequently dedicate our lives to God? Let us begin here, and now! Amen.

Delegates To Southern Convention

If your church is not listed below, you should nominate your delegates at once and send their names and addresses to the Southern Convention Office, Elon College, N. C.

All churches are allowed at least one delegate. Where more than one delegate is allowed, the number beside the church indicates how many. ("Each church is entitled to one delegate. Churches which have more than two hundred members are entitled to one additional delegate for each additional two hundred members, or major fraction thereof, provided that no church shall have more than four delegates." — Manual p. 47).

Virginia Valley Conference

Antioch — E. A. Showalter
Bethel — Mrs. George Harding
Bethlehem — C. A. Phillips
Dry Run — Mrs. Mattie E. Rinker
Mt. Olivet (R) — Mrs. Edith Lam
Newport — Alfred Dovel
Winchester — Clayton A. Pugh
Wissler's Chapel — Mrs. Austin Kipps
Woods Chapel — Mrs. Albert Shirkey Jr.

Eastern Virginia Conference

Bethlehem (Disp.) — George A. Rusnak
Dendron — Mrs. Garland Spratley
Liberty Spring (2) — Robert E. Parker, Jr., Mrs. William P. Tucker
Rosemont (4) — Mr. and Mrs. W. P. Nothnagel, Mr. and Mrs. Mack Miller
South Norfolk (4) — Mrs. C. V. Hargrove, Mrs. C. N. Harris, Mrs. G. A. Peebles, Mr. T. R. Eason

Eastern North Carolina Conference

Fayetteville — Kenneth Riley
Liberty Vance (2) — Osman Garrard, and Mrs. Osman Garrard
Morrisville — J. Fleming Hilliard
Mt. Gilead — Mrs. Sam Hight
Raleigh, United — Dr. (Mrs.) Susanne H. Freund
Sanford — Mrs. C. C. Bridges
Wake Chapel (2) — Rex G. Powell, A. Glendon Johnson

Western North Carolina Conference

Pleasant Grove — John T. Brown
Pleasant Cross — Miss Sarah Ellison
Seagrove — Mrs. Amos Farlow
Union Grove — Mrs. C. C. Macon

North Carolina and Virginia Conference

Apple's Chapel (2) — R. M. Murrell, and Norman Brooks
Belews Creek — Mrs. C. Fred Allred
Danville, Va., Third Ave. (3) — Mrs. R. E. Talley and A. T. Hurley
Greensboro, St. Peter's — Charles C. Kirkman
Kallam Grove — Mrs. M. M. Joyner
Mt. Bethel — Mrs. E. W. Simpson
New Lebanon — Mrs. J. I. Sharpe
South Boston, Va., Center — Joseph D. Wilson
Tryon — Miss Eunice Kirtland
Union (Virgilina) (2) — S. Reams Long, and Mrs. William W. Tuck
Winston-Salem — Mrs. John Kinney

EASTER PLANS AT FIRST, GREENSBORO

April 14 — The boys and girls enrolled in Kindergarten No. 1 — Lower Junior Sunday School classes will meet at the church to make Easter gifts for shut-ins. The Grade Parents will be in charge. Joe Bulla is chairman of the Grade Parent Council. The Grade Parents will meet in the parlor on Wednesday evening, March 21, at 8:30 to make plans for these parties.

April 15 — Easter Music.

April 19 — Senior High Pilgrim Fellowship will meet at the church at 7:30 a.m. for breakfast and a brief worship before leaving at 8:15 for school. Miss Blanche Warren and Mr. Bob Greene are the advisors for this group.

April 19 — Holy Communion will be observed at 7:30 p.m. in the sanctuary. At this time members of the Pastor's Class will be taken into the fellowship of the church.

April 19 — The Upper Junior Sunday School Class members, their parents, the members of the Pastor's Class and their parents will observe the Passover Supper at 6:30 p.m. in the Fellowship Hall. This will precede the Holy Communion Service.

April 22 — Easter Sunday.

An Easter Sunrise Service will be held in our sanctuary at 6 o'clock.

On Easter Sunday morning, potted plants will be given to the two and three year olds in our Sunday School classes.

Congratulations to Rev. and Mrs. James W. Walters upon the birth of a daughter, Ruth Constance Walters, March 28 at Columbia General Hospital, Andalusia, Alabama. Mr. Walters was formerly pastor of Bethlehem church, Disputanta, Virginia, and is now pastor of Antioch church, Andalusia.

"Privileges and Obligations of Church Membership," as presented by Dr. Alfred N. Sayres, have been given in a series of weekly issues of **Union News,** Union United Church of Christ, Virgilina, Virginia. Comments by the pastor, Rev. Harry R. Mathis, have appeared concerning worship, fellowship, witnessing, serving and giving.

Rev. Bill Simmons has an enrollment of 42 in his pastor's class meeting each Sunday morning during Lent at Great Bridge church.

HOLY WEEK SERVICES AT LIBERTY SPRING

Odille D. Phelts, Reporter

Liberty Spring Church will have its Annual Lenten Services from April 15-19 at 8:00 p.m.

The guest minister for Sunday night will be Dr. R. E. Brittle of Bethlehem Church. Monday, Tuesday, and Wednesday the Rev. Lowell Smoot of United Church, Portsmouth, will bring us the message. The Thursday night Communion Service will be conducted by the Liberty Spring minister, Rev. H. R. Phelts.

Churches in the Portsmouth, Virginia, area are uniting for the first time in a three-hour Good Friday service at the Monumental Methodist church. Rev. Daniel Bowers, of First Christian, Portsmouth, will conduct one portion of the program.

PERFECT ATTENDANCE AT HOLY NECK

Mrs. Walter Simon, Reporter

Perfect attendance pens were awarded to the following at Holy Neck Church, March 18:

1st year: Larry Holland, Garry Holland, Les Griggs, Faye Griggs. 2nd year: Martha Holland, Bobby Davidson, Jack Holland Jr., Mrs. Bessie Davidson. 3rd year: Donald Worrell. 4th year: Mrs. Bessie Holland, Mrs. Ethel Saunders, Alice Ray Piland.

5th year: Howard Barnes, Jimmie Howell. 6th year: Mr. Willie Weaver, Mrs. Sam Barnes, Ricky Piland, Bobby Barnes, Debbie Barnes, Sylvia Barnes. 7th year: Mr. Lee Worrell, Winnie Barnes.

Food For Thought: Nothing is opened more often by mistake than the mouth.

Great Bridge Congregational Christian Church is having joint Sunday evening lenten services with Oak Grove Methodist Church, with services alternating between the two churches.

First Congregational Church, Asheville, North Carolina, where Rev. Frank Ratzell is pastor, at a special business meeting March 23, voted to seek a new site for the church and to plan for a new building.

Dr. W. T. Scott is preaching a series of sermons during Lent on "What Jesus Taught." Topics include: About God, About Man, About Character, About Sin, About Salvation, About Duty, About Life After Death.

About 600 young people, all members of confirmation classes of United Churches of Christ in the Cincinnati area, attended a "Confirmation Convocation" at Taft Auditorium April 8. Thirty-four were from St. Paul's church, where Rev. R. L. Jackson is pastor.

Liberty Vance United Church of Christ, near Henderson, North Carolina, voted in quarterly conference March 30 to go ahead with plans for building an educational building, according to Mrs. Fletcher Fuller, reporter. The business meeting followed a covered dish supper.

According to the St. Paul Messenger (Cincinnati, Ohio), Rev. Erston M. Butterfield, minister and executive secretary of the Congregational Union of Cleveland, has been nominated to become superintendent of the Ohio Conference of Congregational Christian Churches.

"Our Mission Work in Latin America" was the theme for the family night program at Oakland church, Chuckatuck, Virginia, March 21. Mrs. Harvey F. Saunders, Sr., and Mrs. Raye V. Knight were co-chairmen for the supper and program sponsored by the Women's Fellowship.

Leslie Wicker, pre-ministerial student from Northview, has been elected vice president of the Men's Student Government Association at Greensboro College. He spoke at the Pilgrim Fellowship rally at Liberty Vance March 11 on "Why I Plan to Enter the Ministry."

A laymen's retreat for men of the United Church of Christ in the Shenandoah Valley area will be held at Massanetta Springs May 5-6. Registration fee is $7.50.

Mrs. J. F. Morgan spoke on "The Church in Our Time," concerning the home mission study for this year, to the Women's Fellowship and the Laymen's Fellowship at The Christian Temple, Norfolk, April 2, following supper.

Rev. William T. Joyner was surprised Sunday, March 18, when members of Northview Community Church gave a "birthday dinner" in his honor following the morning service. Special guests were Rev. and Mrs. Porter of Zion and Turner's Chapel. Following the bountiful picnic meal and the opening of gifts, hymn singing was enjoyed. Mrs. L. C. Wicker was chairman of the committee planning for this good fellowship.

LYNNHAVEN P. F. VISITS BAYSIDE

David Miller

Sunday, March 24, the Lynnhaven Colony Senior High Pilgrim Fellowship visited the Bayside P.F.'ers.

Following the meeting a movie was shown on the crucifixion, which was very meaningful to all who saw it. When the movie was over Lynnhaven was invited to stay and get acquainted. Games were played and refreshments were served.

THE ARTS AND THE PARISH

A conference on "The Arts and the Parish," sponsored by the department of worship and the arts of the National Council of Churches and the United Church Board for Homeland Ministries, will be held at Deering Conference Center, Deering, New Hampshire, June 13-24. Cost is $60. Dean is Dr. Robert W. Spike and director of studies is Dr. Marvin Halverson.

The conference is open to ministers, directors of Christian education, and interested laymen of all denominations. Crucial issues involving music, art, drama and literature and their relationship to the Christian community will be discussed. A weekend field trip to museums and other centers in Boston will be included. Emphasis will be given to the arts in the program of the local church.

THE GOLDEN RULE IN EVERY DAY LIFE

I wish to be treated as a person; my individuality respected, my hopes, my aims, my efforts appreciated; my failures not excused but forgiven; my rights generally conceded. I never want to be regarded as just one of the crowd. In expressing this wish for myself, I shall, therefore, remember that each other person feels as I do: I shall behave toward him and use all my endeavors to the end that society will behave toward him with respect of his personality. I believe that repression, embarrassment, suspicion, disgrace, disrespect, inconsideration never brought regeneration to, or the best out of, any person.

—Oakland Church Bulletin

HAVE YOU SEEN THIS MAN?

The Federal Bureau of Investigation has asked the assistance of the National Council of Churches in tracking down a man currently operating under the name, "Reverend Anthony Jude." He has apparently used alternate names of "Anthony Judd" and "Anthony Jud." His real name, says the FBI, is Anthony Harris.

The report states that he visits a city where he is unknown, claiming he is going to organize a new church. He solicits contributions and writes checks against non-existent funds. He travels with a collection of religious pictures, books and other objects.

The man claims to have been ordained by the American Eastern Orthodox Catholic Church of India in 1959 and to represent that body, says the FBI. He has also represented himself as being affiliated with the National Council of Churches. Sometimes he claims to be half white, half Negro, and other times as half white and half Apache. He usually travels with his wife, Janice.

After operating a brief time in New York City, he went to several Western states. He returned to New York in January and then was in Connecticut. Described as about 30, and weighing about 180 pounds, he currently wears a goatee and moustache. The FBI is asking anyone with information concerning this man to report to it immediately.

The Women's Fellowship of Liberty Spring Church will serve the banquet for the Youth Fellowship of the Southern Convention May 2.

Living In The Light Of The Cross

Background Scripture: Titus.

Devotional Reading: II Timothy 2:1-13.

Memory Selection: **I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me.** Galatians 2:20.

Life As A Bonus

All of life is a bonus. What have we that we have not received? What have we done to earn or to merit the manifold blessings which God has showered upon us? What works can we do to earn salvation? The answer to these and other similar questions is "nothing." It is all a matter of grace, the grace of God, a matter of a bonus, a matter of unmerited and unearned and unearnable favor of God. This is the meaning of the opening words of today's lesson — "For the grace of God that bringeth salvation hath appeared to all men." Paul would have us look at life in the light of the Cross, the title of today's lesson. And if we do that, life becomes a sacrament, and pride becomes a sin. When we survey the wondrous Cross on which the Saviour died, our richest gain we should count but loss, and pour contempt on all our pride. God forbid that we should boast, save in the Cross of Christ. Love so amazing, so divine demands our life, our soul, our all.

It Should Make A Difference

Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. . . If religion were a matter of law, one might play rather fast and loose with life, hoping to get away with it. But if religion is a matter of love and grace — well that makes a difference! A big difference! It is one thing to sin against a law; it is quite another thing to sin against love. And we ought to live differently as Christians, not because we are afraid of the consequence of doing wrong, but because of the fear of breaking God's heart by our sins.

Hereby We Know The Love Of God In Christ

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Greater love hath no man than this that a man will lay down his life for his friends. But God commended his love toward us in that while we were yet sinners, Christ died for us. To be sure there have been many arguments and explanations of how Christ's death on the Cross made any difference to us, how the fact that a man died on a crude and cruel Cross nearly twenty centuries ago, could have anything to do with a man's relationship to God today. But although men have not been able to explain what we call the "Atonement," they have experienced what it represents — through it they have been reconciled to God and made "at one" with him. God had made known his love to men in many ways, and still does, but the supreme way was in Christ's death on the Cross.

A Peculiar People

"A peculiar people, zealous of good works." Christians ought to be a peculiar people in the best sense of the word. A Christian ought to be different from the man of the world. There ought to be some distinguishing marks between a man in Christ and a man out of Christ. Perhaps the distinguishing mark is in the spirit of the man. A man can be peculiar and not be ungracious or hard or exclusive or proud. He need not withdraw from life or manifest a "holier than thou" attitude toward others. Christians are a "peculiar people" in the sense that they have been called of God to a life of commitment and consecration. Perhaps more people would unite with the Church if they saw in the lives of Christians something that attracted them, something they did not have, something that gave evidence of a richer, fuller life in members of the Church.

SUNDAY SCHOOL LESSON
APRIL 15, 1962

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Obedience To Authority

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." There have been times, and there are times, when defiance of authorities for the sake of truth and freedom becomes an issue — Jesus defied Pilate and Rome. But such cases are the exception and not the rule. And a Christian cooperates with legal authority for the common good. He supports good government as a Christian duty; if the government is not good he votes as a Christian to throw it out and put in another government or governor. One of the worst features in the problem which has plagued the South since 1954 is the deliberate and determined effort on the part of many people, who know better, to slander and to promote disdain and disregard for the Supreme Court of the United States. Such an attitude sows dragon's teeth. Disagree? Yes. But disdain, or disregard? NO! A citizen, to say nothing of a Christian citizen is not at liberty to choose the laws he will obey, or the decisions he will accept. He is to be subject to magistrates and principalities and authorities.

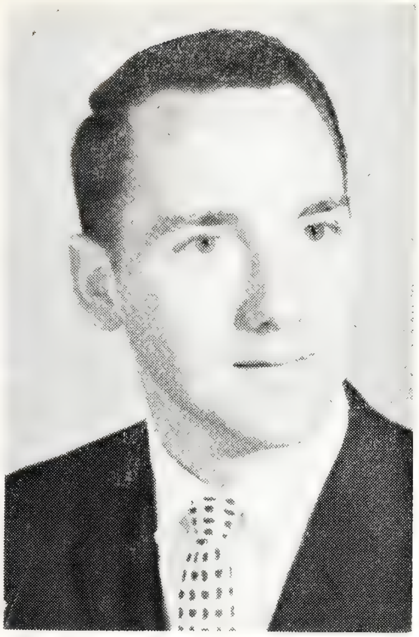
Not Of Works, But Of Grace

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." Which, "He shed on us abundantly through Jesus Christ our Saviour." There is a lot of theology in that sentence. The gist of it is simply this — a man is not saved by works or by any merit on his part; he is saved by the grace of God through faith. By grace are we saved through faith, not of works lest any man should boast. It is the gift of God, an expression of his kindness and love, made known through Jesus Christ.

But Works Do Count

"That being justified by his grace . . . that they might be careful to maintain good works." We are not saved by good works, but if we are saved our works will be good. How we live and what we do will be an expression of the deep sense of gratitude we feel toward God and Christ for what has been done for us by grace. We are saved by faith, but we show our faith by our works.

Portraits Of Professors



CHARLES D. MECIMORE

Charles D. Mecimore, professor of accounting at Elon College, is finding his first year in the teaching profession to be an interesting, rewarding and busy time.

Prof. Mecimore, formerly of China Grove, N. C., enjoys golf and reading fictional works when he can find spare time.

A graduate of Pfeiffer College, Prof. Mecimore recently received his Master of Science degree from the University of North Carolina and is working toward his doctorate in Business Administration at the University of Alabama.

In addition to his teaching and studies, Prof. Mecimore is a member of the American Accounting Association and the Elon College Community Church where he belongs to the Laymen's Fellowship.

Prof. Mecimore is married to the former Barbara Chiddie of Winston-Salem, who served as a church organist in Winston-Salem for five years prior to her marriage. The Mecimores have a seven and one-half month old daughter, Laura Jean.

Mr. Mecimore was formerly employed as a claims representative by the Social Security Administration in Winston-Salem.

The National Council of Churches helps to meet the social, economic and spiritual needs of the Indian American through its Department of Indian Work. The Council provides twelve full-time chaplains to the ten U. S. Government boarding schools for Indians, and among other activities initiates adult education courses for Indian Americans relocating in cities. Above is a Council worker giving vocational guidance to young men engaged on a construction project.

National Council

(Continued from Page 4)

Peabody Award for Radio-Television Education. Another current TV favorite from the Council, in cooperation with the United Lutheran Church, is "Davey and Goliath," viewed by children over 200 stations.

The U. S. Army and Air Force are among the heaviest purchasers of National Council audio-visual materials ranging in subject matter from pre-marital counseling to foreign missions, international church relief and the training of youth leaders.

In connection with the churches' education programs, the Council sponsors Christian Education Week, which begins this year on September 21 under the theme "The Christian and his Community."

Also on the Council's yearly calendar are 20 other religious observances ranging from the Universal Week of Prayer in January to Share Our Surplus Week at Thanksgiving time.

These are but a few of the varied activities of the National Council for the churches of the nation, which also provides staff and facilities for the 12 million women associated with its United Church Women program and for its United Church Men organization.

The first ten years of the Council's existence have dispelled fears that it would lead to a super-church or that it would exert any kind of control over the churches. The Council's constitution makes it clear it is an agency of the churches, established by them to serve them, and, through its policy-making General Board of member church representatives, to speak to the churches on matter of Christian social concern.

The Council has been misrepresented by some critics as being a "pro-this" or "against-that" organization and that it claims to speak for the churches. Nothing is further from the truth.

When the National Council of Churches speaks on issues of Christian concern, it is the elected or appointed leaders of the member denominations who together speak to their churches on these issues.

Today, the National Council of Churches, together with over 1,000 county, city, and state councils of churches, symbolizes one of the most important developments since the Reformation.

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Special Services During Lent

Dear Friends:

During the Lenten Season many individuals, families and churches do various special activities to make this season more meaningful. Sometimes it is denying self certain luxuries of everyday life or it may be some added service of worship — either private or public. At the Children's Home this year we have tried to make the season more meaningful by having evening services each Sunday night during Lent. Each Sunday night service is being conducted by a different individual.

On the first Sunday night in Lent I conducted the service, attempting to explain what the Lenten Season was and why we were having the individual services. The second service was conducted by Dr. John G. Truitt, former superintendent and presently pastor of our Monticello Church. The third service was conducted by Rev. Charles Bell and his senior choir from the Bethlehem Church at Altamahaw. Presenting the message for this service was Jerry Moore, a high school senior from the Bethlehem Church, who plans to enter Elon College next year as a ministerial student. Our fourth service was presented by Rev. Winfred Bray and his senior choir from the Union Ridge Church. At the writing of this article we are to have two more services which will complete this Lenten Service. Our next service will be conducted by Rev. K. D. Register and his senior choir of our Beverly Hills Church. The last service on Palm Sunday night will be conducted by Mr. J. C. Welch and the senior choir from the Providence Church in Graham. Mr. Welch, a layman of the Providence Church, will conduct the service in the absence of the pastor, Rev. John Littiken, who is unable to attend because of Holy Week services that he is conducting in one of our churches in Virginia.

Many thanks to all these pastors and their members who have helped to make this Lenten Season a little more meaningful to our boys and girls at our Children's Home.

Union holy week services will be held at 7:45 p.m. April 16-20 for Oakland Christian, Wesley Chapel Methodist and Whitehead's Grove Baptist churches at the last-named.

REPORT FOR MARCH 31, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward	$17,669.42
NO REPORT THIS WEEK	
Grand Total	$17,669.42

SPECIAL OFFERINGS

Amount brought forward		$36,140.13
New Hope Christian Church, Roanoke, Ala.	$ 5.00	
John Moore, Burlington, N. C.	20.00	
Parkway United Church of Christ, Winston-Salem, N. C.	25.28	
Roy J. Christley, Suffolk, Va.	5.00	
Molly Savage Circle, Bethlehem (Nans.) Church	5.00	
Progressive Bible Class, First Cong. Christian Church, Newport News, Va.	25.00	
Friendly Service Gifts:		
Woman's Aid Society, Cong. Christian Church, Plummer, Idaho	5.00	
Cong. Church, Temple, Maine	5.00	
The United Women's Fellowship, The United Church of Christ, First Cong., Saugus, Mass.	10.00	
Elizabeth Chapter, Women's Fellowship, First Cong. Church of Brookfield, Brookfield, Ill.	16.00	
In Memory of Mrs. Molly Savage		
In Memory of Mrs. Cora A. Moser		
In Memory of Dr. Earl I. Nott		
In Memory of Margaret Ann McAdams		
Total Memorial Gifts	20.00	
Special Gifts	522.00	
Total		$ 663.28
Grand Total		$36,803.41
Total for the Week		$ 663.28
Total for the Year		$54,472.83

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder

Please accept the enclosed $.................... as a memorial gift to the Congregational Christian Home for Children in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

W. B. Truitt -- As A Churchman

By Mrs. O. H. Paris

When Mr. W. B. Truitt passed away on January 11, 1962, Greensboro lost one of its valuable citizens, a man who was proud of his city, who supported its projects and watched its progress with pride. He served as a deep influence for the uplift and good of our city, yet we who knew Mr. Truitt best know that first and foremost he was a churchman.

He loved his church, perhaps, as few men do or have; he believed in its mission and purpose. He wasn't satisfied for it to stand still on past laurels, but was forever thinking of the future of our church. He was a farsighted planner and dreamer for his church — inspiring others and always pushing toward the best that his church could do and be. Mr. Truitt never felt, as a church, that we were doing our best toward "others." He always had a deep interest and concern for Elon College, the Children's Home at Elon and for missions, and he never let pass an opportunity to plead their cause or to personally contribute to their needs.

Anyone who is familiar with the history of the First Congregational Christian Church knows what a vital part Mr. Truitt has played in the life of our church. Starting back in 1907, when a young man just out of college, he has through the years been an active leader in all the phases of the church's life. In fact, the history of our church can really be seen through his life and service. Many of his contributions stand out as milestones along the way. For instance, his service as teacher of the Truitt Bible Class for more than half a century is a record not to be matched in Greensboro nor perhaps the state. Many of us can truthfully say that what we know about the Bible was gathered from Mr. Truitt's knowledge of the Bible and his inspirational teaching ability. He was considered as one of the foremost Bible teachers in Greensboro.

In 1932-33 when our pastor, Dr. C. H. Rowland, because of illness had to take a year off from his pastoral duties, Mr. Truitt became chairman of the pulpit committee and never has a layman felt a deeper sense of responsibility for the spiritual life of a congregation. His spirit and service so inspired our people that we came through a stronger church in spite of these difficult days. Also, at that time, when the church's finances were at the lowest ebb ever, it was Mr. Truitt who proposed and insisted that the members just "try" tithing for three months. A goodly number caught the spirit, accepted the challenge, and began giving a tenth. Some are among our tithing members today. As a result, the church came out of the red and has since been on a sound financial basis.

When Dr. Rowland's health forced him to retire from the ministry, Mr. Truitt again came through with a far reaching vision when he proposed that we offer the pastorate to the Rev. W. E. Wisseman, which of course resulted in our good fortune of having the Wissemans with us these past 26 years.

In 1950 when our building program was launched, Mr. Truitt asked for the task of designing the steeple for the new church. How many hours of labor and love he spent at his drawing board only he ever knew — truly it was a labor of love. Today, that steeple stands like a finger pointing our thoughts to God. I also like to think of it as a symbol of what the church meant to Mr. Truitt and as a promise of all that the church can mean to our children, to our grandchildren, and to the countless number who will come to worship here.

Rarely, if ever, does a church have a member of Mr. Truitt's caliber — unique in every respect — full of interest, energy and ability, who is willing to serve his generation with what gifts and graces God has given him. We will miss W. B. Truitt around the church as we go in and out the halls, the Truitt Bible classroom, the sanctuary — all so hallowed with his memory. But we know he now has his place of triumph in the church above, while his influence lives on here for good.

His funeral was one of triumph, and as the full-vested choir sang "Open the Gates of the Temple" and "Rejoice, Give Thanks and Sing," we who sat in the pews, though sad at heart, gave thanks for a life so nobly spent among us. We rejoiced as we knew the Gates of the Temple were truly opening to receive his spirit and crown him with those words of divine favor: "Well done, thou good and faithful servant — enter thou into the joy of thy Lord."

SEE PLANETARIUM EASTER PROGRAM

Commemorating the triumph of life over death, **Easter The Awakening** is currently being presented at the Morehead Planetarium, University of North Carolina, Chapel Hill. Running through April 30, the pageant is shown week-days at 8:30 p.m., Saturdays at 11, 3, 4, 8:30, and Sundays at 2, 3, 4, 8:30 p.m., including Palm Sunday and Easter. By advance reservation, school and church groups can attend programs at 11:00, 1:00 and 4:00 on week-days.

This 1962 Easter story explains why Easter comes so late in the season this year, when last year it was April 2 and in 1959 March 29. There is also a visual pageant of the betrayal, crucifixion and resurrection of Christ as portrayed in the Bible, which is narrated by Earl Wynn, director of the UNC Communications Center.

In Memoriam

BRANNOCK

At the quarterly business meeting of the Women's Fellowship, Reidsville Congregational Christian Church, one of the circles presented the following Memorial for Mrs. Mae Fitz Brannock, who passed away November 21, 1961.

"In recognition of faithful service, inspiration and her witness for Christ, the members of Circle Number 1, Women's Fellowship of the Congregational Christian Church, at its meeting on February 6, 1962, wish to express their sorrow at the death of their fellow member, Mrs. Mae Brannock, and our appreciation of her efforts to serve.

Her absence will be felt keenly but her inspiration will always be a challenge for Circle Number 1.

It is therefore resolved: That this resolution of respect be spread upon the minutes of Circle Number 1, a copy be sent to the family of Mrs. Brannock, and a copy be sent to The Christian Sun.

Circle No. 1
Women's Fellowship
Reidsville, N. C.

MINNICK

We, the members of the Antioch United Church of Christ, Harrisonburg, Virginia, wish to pay tribute to Mrs. Willie Minnick, who passed away February 2, 1962.

In memory of her we present the following resolutions:

1—That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2—That we extend our deepest sympathy to the members of her family, and commend them to God for comfort.

3—That a copy of these resolutions be sent to the family, a copy printed in The Christian Sun, and a copy entered on the Antioch Church records.

Mrs. Elsie Nieswander
Mrs. Max Showalter
Committee
E. A. Showalter
Clerk

Easter Worship Service For The Home

Mrs. L. A. Smoot

(This Easter Devotional was prepared for the express purpose of including children. Therefore, in some instances some adjusting may be necessary!)

Call to Worship: (Read by Mother) Hark! Be joyful, Christ the Lord is Risen.

Sing or read together: "Christ the Lord Is Risen Today."

"Christ the Lord is risen today, Alleluia!
Sons of men and angels say; Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, ye heavens, and earth reply, Alleluia!"

Scripture: Matthew 28:1-8.

Father read verses 1-4.
Child read verses 5-7.
Father read verse 8.

Meditation: The Miracle of Easter (Read by Father or eldest child).

Easter is a miracle. It is not just another Sunday in the year.

Easter brings to mind many experiences that happened to people of long ago—

We recall some of the great parables spoken by Jesus.
The secrets shared with the disciples.
The triumphant entry into Jerusalem.
The events of Holy Week—
Yes, all are thought about on Easter Day.
Easter is an event which came to those people after Friday—
Instead of remaining frightened, they became brave.
Instead of being sad, they were glad.
They became confident that they must carry on. Jesus said to them, "Peace be unto you."

Easter is a miracle, is it not? The crucifixion did not end the story. The loving life and spirit of Christ did not die.

Easter is a miracle because that love of Christ may live in the lives of people today who think of others before themselves, who refuse to hurt others by unkind words or actions, who are friendly to the unfriendly or friendless.

As we worship today may we think of Easter as a miracle, a joyful experience, and experience of knowing that God's way is the only way to live.

Litany of Thanks

Child: We thank you, God.

Family: For the loving life of Jesus.

Child: We thank you, God.

Family: For Jesus' way of loving his enemies.

Child: We thank you, God.

Family: For the teachings of Jesus telling us to "Do Unto Others, as we would want them to do unto us."

Child: We thank you, God.

Family: For all those in whom the spirit of Jesus lives today.

Child: We thank you, God.

Family: For the Church as it ministers to the needs of mankind.

Child: We thank you, God.

Family: For the Miracle of Easter. Amen.

Sing or Read together: "He Lives."

"I serve a risen Savior, He's in the world today;
I know that He is living, whatever men may say;
I see His hand of mercy, I hear His voice of cheer,
And just the time I need Him He's always near.
He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's narrow way.
He lives, He lives, salvation to impart!
You ask me how I know He lives? He lives within my heart."

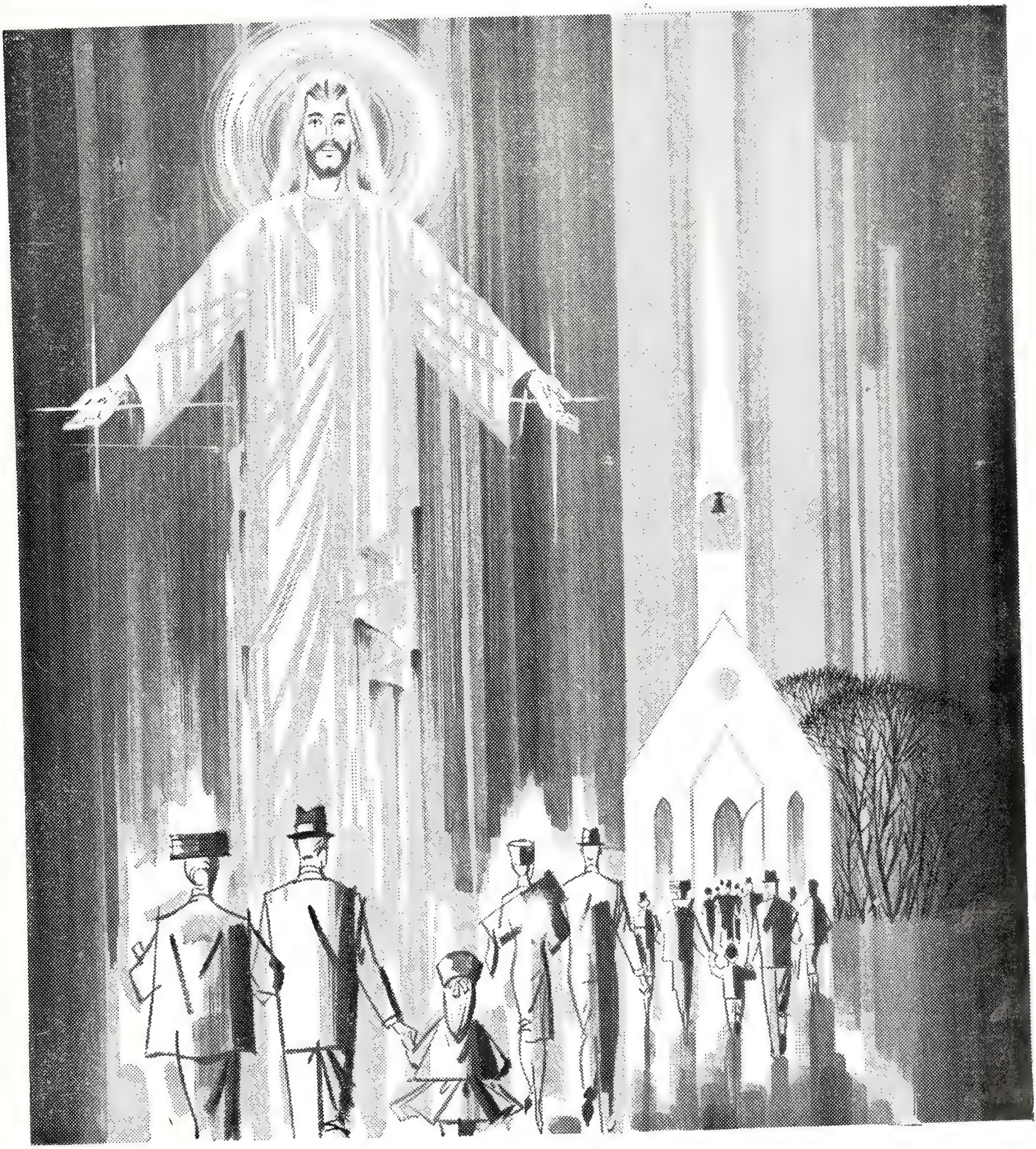
Sentence Prayers by members of the Family.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches;

The CHRISTIAN SUN

Church History Room X
Box 232

Vol. 114 April 17, 1962 No. 16 | A Religious Weekly for Christian Homes



The Resurrected Christ Invites You To Attend Easter Services

EDITORIALS

Easter Then And Now

Easter
Greetings

The resurrection of Jesus was the most astounding news of the first century. Many people had seen Jesus die on a cross between two thieves. He died as criminals do when crucified. It is true that his talk from that exalted platform was not like that of a criminal. He talked about forgiveness, the care of his mother, and his relationship to his Father. But he died as men die. His body was buried as men are buried. Roman soldiers, members of the Sanhedrin, strangers passing by, curiosity seekers, and straggling followers of his who dared stand by — all these knew that Jesus died about midafternoon on a certain Friday in April. The good man Joseph from Arithamaea loaned his tomb for burial. He knew full well that Jesus was dead. So did those who sealed the tomb with Herod's consent. Jesus was dead. Of this all were certain.

Then came Sunday morning when the body was not in the tomb for the women to anoint with spices as they had planned and hoped. Angels said he had arisen, as he had told his disciples he would. The women saw him. Travelers to Emmaus saw him. Ten of the disciples saw him. Next Sunday Thomas was present at church, and he saw the Master, and believed. None of the disciples expected the resurrection. Neither did the women who were his followers. Certainly the rulers of Israel and of Rome did not expect a resurrection. Nobody expected Christ to arise from the tomb.

But he arose nonetheless. The women told the story. The disciples were made new by this turn of events. The resurrection of Jesus gave rise to the Church. Without it there would have been no Church.

Today there is some preparation for Easter, a celebration that may be greatly different from what happened in Joseph's garden "as it began to dawn the first day of the week." The fancy clothes so proudly displayed these Easter days are far removed from the "sweet spices" carried by women to the tomb of Jesus. The friendly greetings, the social parades, and even the church services may miss entirely the exquisite joy shared by the broken-hearted disciples of Jesus when they knew that he was alive, that he could talk with them, that he had triumphed even over death.

Death for each of us is sure; but the grave is not our goal. Because He lives, we too shall live. Each recurring Easter reminds us that in Jesus, the resurrected Christ, we have an eternal hope, the assurance of immortality.

How Big Are We?

This question has nothing to do with the weight of persons, or the number of people in the Southern Convention. It is much more disturbing.

When the convention meets May 1-3 members of that body will be measured in a way they may not like. The test will be on mind, and spirit. And there will be a big audience looking on. Two million members of the denomination, missionaries and church people around the world, and, most important, the Good Lord whose name we wear as members of the Christian Church.

Will we be big enough to unite three separate church bodies as we have voted to do, or will we find excuses to postpone the issue until a later date, or even set up barriers that supposedly can never be crossed? Will we of the Southern Convention think only of our history and hopes, or will we be willing to make some sacrifice (if need be) in order to meet the other groups on friendly terms? Will we want all our organizational machinery to be continued, or will we be willing to accept something from the other groups? Must the area of the new Conference be that with which we are familiar, or will we think in terms of the total group involved? Have we the courage to forget some of the programs that are so familiar in order to learn something new? Will we elect officers and make plans as if there is nothing expected of us as members of the United Church of Christ, or will we really try to plan for a future that includes all the people of our region?

Such questions can keep one awake at night.

News comes to us from various areas that plans are so well along that new united Conferences will be operative by the coming of a new year. It is a delight to be in the vanguard of those who are making progress, and it is terrifically discouraging to be among the last to make progress.

This editor, a responsible person among 37,000 members of the Southern Convention, is eagerly hoping that we are big enough in mind and spirit as a people to do whatever may be needed to make the United Church of Christ operative in our area where we are responsible. That is an Easter prayer.

In The Footsteps Of Missionaries

The death of Henry Opukahaia in New England released enough interest in the Sandwich Islands, his native heath, to encourage the American Board of Commissioners for Foreign Missions to send a boat load of missionaries to this far away group of islands. The American Bible Society **Record** tells the story this way:

"When a theological student at Yale named Hiram Bingham heard about Henry Opukahaia, he was so impressed that he volunteered to take the Hawaiian's place. One of his classmates also volunteered and the nucleus of the first mission to Hawaii was formed. In addition to the two clergymen there were two teachers, a physician, a farmer and a printer. Three young Hawaiians from the training school at Cornwall, Connecticut went with them.

"The mission board required that each of the seven be married, for 'we cannot send bachelors into the moral perils of a heathen land.' The young women already engaged to the future missionaries refused to go on such a long journey and broke their engagements. However it is said that love and missionaries always find a way, so suitable wives were found before the sailing."

After five month's sailing on the little boat Thaddeus, a trip that took them around Cape Horn, these dauntless missionaries arrived in the waters surrounding the islands, made a landing, found the old religions gone, began preaching, sought out the king to get permission to stay, and started the Congregational Church.

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THE CHRISTIAN SUN

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Translators had to write the spoken language, the printing press was the first west of the Rocky Mountains and was put to work printing the Bible, school books, and other literature. The king, who had permitted the missionaries to stay one year on good behavior, so the queen (who weighed about 300 pounds) could get her new clothes made by the missionaries, was afraid this new printing might not be good for the people but if it were good he was sure the royalty should lead the people in this educational endeavor. Hence the king, the chiefs, and their wives went to school. Within 25 years there were very few Hawaiians who could not read and write.

AN EASTER PRAYER

We pray to Thee, O Christ, to keep us under the spell of immortality.

May we never again think and act as if Thou wert dead. Let us more and more come to know Thee as a living Lord who hath promised to them that believe: "Because I live, ye shall live also."

Help us to remember that we are praying to the Conqueror of Death, that we may no longer be afraid nor be dismayed by the world's problems and threats, since Thou hast overcome the world.

In Thy strong name, we ask for Thy living presence and Thy victorious power.

—Peter Marshall

The real purpose of the missionaries was to convert the people to the Christian religion. This process began immediately. It was Easter 1820 when services were first conducted in what is now the thriving city of Honolulu, and the preacher read from the gospel of Luke the Christmas story and told the "Good News" of God's redeeming love as expressed in the coming to earth of His beloved Son. On this spot stands the big Kawaiahao church where Abraham Akaka is the minister, and where the celebration of Statehood was solemnly and joyously celebrated by the governor, legislature, and the citizenship. Baptisms were few at first, because candidates were required to prove their faith, but in a ten-year period following a religious awakening in 1837 there were 27,000 persons received into the churches, and one thousand a year joined during the next forty years.

Today there are 114 Congregational churches in the islands of Hawaii. On our visit of three weeks we saw 62 of them, and spoke in more than twenty. To stand in these ancient buildings made of coral and sand from the sea and lava rock from the mountains, brought together and placed in walls three feet thick by hand, to realize that on these floors sat a thousand or even three thousand native Hawaiian people listening to the gospel and praising God in songs they never knew until the missionaries came from Boston, such was the thrill that came to the Lesters when they were very courteously received by the present generation of those who inherited this rapid transformation in the beautiful islands of the Pacific.

LAST REMINDER: Vocations Retreat for high school juniors and seniors to be held at Moonelon April 27-29.

Both Women's Fellowship circles at Hines Chapel used the game "Password" with terms concerning women's work as the program at their April meetings.

Spring Rally of the Eastern Virginia Laymen's Fellowship will be held at Bayside, April 29, with dinner beginning at 6:00 p.m. Dr. J. Earl Danieley will speak.

CHRISTIAN WORKERS SCHOOL

The annual Christian Workers School will be held at Shallow Well church, Sanford, on the afternoons of April 20 and May 6 (3:00-5:00 p.m.) and on the evening of May 7 (7:30-9:30) for our church leaders in that area.

Courses are: "Careers for You" (a course for young people), by Rev. Max Vestal; "The Life of Paul," by Dr. Sam Womack, professor at Methodist College, Fayetteville; "How Came the Bible?" by Rev. A. M. Campbell; "Children and the Bible" by Mrs. D. W. Shepherd and Mrs. Harold Womack.

Can You Stand To Be Alone?

By Rev. William G. Workman
Canon Precentor, Washington Cathedral (Episcopal)

"And He said unto them, come ye apart into a desert place, and rest awhile: for there were so many coming and going, and they had no leisure so much as to eat." (St. Mark 6:31.)

Obviously the pressures of life were as strong then as now. Too much of life is spent racing along highways, with infrequent chances to meander along winding, slower, scenic roads. Yet what beauties and joys we miss through our speed! There is a soul's hunger for quiet calm and peaceful reflection.

* * *

Jesus's invitation is our challenge for Lent. Only as we make the effort to come apart — to that extent will we know the peace of resting in Him alone.

Pascal once wrote, "I have discovered that all the unhappiness of men arises from one single fact, that they cannot stay quietly in their chambers."

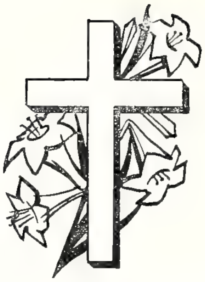
Is our inner condition so poor, our resources so exhausted, that we cannot bear to be quietly alone? Much of our activity is a screen to hide the emptiness we recognize in solitude.

* * *

Yet, in the apartness of the soul God can speak to our troubled hearts. It need not be a pietistic curtsy, or an added burden to crowded calendars, or an effort to be briefly holy. It can be through faith the moment of renewal, the refreshing of the springs which feed life, the opportunity for purpose and direction to be given anew.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not to weary; and they shall walk, and not faint."

(Isaiah 40:31.)



CALVARY AND EASTER

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon His cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

—Author Unknown

THE CHRISTIAN'S JOY—EASTER

Henry E. Robinson

Dr. Ralph Sockman of New York City gave his last sermon Sunday after 34 years of preaching over the Radio Pulpit. Dr. Sockman received about 30,000 letters each year from his listening audience. He stated to a news reporter that the sermons which brought the greatest response were those on the subjects of fear and death. If these are the topics about which most people are concerned, then Christianity has the greatest message in the world for them, especially at Eastertide. The first words spoken by the angel to the women who came to the tomb on the first day of the week were: "Fear not." The next words were the greatest ever spoken to human hearts: "He is risen." **What a message!** The conquest of fear and the triumph of life. Little wonder that they left the tomb with great joy. Those who look to Jesus with fear come away with gladness. The Son of Man has conquered. Easter is an invitation to share in His victory.

WHAT DOES EASTER MEAN TO YOU?

Bill Simmons

This is the greatest month of the calendar year for the Christian Church. In this month we celebrate Palm Sunday, the day Christ triumphantly rode into Jerusalem; and Easter, the resurrection of Christ from the grave. These last weeks of Lent are very important.

But really, what does Easter mean to you? A holiday set aside for family dinners, colored eggs, a grand fashion parade, and an annual visit to the church? Easter is not simply a day when we remember in passing an amazing miracle that took place 1900 years ago, as we would note a date of a great event in history. Easter is not a day of wishful thinking about a future event, our resurrection from the dead. Easter is above all the special remembrance of an actual reality, the fact that Christ rose from the dead and of His blessed promise that whosoever lives and believes in Him shall never die. In gratitude of this promise Christians should attend Church in April.

—The **Bridge Messenger**

Col. Glenn, A Witness For Christ

W. H. Bradshaw

I think this man's achievement in upper or outer space travel is a marvelous accomplishment, and I think we who try to travel the straight and narrow way are proud of the fact that our first man to orbit the earth was a man of God in every respect.

Whether this was purely coincidental I do not know. I hardly think it is a requirement; be that as it may, he is an outstanding declared witness for Christ, which I think has endeared him to the nation and even the world.

In all his interviews he was never reluctant to declare himself on God's side. His reference to his religion as not being the fire engine type, something to be used in a tight spot and then put on the shelf, along with other sayings is surely a living challenge to those astronauts who preceded him and those which will have the privilege of being a part of this future elite group and to the world as well.

If all of our world, national, and local leaders, were people of Col. Glenn's religious background this world would be a far cry from what it really is. All of us are aware that in this area lies the hope of the world, yet so many of us do little or nothing at all to better the situation. We consider all angles except the true angle, the real solution, Christian living. Herein lies the secret, it is that simple.

Our prayer should be for more men like Glenn in high places to lead our nation out of oblivion that we may regain favor with God. Perhaps there is yet time to save our world from pending disaster. This atom race; what possible good can come out of it. Out of it comes a national debt in staggering figures beyond our comprehension, that is the number one evil. Surely we are forced to defend ourselves, and our great president is seeing to that, but why can't the world see the futility of this rat race, with one trying to outdo the other. There can't possibly be any end, it just doesn't work that way. How much more wisely all this wealth could be spent to ease a struggling world.

The answer lies in each individual setting his own house in order. Unless each one meets and subdues his own individual devil there is no hope. The general attitude and frame of mind that some of us portray is alarming.

Missionaries yes, by all means, abroad and last, but not least at home.

Speaking of abroad, I have pen pals in many countries overseas and many times I am at sea to answer some of the questions they ask me. The number one question, "Why is it America has the reputation of being a great religious nation and we read in our papers and magazines concerning racial hatred, lynchings, slums, racketeering, tax evasion, and the like?"

It all adds up to one simple fact. We have to put our own house in order before we can tell the world what to do, if we desire to be known as a religious nation.

If this sounds absurd pick up some pen pals abroad and note the questions they ask mostly, and how they are astonished by the news they get from this country as to our religious status. They ask how can such take place in a seemingly religious country.

So again I say, "May we all take a lesson from our latest hero and become living witnesses for Christ.

> **"As our knowledge of the universe in which we live increases, may God grant us the wisdom and guidance to use it wisely."**
> —Lt. Col. John H. Glenn, Jr.,
> USMC, Astronaut,
> U. S. Project Mercury

A MEDITATION

AN ANGEL OF GOD

John G. Truitt, D.D.

"Last night there stood by me an angel of the God whose I am and whom I worship." Acts 27:23.

That was a meeting, wasn't it: God's angel and Christ's ambassador! And a strange meeting place, on a foundering ship just about the end of a long hard voyage! The sea was still rolling heavy, and the sailors and soldiers and passengers were frightened, weary, hungry — and practically hopeless. For Paul it was sort of lonely, to say the least. He believed he would land at last safely in Rome, but here was the test, the storm was beating their ship to pieces, and it could hardly survive the break of day.

In spite of his confidence, and assurances, he must have felt the darkness as being pretty deep. He must have been a lonely man. Once Jesus prayed for his disciples, envisioning the days ahead for them, and he said: "These are strangers, as I am." He had known loneliness, and could foresee that his followers would be sometimes, even in a company, quite alone. Another time Jesus said: "Go, and lo I am with you always unto the end of the age."

It must have meant something — something courageous — to the motley storm-beaten, unfed-for-days, crowd aboard that breaking ship, to see the one prisoner aboard standing bravely before them with bread in his hand! And what is more, he had told them a tale the like of which they had never heard before: "Last night there stood by me an angel of the God whose I am and whom I worship." He went on to tell them that this selfsame angel had promised him, and all with him, safe landing. Bread in his hand, he told them to keep up their courage, eat — eat there is food aplenty. "I trust in God." "I trust in God that it will turn out as I have been told." And do you know what? "They all plucked up courage, and took food themselves" Courage and food, all the way down the line, two hundred seventy-six of them, from the captain to the last man in the crew! They were all taking orders, life-saving orders, from the one person aboard who was under ordinary circumstances least likely to be heard. Just when he needed him most the angel of the God whom he worshipped stood by him! Amen.

Where Your Hopes Come True

Rev. Charles Monbleau
Pilgrim Congregational Church, Harwichport, Massachusetts

The Psalmist said: "I was glad when they said unto me — let us go into the House of the Lord." I would rephrase it: "I was **expectant** when I went into the House of the Lord."

When we come to church we ought to come with a feeling of expectancy — not only that we shall hear a reasonably good sermon, reasonably good music, a reasonably good order of worship, but something more. We ought to come with the expectancy that something may happen to us there which cannot happen in any other place or at any other time. Christian worship should never be merely formal or perfunctory. We ought to have a consciousness of the fact that the church is a place literally filled to overflowing with actual power. It is the house of God, the house of prayer, and, as such, it partakes of God's spirit, so that if you come to it in an attitude of expectancy and humility, and in willingness to give yourself to God, God will give himself to you. This is the sort of thing that ought to happen in church — in your church and in mine.

You never know when the greatest experience of life may take place. Suddenly, there it is . . . the biggest thing that ever happened to you. It might happen right here this morning, — I hope and pray that it shall. And nowhere more often than in church does it happen that people suddenly get the answers to their big problems, that lives suddenly are changed.

Several weeks ago I received a letter from a man who had worshipped here the week before. He expressed his appreciation of the service and the cordiality of the people, and then said: "My son and I will be better men for having worshiped with you." That service became a vehicle expressing a Presence for these men — something about it made their hopes come true — brought forth new resolves.

Dr. Peale tells of a heart-thrilling experience he had some years ago. A man who held an important position as comptroller for a big New York City chain of hotels attended his evening service. He was deeply moved by the sermon, not so much by **what** was said as by the **spirit** in which it was said . . . something gnawed at the inner man as never before. He slept fitfully that night and early the next morning he wrote the preacher and as he dropped the letter in the mail box "it seemed as if burdens left him, as if weights on his mind were lifted." He felt a new peace within, and as he put it, "organized on the inside."

The next day the two men had a conference. It seems that the man had been away from the church for years. He had lost sight of his early hopes and dreams and high attitudes toward life. In the service the night before, all these dreams rushed in upon him. He said: "the church is a place where all your hopes come true." He joined the church and became one of its most active members. He gave ten percent of his income, then fifteen, until finally he was giving 25%. Dr. Peale said, "I found myself telling him not to give so much . . . something, I assure you, I seldom do." Perhaps most preachers can attest to this. The man became interested in all kinds of social welfare work . . . to help bring about better conditions among men. In the church that night, Christ put his hand on that man's shoulder . . . the man was newborn to something lofty and worthwile.

Now when you read or hear of something like that you are apt to respond by saying, "isn't that wonderful." But what I, as a minister, and what every minister present would say, is that it is the sort of thing that can happen to you. For **you**, too the church can be the gateway to heaven . . . where life comes alive and rises to its best. But you must want it, you must stop resisting, you must say that you will give the best you have to the highest you know . . . and do it right now.

I have never met a person but what has wanted to be a somebody, to do something worthwhile, someday. And that is because God has placed dreams in the hearts of everyone of us. I don't know what God will say to us when at long last we stand in the presence of him before whom the secrets of men's hearts shall be disclosed . . . but I would not be surprised if he were to say: "What did you do with those bright and shining dreams and ideals I gave you as a boy or as a girl? Did you let them grow dull and tawdry? Did you lose them altogether?"

The great French author Flaubert, said: **"The principal thing in this world is to keep one's soul aloft."**

That sentence is worth our remembering. When you are in church under the preaching of the Word and the singing of the great old hymns and the reading of the Scriptures, what it does to you is to send your soul aloft. Then you are able to live with power and to be faithful again to the dreams and hopes and aspirations you had as a boy or as a girl. That is why people love the church. That is why they would not wish to live in a churchless community. Its exterior as well as its interior helps to keep their souls aloft. Its spire and its precepts point the way to a new alliance with the Almighty.

The church declares to us, week after week, that there is no **adversity** that, by the help of Jesus Christ, you cannot triumph over. I remember a long-time friend of mine, a member of the clergy, telling me of an experience he had recently. A woman who had been attending his church

Resolutions

A little less impatient with those we deem too slow;
A little less of arrogance because of all we know;
A little more humility, seeing our worth is slight;
We are such trivial candles compared to stars at night!
A little more forgiving and swifter to be kind;
A little more desirous the word of praise to find;
The word of praise to utter and make a heart rejoice;
A little bit more careful to speak with gentle voice;
A little more true eagerness to understand each other;
A little more real striving to help a shipwrecked brother;
A little more high courage to each task that must be done;
These be our resolutions — And God help everyone!

—Northview Star

said to him, "Rector, I have been living on the end of a cocktail most of my life. Now I want to amount to something, — I want to do something for somebody else for a change." Her hopes were coming true in the church. She had found power to match her dreams.

Many people have been living on the end of self-centeredness . . . until one day they respond to a Voice saying to them: "Give me your abilities . . . your heart and mind, stand with me against the darkness in your life and watch the light come!" Such people have the fling of their lives . . . chiseling out of the crude granite of their lives the sort of persons only God and man can carve together.

A short time back an old colored man died. He was a child of slavery, orphaned and alone. No part of his name really belonged to him; all of it had been borrowed: George Washington Carver. But he and God did that name honor. He said, "one day I asked the great Creator what the **universe** was made for." And God said, "Ask for something more in keeping with that little mind of yours." Then he asked God what **man** was made for. And God told him that he was still asking for too much. So then he asked God to tell him about the peanut. And God told him that his mind was still too small to know **all** there was to know about the peanut . . . but "here is a handful . . . take them to the laboratory and find out how they are put together; then put them together for yourself in as many ways as you can, and you will see why I made them." And so this gentle scientist pulled out of his big, broad hand milk, and coffee, and cheese, and face cream, and dye, and ink, and a host of other items.

There is no telling what God can do with a man until God is given a chance. If man can find all that in a peanut . . . think what God can find in man . . . the highest of his creation! The church says: "give God a chance to discover and develop you."

So . . . into a church that can tell people this, we ought to pour — pour it, and not dribble it, — our hearts, our lives, our money and our love. In the course of human life we often get confused, we mess things up, we destroy the goodness and purity of our lives, we suffer failure, we meet moral and spiritual defeat. But for every kind of failure or defeat the church has a message. I would not argue as to what is message number one . . . but I would say that the chief message of the New Testament is **love**. As you read the Gospels you feel the impact of One Who is telling us to love: to love the poor, the needy, the suffering, the distressed . . . to love people generally . . . to love one's neighbor as oneself. If you don't love yourself, you can't love your neighbor; if you don't esteem yourself, you won't esteem your neighbor. So, your life reaches its fullest orbit through love of God, love of self, love of others, love of life. The Church says that there is no adversity in your life that can't be handled, with God's help.

Then, too, the Church declares to us a wonderful transformation called the **new birth**. You can be born again . . . reborn in such a way that you leave behind you all your sins, all your weaknesses, all your faults and your failures. This is a tremendous message, there is none other like it in the world. You get a fresh start. This, of course, does not happen physically . . . it happens spiritually. You get new strength and new power to be the person you really want to be.

After one of Ethel Barrymore's plays, Sinclair Lewis facetiously remarked: "Ethel, I don't believe you did as well as you could this afternoon. You let us down." Ethel's eyes flashed and she replied: "No Drew or Barrymore ever goes on the stage, no matter how he feels, or how large or small the crowd is; no matter whether it is in New York City or some small town; that he does not give his best. For we have learned through four generations that we get back just about what we give."

In their early days, Montgomery and Stone were playing in Keith's Theatre in Boston. As they started for the stage Dave Montgomery said: "It's a small crowd this afternoon, we'll save ourselves for this evening." Fred Stone stopped him: "We must never go on the stage when we don't give our best. There may be a manager out there; a lonely fellow who needs a laugh; a poor girl who has paid her last dollar to hear us."

The church . . . the place where hopes come true . . . says to us: "There is no need for you to give a second-rate performance . . . no need to go on stumbling over past mistakes. Put your hand into the hand of God and let him have his way with you.

There was once an aged hermit who lived down in the mountains of Virginia. He was famed throughout the countryside for his wisdom. Only the village cynic laughed and said to a friend that he knew how he could make a fool of him. "I'll take a bird in my hand and ask him what it is. When he answers, I'll say . . . is it alive, or is it dead? If he guesses that it is dead, I'll open my hand and let it fly away. If he says it is alive, I'll crush it." So they went and found him sitting at the door of his cabin. "Father", said the cynic, "I have a question for you. What is in my hand?" "Son," said the old man, "it looks like a bird." "Right, father," answered the lad. "Now, tell me . . . is it alive or dead?" The old mountain man looked at him steadily for a moment . . . then smiled, and said: "As you will, my son . . . as you will!"

It is my privilege to stand here week after week in this place of honor, and say to you that no matter what you have done, you can be different. The church can make your hopes come true. That is what it does for people. That is why people are willing to devote their prayers, their gifts, their service to the church. All of us get lost in the world, and our hopes and dreams grow dull. But in the church they are restored again to us through Jesus Christ our Lord.

It is up to you, my friend. It is up to you.

MY RISEN LORD

My risen Lord, I feel Thy strong protection;
I see Thee stand among the graves today;
"I am the Way, the Life, the Resurrection,"
I hear Thee say.
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.

—Author Unknown

Women's Fellowships Spring Rallies

ASHEBORO DISTRICT RALLY

Mrs. F. C. Lester

Spring Rally for the Women's Fellowship of the Asheboro District was held Saturday, March 31, at Albemarle, where Rev. J. Everette Neese is the new pastor. Presiding was Mrs. S. H. Pell, district chairman. The theme was "Creating and Renewing the Church." 86 were present representing 16 churches.

Opening devotional was led by Mrs. W. Walter Hall of Asheboro. The program was centered around "A New Era in World Missions." The offering was received for the work of Dr. Ed Riggs in India.

The material for 1962-63 in the form of the Pac/Kit was presented by Mrs. Robert Myers, Evangelical and Reformed pastor's wife who attended the recent leadership training session at Franklinton Center.

Information concerning the Council of Lay Life and Work of the United Church of Christ was given by Mrs. F. C. Lester, who also told of lay work in Hawaii.

Highlight of the day was the address by Mrs. Edward S. Treat, missionary education chairman of the National Women's Fellowship, who spoke on "The Church — A Learning and Witnessing Community." Mrs. Treat was introduced by Mrs. R. M. Cline of Sanford, president of the N. C. Women's Fellowship.

Mrs. Cline also led the closing installation service for the following officers: chairman, Mrs. S. H. Pell, Route 1, Ramseur; assistant chairman, Mrs. Earl Coble, Route 4, Asheboro; secretary, Mrs. James Caviness, Star Route, Siler City; assistant secretary, Mrs. Cecil Fogleman, Route 2, Liberty; member of nominating committee, Mrs. Russell Craven, Ramseur.

The Asheboro District will meet next spring with Pleasant Hill church.

LEADERS AT SUFFOLK DISTRICT RALLY

Mrs. J. H. Booth, Jr., president of the Eastern Virginia Women's Conference, Mrs. E. S. Treat, missionary education chairman of the National Women's Fellowship, Mrs. Ray F. Gordon, president of the Southern Convention Women's Fellowship, and Mrs. G. D. Underwood, Jr., chairman of the Suffolk District are shown displaying the new "Pac/Kits" at the rally held at Berea church, Driver, Virginia, March 28.

NORFOLK DISTRICT RALLY

Mrs. Hubert O. Walker, Reporter

Rosemont Christian Church, South Norfolk, Virginia, was host to the Spring Rally of the Women's Fellowship of the Eastern Virginia Conference as the organization celebrated its fiftieth anniversary, March 27, 1962.

The devotional was given by Rev. A. Lanson Granger. Mrs. Bill Simmons presented a short skit of the Eastern Virginia Women's Fellowship history to put us in the mood of our "Golden Jubilee" year.

A good group was in evidence, representing the fourteen churches of the Norfolk District.

The speaker, Mrs. E. S. Treat, missionary educational chairman of the National Fellowship of Congregational women, was introduced by Mrs. W. B. Williams. Mrs. Treat spoke on "The Church — A Learning and Witnessing Community."

Mrs. Ray F. Gordon talked of the opportunities of 1962 and recognized the officers for the Norfolk District. She offered a prayer and the benediction.

The ladies of Rosemont prepared and served a delicious lunch and to depict the jubilee, masses of golden jonquils were used to decorate the luncheon tables and the sanctuary. Mrs. M. K. Hassel was the chairman of this event.

WAVERLY DISTRICT RALLY

Mrs. H. E. Drewry, Jr., Secretary

The forty-second session of the Waverly District Women's Fellowship met in the Hopewell Christian Church March 29 at 10:00 a.m.

The vice president, Mrs. H. O. Gay of Waverly, presided. Mrs. Anna B. Charvat conducted a very inspiring worship service using the theme, "Learning."

Special music was rendered by Mrs. Bob Clark of Waverly with Mrs. J. E. McCauley assisting at the piano.

Mrs. J. H. Booth, president of the Eastern Virginia Women's Fellowship, introduced the speaker, Mrs. E. S. Treat, national missionary education chairman. She gave a very informative talk on "The Church, A Learning and Witnessing Community."

The highlight of the afternoon session was the skit on the golden jubilee, 1912-1962, "Fifty Years of Women's Work, The Then and Now." Mrs. Edward Bresko was narrator.

Rev. M. E. Taylor of Hopewell gave the closing benediction.

BURLINGTON DISTRICT RALLY

Mrs. R. J. Kernodle, Chairman

The Spring Rally of the Women's Fellowships of the Burlington District was held at the Concord United Church of Christ in Caswell County, April 4. Mrs. Kenneth Register conducted the worship service, centering it around the year's theme: "Creating and Renewing the Church." Mrs. Wilbert Reagan, president of the Concord women, gave the welcome. Introductions of pastors, their wives, and other guests were made by Mrs. Winfred Bray.

The morning address was given by Mrs. E. S. Treat of Fargo, North Dakota, national missionary education chairman, who was introduced by Mrs. R. M. Cline, state president. The purpose of the offering (to furnish and equip a jeep to be used by Dr. Ed Riggs for his work in India) was explained by Mrs. Jay Crutchfield, assistant district chairman, who also gave the prayer of dedication. The amount of the offering was $43.21.

During a brief business session, Mrs. Harry Jolly, secretary, read the minutes and took a roll call of fellowship members present. Sixteen fellowships were represented with 93 people in attendance.

Mrs. A. L. Hook, chairman of the nominating committee submitted the following report for 1962-1963 which was accepted: Mrs. J. R. Kernodle, Chairman; Mrs. Jay Crutchfield, Assistant Chairman, Mrs. H. H. Jolly, Jr., Secretary; Mrs. W. P. Hurdle, Assistant Secretary. Following the district chairman's report, Pac-Kits for the coming year's work were presented and explained by Mrs. R. M. Cline and Mrs. E. S. Treat. The morning session concluded with prayer and grace by Rev. Bill Traylor.

Following luncheon the afternoon session was opened with the use of the theme hymn, "Once to Every Man and Nation." Dr. J. Earl Danieley, national chairman of the Commission on Lay Life and Work, spoke regarding its work. Closing remarks and prayer were given by Mrs. R. M. Cline.

Registration was by members of the Bethlehem Women's Fellowship, and ushers and collectors were members of the Mt. Zion Women's Fellowship. The soloist was Mrs. W. P. Hurdle, and the organist was Mr. Wynn Riley, organist-choir director of the First Christian Church of Burlington. Next year the Spring Rally for this district will be held at Long's Chapel.

Latin America Studied At Henderson

Mrs. Ruby Lassiter, Reporter

The Women's Fellowship groups of Henderson and Liberty churches met in the fellowship hall of the First Congregational Christian Church for a Latin American banquet March 20.

In keeping with the missionary emphasis on our neighbors to the south, the Rev. Paul Mattox, pastor of the West End Baptist Church of Henderson, gave a narration on color slides taken on a recent trip to Honduras. His talk brought vividly the message of the crisis in the Latin American countries now on the verge of decision between democracy and communism. After studying the literature prepared by our denomination, we were able to see and hear from first hand observation just what our missionary dollars can do in this area. We were able to see, not only the physical aid necessary in winning our brothers, but the spiritual and moral need. One member commented on the facial expression of those who had embraced Protestant teachings. To this, Mr. Mattox explained that they had followed the natural pattern of joy and individual interest which follows conversion.

Mrs. B. M. Newman, chairman of the Henderson-Raleigh District, served as hostess and gave an introduction to the program. Mrs. Joe French welcomed the guests from Liberty, and Mrs. William Foster responded.

Members wore costumes depicting the area for discussion. Tables were decorated with the special napkins and place mats designed for the occasion. Native dolls, dressed by Miss Pearl Newman added interest and color. Serving with Miss Newman on the tables committee were Mrs. Marvin Newcomb, Mrs. R. B. Tharrington and Mrs. Ed Butler. The menu was in keeping with the Latin American motif; prepared by Miss Jo Langston, Mrs. R. P. W. Seaman and Mrs. Lula Paynter. The girls of the Senior Pilgrim Fellowship of the church served the tables and added youthful charm in their native dress.

A portion of the proceeds from the dinner were contributed to the fund to purchase a jeep for Dr. Edward Riggs.

The dinner, the program and the arrangements were under the direction of Mrs. T. A. Park, president of the Henderson Women's Fellowship.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

April **Istanbul** (Formerly Constantinople)

22—**Miss Winifred Hertzog** is a 1960 graduate (Univ. of Puget Sound) and is teaching 3 years at American Academy for Girls.

23—**Mrs. Gladys Jensen,** who lived in Colwell, Iowa, was widowed in 1956. She had three grown sons. She took a business course and went to Turkey in 1957 for 3-year term as secretary in the missions business office. Became career missionary in 1961.

24—**Miss Karen King,** who graduated from Cornell University in 1960, is teaching home economics for 3 years at American Academy for Girls.

25—**Miss Alice Lindsley,** who went to Turkey in 1928 as a short-term teacher and decided to turn it into a career, is head of home economics department at American Academy for Girls. She also organizes courses in adult education.

26—**Miss Martha Millett** went to Turkey in 1951 as term teacher and stayed on to make it a career. She is vice principal of American Academy for Girls.

27—**Miss Ofelia Miranda-Menendez** is a native of El Salvador, where she taught elementary school for 3 years before going to the University of Puerto Rico on a Point IV scholarship in home economics. After heading the home economics department of the Ministry of culture in her home country for 1½ years, she came to U. S. and graduated from Skidmore College in 1960. Now she is teaching home economics for three-year term in Turkey.

28—**Miss Helen Morgan** went from a teaching career in the U. S. to Turkey in 1952 to be term teacher. She became career missionary in 1955 and is principal of American Academy for Girls, which has 500 junior high, senior high, and first year college students.

ATTENDANCE AWARDS AT NEW LEBANON

Mrs. L. A. Logan, Reporter

Mr. A. T. Sowder, superintendent of the New Lebanon Sunday school at Elberon, Virginia, is presenting the awards to 14 of his members who have had perfect attendance during 1961.

The members receiving the awards are as follows: Mr. and Mrs. Mervin Price, Sr., Temple and Mervin Price, Jr., Steve and Judy Price, Mrs. L. A. Logan and Edith Logan, Mrs. Cleveland Price, Mrs. Annie Savedge, Miss Charlotte Price, Miss Jean Savedge, Jimmy and John Savedge.

There is a total of 47 years perfect attendance in this group, ranging from one year to 8 consecutive years.

Two classes had perfect attendance, one the primary class taught by Mrs. Gordon Price and the other the young people's class taught by Miss Charlotte Price.

Frequently the entire Sunday school and church has 100 per cent attendance. This church is the center of interest in our neighborhood.

EASTER TV AND RADIO PROGRAMS

Give Us Barabbas — NBC-TV Hallmark Hall of Fame program, Palm Sunday, April 15, 6:00-7:30 p.m. Playwright Henry Denker says, "In the release of Barabbas, we find the whole concept of Christianity, for this is the first of many for whom Christ actually died. I took my facts from the Gospel writers and let my imagination wander along lines that I think would not be inconsistent with what the Bible has set forth."

He Is Risen — NBC-TV Project 20 program, Palm Sunday, April 15, 8:30-9:00 p.m. The script by Richard Hanser is almost entirely in the words of the King James version of the Bible used with several hundred paintings brought to life.

Voices of Easter — NBC Radio Network, Monday through Friday, April 16-20, 10:05-10:30 p.m. and Easter Sunday, 11:30-12:00 noon. Salem College Choral Ensemble of Winston-Salem, April 16; Luther College Choir, Decorah, Iowa, April 17; Lewis and Clark College Choir, Portland, Oregon, April 18; Northwestern College Choir, April 19; Peloquin Chorale, Providence, R. I., April 20; and Augustana College Choir, Rock Island, April 22.

Easter Sunrise Services — NBC Radio Network — 7:00-7:30 a.m., Easter Dawn Service in Radio City Music Hall; 7:30-8:00 a.m., Easter Sunrise Service in Arlington National Cemetery.

Revelation — American Broadcasting TV Network, Directions '62 program, Easter Sunday, 2:30-3:00 p.m. First oratorio written especially for television, produced by the National Council of Churches. Composer is Earl Wild, concert pianist with NBC symphony orchestra. It is based on the Revelation of St. John.

Christian Temple Honors Dr. Hamilton

Resolution Adopted by the Board of Deacons
of
THE CHRISTIAN TEMPLE
Norfolk, Virginia
at
Meeting Held on February 19, 1962

Realizing what a great day it was for our church six years ago when the Master directed Dr. Frank R. Hamilton to us and prevailed upon him to accept the challenge of becoming our Pastor, and

WHEREAS, we consider February 4, 1962, the beginning of his seventh year with us, another great day for our Church, and

WHEREAS, at the suggestion of Dr. Leon Edgar Smith, our beloved Pastor Emeritus, we deemed it fitting and proper that we recognize February 4, 1962, as Dr. Hamilton Day in our Church, which was done, and,

WHEREAS, as we look back over the past six years, we do so with great pride and thankfulness for the outstanding progress in every phase of our Church life, and especially for the emphasis put on the Sunday morning worship services, and the challenging pulpit messages calculated to inspire the worshipers to seek a closer walk with Christ and to live a more fruitful Christian life. All of this has created a new interest in the work of the Church in general and an evident enrichment of the spiritual life of the individual and of the entire congregation;

THEREFORE, BE IT RESOLVED that as we begin our seventh year together, we do so with faith and prayer that God may continue to bless our Church, its members, and especially Dr. and Mrs. Hamilton, and keep them well and happy here with us, in this His Temple, for many years to come, and

THEREFORE, BE IT FURTHER RESOLVED that a copy of this resolution be spread on the minutes of meeting of Board of Deacons, a copy presented to Dr. Hamilton, a copy forwarded to the Official Board and a copy published in the Voice of The Temple.

Respectfully and gratefully submitted,
J. H. Watson, Chairman
F. B. Butler, Secretary

OUR CHRISTIAN WORLD MISSION

Churches and individuals are reminded of the continuing need for Our Christian World Mission. The missionary activities of the United Church of Christ in our country and around the world demand from all of us our best stewardship support.

It would be most helpful to the Southern Convention enterprises and the instrumentalities and agencies of the United Church of Christ if the churches of the Southern Convention could make remittances on a monthly basis. The first months of the year normally are least productive of Our Christian World Mission income. This means that many Boards and Agencies of our fellowship seek to borrow money in order to carry on the work until remittances come from churches.

The churches of the Convention are urged to send remittances on apportionment for Our Christian World Mission to Miss Edna Fitch, Southern Convention Office, Box 247, Elon College, N. C.

Clyde L. Fields, Supt.

Easter In India

Miss Nancy Lott, first-term medical missionary, shares with us the following account of Easter 1961, in India: "This morning I was awakened very early by the ringing of the church bell, calling the people together. The pastor, in his robe, led the congregation as they filed in procession through the town carrying banners with words of Scripture, singing Easter hymns accompanied by a band, and shouting 'Jaya' (victory). Meanwhile some of the members stayed behind to finish the last touches on the family graves which had been whitewashed and decked with flowers. They placed burning candles on the gravestones. The procession returned and we sat around in the graveyard to share in our Easter sunrise service. As we sang, the sun gradually came peeking over the horizon and the darkness became light. One could not help but be moved by the rich experience as the pastor, so alive with Easter's spiritual significance, gave the morning message. Following the service, the people heartily exchanged their greetings of 'The Lord has risen!' "

April 1 a covered dish supper was held at Monticello church, preceding the quarterly business meeting. Dr. John G. Truitt is the pastor.

Jerry Hargis, Tommy Hamlett and Roger Tate led the opening service of church school worship at Mt. Zion, Mebane, April 1. The youth Fellowship provided special music.

According to **The Standard** of the Southern Synod of the Evangelical and Reformed Church, Rev. James Jackson resigned at Clanton Park United Church of Christ, Charlotte, February 19. His resignation is effective May 1.

Sunrise service will be held on the lawn of Great Bridge church, Hickory, Virginia, at 5:20 a.m. Easter Sunday. At the eleven o'clock service members are asked to bring their "30 Pieces of Silver" bags containing a love offering.

Great Bridge church, Route 1, Hickory, Virginia, has recently "gone over the top" in its bond drive to finance a new sanctuary. Plans are in the making to let the contract this month, begin construction in May, and use the sanctuary in October.

Angola in Ferment, a new book by Thomas Okuma published by Beacon Press, is recommended to our church people by Rev. William P. Tolley. He suggests that it is forthright and factual and that it would be good for all mission study groups to read it.

Dr. and Mrs. William P. Tolley, missionaries on furlough from Angola, Africa, are now at 157½ Mechanic Street, Westerly, Rhode Island, after spending some months in the Southern Convention. They have been speaking in the Springfield, Massachusetts, area, and in Akron, Ohio, April 8-15, but the above address is their headquarters.

DAFFODILS

Oh, daffodils seem duty bent
To live their lives in sweet content.

And if you tend them they will grow,
Or if neglected still they show

In tender beauty cups of gold
For little folks to love and hold.

Though hidden deep within the sod,
It seems as if they work with God.

—John G. Truitt

Rev. Leon A. Dickinson, Jr., pastor of Community Congregational Church, Hyde Park, New York, is to direct the activities of the United Church of Christ in relation to chaplains and other non-parish clergy. Mr. Dickinson is a former Navy chaplain (1944-46 and 1950-52) and has been pastor of churches in Connecticut and Maine as well as serving as pastor and community education adviser on the Firestone plantations in Liberia, Africa, and pastor of the international Community Church, Tehran, Iran.

More than 100,000 copies of the "Sermon on the Mount" were distributed in 32 national parks during the summer of 1961 by the American Bible Society in cooperation with the National Parks Christian Ministry.

Church Leaders To Okinawa

Dr. Fred A. Buschmeyer, secretary of the United Church of Christ, is one of two church leaders commissioned by the National Council of Churches to take greetings and the Easter message to U. S. Armed Forces personnel on Okinawa. Accompanying him will be Bishop John Wesley Lord of The Methodist Church.

They will spend Holy Week on Okinawa, preaching in all seven chapels at the U. S. base. Culminating the visit will be an Easter Sunrise Service for Army and Air Force personnel and two services for the Marines on Easter Sunday. They will also see Church World Service projects and the Hospitality Houses established by the churches for the use of service personnel on the island.

In commissioning them, President J. Irwin Miller said, "Express to men and women serving in all four branches of the Armed Forces our appreciation for their services, our Christian concern for their welfare, our continuing remembrance of them in our personal prayers and in their home church services, and our special greetings to them at the Easter season." He also asked them to convey "our deep appreciation to U. S. chaplains on the base for their significant ministry."

THE CHURCH IS TO ME

A Door
  Into an opportunity for service.
  Into the most useful life.
  Into the best experience.
  Into the most hopeful future.
  It gives me a start.
An Armory
  To get power to fight evil.
  To get inspiration to keep going right.
  To get an uplifting influence.
  To learn how to use spiritual weapons.
  To get a vision of Christ.
  It keeps me moving.
An Anchor
  To steady me in the storm.
  To keep me from the breakers.
  To guide me in the strenuous life.
  To hold me lest I drift away from God.
  To save me in the hour of temptation.
  And lead me into the harbor.

In The Christian Messenger

Christ Reigns

Background Scripture: Matthew 28; Hebrews 1.

Devotional Reading: Matthew 28.

Memory Selection: **Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing.** Rev. 5:12.

This is an Easter lesson. But it may seem like a strange Easter lesson. For there is nothing in it about the visit of Mary Magdalene, or the other women, or of the visit of John and Peter to the Tomb, or anything about the Resurrection appearances of Jesus to the disciples. Indeed there is no reference to the Resurrection as such in it. But it is a grand Easter lesson. For its theme is that Christ is victorious, that Christ is superior to angels and every other power, that Christ reigns and shall reign. Its readers were familiar with the Easter story. The writer tries to give them the meaning of that Easter story.

God's Ways of Speaking

"God, who at sundry times and in divers manners, spoke in the past unto the fathers by the prophets, hath in these last days spoken unto us by his Son..." God spoke to the Hebrew people, not only through the prophets, but in various other ways. Sometimes he spoke through a dream, sometimes he spoke through another person, sometimes he spoke through nature, sometimes he spoke through a direct impulse of his Holy Spirit. And of course he spoke as the writer of the letter to the Hebrews says, through the prophets, each of whom gave some new insight and some new message to the people of their day. God still speaks through various ways. Nature, memory, a sermon, a song, the voice or life of another, a dream — yes God sometimes speaks through a dream — an experience of one sort or another, by the Holy Spirit directly, in a hundred ways God speaks to men today. He that hath ears to hear, let him listen to the voice of God speaking to him in many ways and at various times. And let us not forget that God often speaks most clearly through silence. "Be still and know that I am God," He says.

God's Supreme Way of Speaking

"God . . . hath in these last days spoken unto us by his Son. . . " God had spoken in various ways and in various times to the people. Through his prophets, through nature, through history, through their experiences, he had spoken most clearly to them. But his supreme word was spoken through his son, the Lord Jesus Christ. Here was God's supreme way of speaking, his supreme revelation of himself. The author of Hebrews makes that plain — "who being the brightness of his glory, and the express image of his person." This is all of a piece with what Jesus himself said: "He that hath seen me hath seen the Father." Or again as another puts it, "It pleased the Father that in him should all the fulness of the godhead dwell bodily." Christ is God's authoritative word from God. We need go to no other, he has the words of eternal life. He speaks for God.

But Not God's Final Way of Speaking

Jesus was God's supreme way of speaking to men. But let it be said reverently, he was not God's final word to men in a sense. God did not stop speaking to men when Jesus left the earth. Jesus himself said that there were many things yet to be said unto his followers. But he did assure them that even though he would be taken from them in the flesh, he would send his Holy Spirit who would guide them into all truth, and make known to them many things which he could not tell them. God still speaks through his Holy Spirit, which is the Spirit of the Risen Christ, whom we glorify on this Easter morning. As the Pilgrims were leaving Holland for the New World, Robinson, their beloved leader who was unable to accompany them on their voyage, told them that God had more light to break forth from his word for them. God's revelation is not closed; it is a continuing revelation.

Christ Reigns

There are many references in today's lesson to angels and many quotations from the Old Testament concerning them. It may be a bit confusing to us to read all this. But what the author of Hebrews is trying to say is that Christ is exalted above all created beings, that he is seated on the throne, that he reigns. He upholds all things by his power, he is the heir of all things, he is much better than the angels — and that was a striking statement for the Hebrews had a vast system of angeleogy and laid much store by them — he is seated on the throne at the right hand of Majesty, of God himself. This Christ was an agent in creation with God himself — by whom he also made the worlds. He orders and sustains the whole creation — "upholding all things by his power, or more strikingly by the word of his power." God hath highly exalted him and given him a name that is above every name.

SUNDAY SCHOOL LESSON
APRIL 22, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational Christian Church, Driver, Virginia

Christ Saves

This majestic and invincible Christ wrought salvation for his people. "When he had by himself purged our sins." This magnificent Christ died for our sins. He used his power to save, even though he had to sacrifice himself or give himself to save us. Men were so unclean that they could not possibly cleanse themselves. So Christ was sent, and willingly came, to purify them, and to cleanse them from their guilt, by which act he became the Great High Priest, the Perfect High Priest for all mankind and for all time. And after he had done this by the Cross, he rose from the dead and sat down on the right hand of the Father. His saving work was finished. Beyond the Cross God and Christ can do nothing for man's salvation. When Jesus from the Cross said "It is finished" this is what he meant.

Christ Shall Reign

The letter to the Hebrews was written when times were bad. Humanly speaking there did not seem to be much hope for the world or humanity. But those who took a pessimistic view of things had not taken the Lord Jesus Christ into account. "They shall perish, but thou remainest." The future belonged to Christ as Lord of life and history. The message has pertinency for us today. This is God's world. He and Christ are on the throne. The future does not belong to the forces of evil and brute power. The kingdoms of this world are to become the kingdoms of our Lord and Christ and he shall rule forever and ever. Amen!

Portraits Of Professors

Reading, painting and cooking are the hobbies of Mrs. Frances Longest, professor of Business Education at Elon College.

Mrs. Longest, who takes an active interest in college and community activities, is a member of Elon College Book Club, Tan and Toil Garden Club, Elon College Community Church and the Women's Fellowship of the church; Delta Pi Epsilon, National Graduate Honorary Business Fraternity; the United Business Education Association and the North Carolina Business Education Association.

Mrs. Longest and her husband, W. Roland Longest, manager of Alamance Camera and Sports Center of Burlington, have two daughters. Bonnie Roe is a freshman at Elon College this year and Nadine attends Elon College High School.

A native of Ether, N. C., Mrs. Longest formerly was a member of Ether Christian Church. She received her A.B. degree from Elon College and her M. Ed. degree from the Woman's College of the University of North Carolina. She has done additional graduate work at the University of North Carolina.

Mrs. Frances Longest

Southern Convention Program

Bethlehem Church, Suffolk, Virginia

May 1-3, 1962

The 45th biennial session of the Southern Convention is scheduled to meet in Bethlehem Congregational Christian Church May 1, 2, and 3, 1962. Presiding will be Rev. Joe A. French who was elected two years ago as vice-president and who is filling the unexpired term of President George D. Alley.

Registration begins at one o'clock Tuesday afternoon, and the Convention will be called to order at two. During the afternoon there will be greetings from the Potomac Synod, the Southern Synod, and the Convention of the South; first reading of the report of the nominating committee; a worship service by Chaplain Carroll Lewis and an address by Dr. Sheldon Mackey; reports of the executive board, the treasurer, the superintendent, the finance committee, Elon College, Christian Higher Education Fund, and the Children's Home.

Tuesday evening features will be a panel discussion of realignment, and Communion.

The Wednesday morning session begins at nine o'clock with worship followed by action on Tuesday's reports. Then will follow reports by the Mission Board, Board of Publications, The Christian Sun, Board of Christian Education, Minister of Christian Education, Moonelon, Women's Fellowship, Laymen's Fellowship and Pilgrim Fellowship. The morning session will close with an address by Dr. Mackey.

Wednesday afternoon there will be reports on evangelism, stewardship, race relations, social action, the ministry, recruitment, and the Historical Society. Officers will be elected.

Wednesday evening at six o'clock there will be three banquets. Laymen will meet in the Bethlehem church with President H. D. Cunningham presiding and Dr. Mackey as speaker. Mrs. Ray Gordon, president, will preside over the women's meeting at the Suffolk church, and Mrs. George E. Kahlenberg will be the speaker. President Hubie Young will preside at the young people's banquet at Liberty Springs church, and their speaker will be Dr. William P. Tolley.

At eight o'clock the convention will be in session again at Bethlehem to hear addresses by Mrs. Kahlenberg and Dr. Tolley and music by the Elon College Singers.

The final session opens Thursday morning at nine o'clock when the Elon College Singers will be heard again. Reports will be given on ministerial scholarships and loan funds, group insurance for ministers and church workers, memoirs, a possible home for the aging, and town and country churches. A business session will complete action on all reports. Dr. L. E. Smith will install the officers, and Chaplain Lewis will lead the closing worship service. Final adjournment will come at noon.

One Man's Opinion

On Realignment

At the forthcoming meeting of the Southern Convention ministers and delegates will be considering various plans for realigning the churches of the Southern Convention, The Convention of the South, and The Southern Synod in the North Carolina and Virginia areas.

I would like to speak here in favor of the division of North Carolina and Virginia into two separate conferences of the United Church of Christ. This was the plan originally favored by the Southern Synod of the Evangelical and Reformed Church and is the one which is apparently quite unanimously favored as the ultimate goal in realignment. Objections to it include the feeling that the North Carolina Conference would have the unequal advantage of the majority of the existing educational and welfare institutions being in its boundary and also that North Carolina would have the unequal disadvantage of financially maintaining these institutions. As far as this is concerned, it seems that some sort of joint sponsorship could be worked out between two separate state conferences.

Some have suggested that Virginia be dissected in various ways with the

(Continued on Page 15)

REMEMBER THE EASTER OFFERING FOR MISSIONS

Mrs. Eva Wilson Retires

On March 15, Mrs. Eva Wilson retired from our Home for Children. Mrs. Wilson came to our Home in 1958 as a seamstress. It was her intention in the spring of 1961 to retire, but upon request of the Superintendent she remained another year to help in the transition program at the Home. During this past year Mrs. Wilson has been a food service manager in the Montgomery Cottage. As a food service manager she had the responsibility of preparing and serving the food to those who eat in the Montgomery Cottage dining room. We are very grateful to Mrs. Wilson for her contribution to the Home and wish for her the very best of everything in her years of retirement.

Mrs. Wilson was honored at a staff luncheon on Tuesday, March 13, just prior to her retirement and Dr. Truitt, who was Superintendent of the Home at the time of Mrs. Wilson's employment, was present and read the following poem which he had written for the occasion:

It is good to know
  While I am strong,
And life is good
  And filled with song,

That I no more
  Must stand the shocks
Of daily toil
  And punching clocks.

That from this day
  I'll choose my hours,
I'll dodge the thorns
  And pick the flowers.

And when I rest
  I'll turn my mind
To those I love,
  The good, the kind,

To pretty girls
  And charming boys,
And live again
  Those days of joys.

And oft I know
  That in my dream
I'll see a crew,
  A working team

Of those who gave
  With zeal and zest
To boys and girls
  Their very best.

And I am glad
  I had a share
In giving them
  True love and care.

IS IT TOO MUCH TO ASK?

There are approximately 37,000 members in our Churches of the Southern Convention. Is it too much to ask each member to give $2.00 per year for the support of our Congregational Christian Home for Children? This would mean less than one cent per day per person. Many children alone spend more than this each day on candy, ice cream, soft drinks or chewing gum. $2.00 per year is a small amount for an individual, but if every member of the Southern Convention would accept this responsibility our Home would have three-fourths of its budget. Time now spent on the financial effort by our administrators could thus be devoted to the further development of a quality program for our Home.

REPORT FOR APRIL 9, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$17,669.42
Virginia Valley Conference	$ 106.25	
Eastern Virginia Conference	183.64	
Eastern North Carolina Conference	24.00	
Western North Carolina Conference	81.01	
North Carolina and Virginia Conference	366.23	
Total		$ 761.13
Grand Total		$18,430.55

SPECIAL OFFERINGS

Amount brought forward		$36.803.41
Union Ridge United Church of Christ (NCVA)— Special Offering	23.04	
First Cong. Church, St. Petersburg, Fla.	150.00	
Dr. James W. Johnston, Burlington, N. C.	5.00	
7th & 8th Grade Sunday School Class, Wildermere Beach Cong. Church, Milford, Conn. (to send 2 boys to camp)	44.00	
Adult Bible Class, Monticello Church (NCVA)	5.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Harrison Factors Corp. (dividend)	15.00	
Rev. & Mrs. Guy Veazey, Elon College, N. C.	10.00	
Rev. R. L. Hendrickson, Lincoln, Kansas—Easter	100.00	
Mrs. E. C. Casey, South Norfolk, Va.	3.00	
Sr. Woman's Guild, Shelton Memorial Church, Portsmouth, Va. — Easter	10.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Women's Fellowship, First Cong. Christian Church, Greensboro, N. C. — Easter	85.00	
First Cong. Christian Church S. S., Roanoke, Ala.	13.30	
West Memorial Bible Class, Suffolk Christian Church	28.50	
Women's Fellowship, Rosemont Christian Church	10.00	

Friendly Service Gifts:		
Women's Fellowship, First Cong. Church Geneva, Ill.	10.00	
Circle 4, Women's Fellowship, First Cong. Church, Elmhurst, Ill.	25.00	
Woman's Fellowship, Cong. Church, Camden, Maine	10.00	
Women's Fellowship, Edgebrook Comm. Church, Chicago, Ill.	10.00	
In Memory of W. E. Oldham		
In Memory of J. W. B. Reid		
In Memory of Mrs. J. F. Sandlin		
In Memory of Dr. & Mrs. J. U. Newman		
Total Memorial Gifts	30.00	
Special Gifts	836.90	
Total		$ 1,443.74
Grand Total		$38,247.15
Total for the Week		$ 2,204.87
Total for the Year		$56,677.70

EASTER

Carolyn Dunn

Route 2, Asheboro, N. C.

Long, long ago, Christ Jesus in old Gethsemane
In deepest sorrow knelt in prayer, foreseeing agony.
For evil men were searching, and soon they would appear;
Therefore the suffering Savior, though perfect, knew a fear.

He in great sorrow needed the ones who did him love,
But found him none on earth below, but God did watch above.
And sent a holy angel to strengthen then the one,
Who was the holy sacrifice, his own begotten Son.

A murderer, Barrabas, was scheduled then to die,
But Jesus carried this man's cross with no complaint or sigh.
Christ climbed the hill called Calvary and there was crucified,
Because he loved all people so much he for them died.

He said, "Father, forgive them," as he hung upon the tree,
And he cried then, "It is finished" — and so it was, you see.
We do not merit such a love, accept it as a gift,
Christ asks us nothing but our love, should not this thought uplift?

In three short days his friends beheld the stone was rolled away,
The angels spoke, "He's risen. He is alive to stay."
And then when doubting Thomas could not believe it true,
He showed him quickly hands and feet, and comforted the few.

And so, this blessed Easter, we see the lily fair,
And fragile orchid beautiful, and springtime in the air,
Love and forgiveness, life anew, and gentle falling rain,
And hope of bright tomorrow, when Christ will come again.

Dr. W. J. Andes will speak at Easter Sunrise service at Edgewood, Burlington.

Announcement has been made of the engagement and approaching marriage of Miss Winona Morris, Dyke, Virginia, and Rev. S. E. Madren of Elkton.

Revs. W. E. Wisseman, J. G. Truitt, Carl Daye and Melvin Palmer are preaching during Holy Week at Hines Chapel.

Rev. A. M. Campbell, Eutaw Community Church, Fayetteville, is preaching each evening during Holy Week at Shallow Well, Sanford.

Rev. Robert B. Marr of Conneaut, Ohio, preached each evening last week at First, Burlington.

There will be an Easter sunrise service and breakfast at Apple's Chapel, Route 1, Gibsonville.

Young people will conduct the worship for the Thursday evening communion service at Pleasant Ridge, Ramseur.

Maundy Thursday communion service and an Easter sunrise service followed by breakfast in the hut are planned by Mt. Zion, Mebane.

Maundy Thursday and Good Friday services are planned for Bethlehem church, near Harrisonburg, United Church, Portsmouth, and High Point, First.

Hear Dr. Fred Hoskins give an Easter message entitled, "God's Yes" over NBC-TV (8:00-9:00 a.m.) from Chicago as the sun rises over Lake Michigan.

"A Vigil of Maundy Thursday" will be observed at Southern Pines. At this service members will be received, baptism administered, and communion served. Our church young people share with the Youth Federation in sponsoring a community sunrise service.

On Realignment

(Continued from Page 13)

southern portion grafted on to North Carolina as a conference for an interim period after which the two state conference ideal could be realized. Why not now? Is it really necessary to realign twice? If an interim arrangement is effected it will no doubt become somewhat solidified into a pattern before the two state conference arrangement comes up for consideration. Why allow this to happen? Changes of this sort are inevitably disturbing and disorderly, so why subject the people of the Southern Convention to two operations when just one might do the job? I suggest that those who participate in the Southern Convention meeting do so with the intention of performing major surgery on the existing organization. Let's not just patch it up and reopen the wound five, ten, or twenty years hence.

Rev. William T. Joyner

THE FIRST EASTER DAY

As Told In The New English Bible.

THE TESTIMONY OF THE WOMEN

The women who had accompanied him from Galilee followed; they took note of the tomb and observed how his body was laid. Then they went home and prepared spices and perfumes; and on the Sabbath they rested in obedience to the commandment. But on the Sunday morning very early they came to the tomb bringing the spices they had prepared. Finding that the stone had been rolled away from the tomb, they went inside; but the body was not to be found. While they stood utterly at a loss, all of a sudden two men in dazzling garments were at their side. They were terrified, and stood with eyes cast down, but the men said, "Why search among the dead for one who lives? Remember what he told you while he was still in Galilee, about the Son of Man: how he must be given up into the power of sinful men and be crucified, and must rise again on the third day." Then they recalled his words and, returning from the tomb, they reported all this to the Eleven and all the others.

The women were Mary of Magdala, Joanna, and Mary the mother of James, and they, with the other women, told the apostles. But the story appeared to them to be nonsense, and they would not believe them.

—Luke 23:55 - 24:11.

ON THE WALK TO EMMAUS

That same day two of them were on their way to a village called Emmaus, which lay about seven miles from Jerusalem, and they were talking together about all these happenings. As they talked and discussed it with one another, Jesus himself came up and walked along with them; but something held their eyes from seeing who it was. He asked them, "What is it you are debating as you walk?" They halted, their faces full of gloom, and one, called Cleopas, answered, "Are you the only person staying in Jerusalem not to know what has happened there the last few days?" "What do you mean?" he said. "All this about Jesus of Nazareth," they replied, "a prophet powerful in speech and action before God and the whole people; how our chief priests and rulers handed him over to be sentenced to death, and crucified him. But we had been hoping that he was the man to liberate Israel. What is more, this is the third day since it happened, and now some women of our company have astounded us; they went early to the tomb, but failed to find his body, and returned with a story that they had seen a vision of angels who told them he was alive. So some of our people went to the tomb and found things just as the women had said; but him they did not see."

MY EASTER WISH

May the glad dawn,
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter
On thine heart write,
O Christ, I love for Thee.

—Author Unknown

"How dull you are!" he answered. "How slow to believe all the prophets said! Was the Messiah not bound to suffer thus before entering upon his glory?" Then he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the scriptures.

By this time they had reached the village to which they were going, and he made as if to continue his journey, but they pressed him: "Stay with us, for evening draws on, and the day is almost over." So he went in to stay with them. And when he had sat down with them at table, he took bread and said the blessing; he broke the bread, and offered it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to one another, "Did we not feel our hearts on fire as he talked with us on the road and explained the scriptures to us?" Luke 24:13-32.

TO THE TEN DISCIPLES

Late that Sunday evening, when the disciples were together behind locked doors, for fear of the Jews, Jesus came and stood among them. "Peace be with you!" he said, and then showed them his hands and his side. So when the disciples saw the Lord, they were filled with joy. Jesus repeated, "Peace be with you!" and then said, "As the Father sent me, so I send you." He then breathed on them, saying, "Receive the Holy Spirit! If you forgive any man's sins, they stand forgiven; if you pronounce them unforgiven, unforgiven they remain."

John 20:19-23.

The
CHRISTIAN SUN

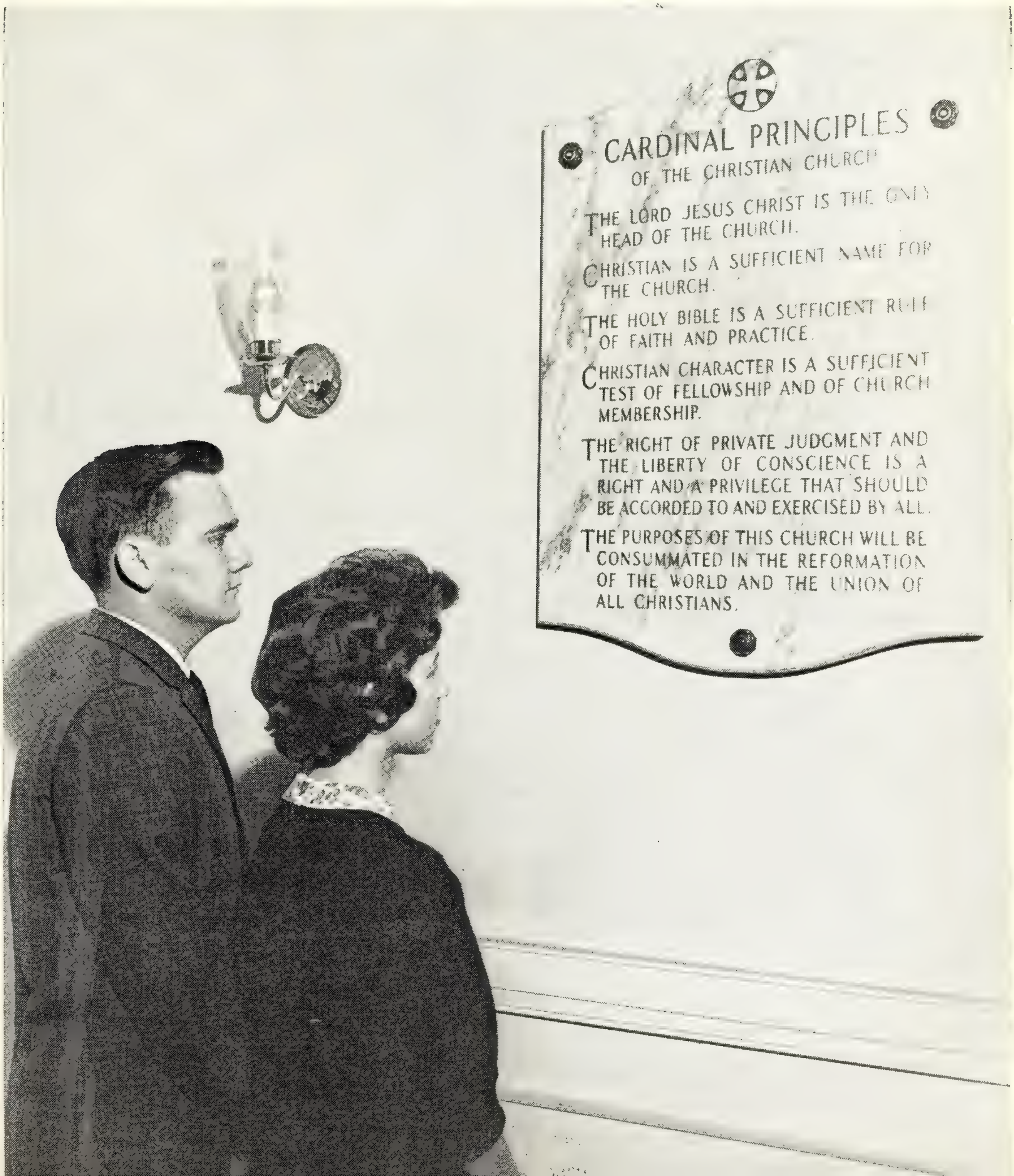
Elon College Issue

Vol. 114 April 24, 1962 No. 17

A Religious Weekly for Christian Homes

HISTORICAL SOCIETY
Convention of Congregational Christian Churches

Church History Room
Box 232


CARDINAL PRINCIPLES
OF THE CHRISTIAN CHURCH
THE LORD JESUS CHRIST IS THE ONLY HEAD OF THE CHURCH.
CHRISTIAN IS A SUFFICIENT NAME FOR THE CHURCH.
THE HOLY BIBLE IS A SUFFICIENT RULE OF FAITH AND PRACTICE.
CHRISTIAN CHARACTER IS A SUFFICIENT TEST OF FELLOWSHIP AND OF CHURCH MEMBERSHIP.
THE RIGHT OF PRIVATE JUDGMENT AND THE LIBERTY OF CONSCIENCE IS A RIGHT AND A PRIVILEGE THAT SHOULD BE ACCORDED TO AND EXERCISED BY ALL.
THE PURPOSES OF THIS CHURCH WILL BE CONSUMMATED IN THE REFORMATION OF THE WORLD AND THE UNION OF ALL CHRISTIANS.

National Christian College Day

National Christian College Day will be observed April 29, when Protestant Churches and their related colleges emphasize Christian dedication to the things of the mind, and the importance of Christian Higher Education.

As it has been the determination of Congregational Christian Churches since their inception to provide young people opportunities for leadership in churches, there is a real need to continually emphasize the position of the church-related college.

The Church has set aside this special time when young people in such institutions might witness to the importance and necessity of education which is grounded and founded within the framework of God's purposes and plans for man. It is to such a witness that Elon College is called as an academic community.

On National Christian College Day it is emphasized that the church and the college must live and work together in the closest possible relationship for they are interdependent in the task of developing the whole man. Both are indispensable to his welfare. The Church must continue its emphasis on education — increasing its interest and support.

In past years more than 25 Elon faculty members and students have filled pulpits or presented special music to local churches on National Christian College Day. Elon College also provides special bulletins to those churches desiring them for this day.

Material for this special Elon College issue was supplied by Mrs. E. W. Vickers, Jr., correspondent to The Sun for the college, and by Mr. Robert Baxter, Director of Development for Elon College.

Elon College And The New Times

This issue of The Christian Sun will bring happy remembrances to those who know the history of Elon College, and pleasant information to those who have not heard the Elon story. This alumnus is very grateful to Mrs. Ann Vickers, our regular college correspondent, and her college consultants for the fine materials presented. Mistakes in lay-out are by the editor who found the necessity for fitting materials together in the space available.

When a few hardy souls met in Graham in 1888 and decided to build a college for the Christian Church of the Southern Convention, the Civil War was only 23 years away. Crippled soldiers, widows, orphans, and the few able-bodied men left had set themselves to building a new civilization where the old had been destroyed. Elon College opened its doors in 1890 to offer opportunities for the leaders of the new times which were dawning. In Church and State these trained leaders have yielded their influence as history has recorded. Elon was more than a decade old when the Governor of North Carolina led a campaign for the education of all the people of the state. Elon was in the vanguard of the new crusade for education.

When our college was a youngster the Southern Convention included the states of the southeast. Alabama and Georgia remained in the Convention until after the 1931 merger with Congregationalists. They joined with Congregational churches and set up their own Southeast Convention. That left North Carolina and Virginia with the heritage of Elon College and the Christian Orphanage. The institutions did not suffer. They have had their best days since that merger, and the reduction of the Convention area. The new college buildings erected during the 1920's under the magnificent leadership of Dr. William Allen Harper were added to under the enthusiastic leadership of Dr. Leon Edgar Smith, and the college moved forward in its outreach and usefulness. The enrollment, limited to 400 when only 300 enrolled, increased until it reached 1,500. The Christian Church school brought under its influence Roman Catholics, Baptists, Methodists, and people of many denominations, countries, and religions. In my day we studied books on comparative religions; today representatives of the religions are part of the student body. Elon moves forward with the times.

Another denominational merger is now in the offing. Elon need have no fear. If state conferences are found to be advisable, the smaller area will have more people, and the national pattern is for colleges to be supported from national funds. These are thrilling new times in which we live, and it is expected that Elon College will still be a leader in the march of progress. "Christian character first and always at Elon" is a slogan which when practiced will keep the college secure in the hearts of its alumni and safe in the affections of the growing United Church of Christ. When world civilization moves forward, the banner of Elon College will float at the forefront. That is the hope and prayer and faith of one of its humble alumni who believes that he expresses the thoughts of many, many others.

So, hail to the College, President Danieley, faculty, students, trustees, alumni, friends, and the Church that owns and operates this fine institution for the training of the world's youth. F.C.L.

Next Week — Convention Issue

(Convention meets at Bethlehem, Nansemond, Tuesday, Wednesday, Thursday.)

Aloha! Aloha! Aloha!

Mrs. G. H. Martin

Aloha! Please pardon the expression, but I have just returned from a month's visit to Hawaii — (according to the native oldtimers it is pronounced "Hah-vy-ee"). Aloha! What a charming way to say hello and farewell — never goodbye. Aloha — coupled with fragrant, colorful leis and followed by a kiss (that is traditional, so don't blush) makes one feel truly welcome.

Island Paradise

Hawaii — according to Mark Twain — "The Loveliest Fleet of Islands That Lies Anchored in Any Ocean," charms one with its bright tropical flowers, its lush verdure, eroded volcanic mountains, numerous beaches in sheltered coves, calm, blue Pacific waters, but most of all with its friendly people.

Wonders of Creation

One's whole perspective of life is enlarged by a visit here. The power of God in creating a majestic world is recognized in a small measure as one flies over the vastness of the Pacific, as one gazes at the stars shining brilliantly even down to the horizon where ocean and sky meet, as one watches the same old moon coming up over the mountains — mountains that were millions of years in the making — as one marvels at the many rainbows in the clouds and ocean mists. God is near.

President and Mrs. J. Earl Danieley

Dr. Danieley completes five years of excellent service as president of Elon College in June. Dr. and Mrs. Danieley, alumni of Elon College, are the parents of three fine children.

Our Church Is There

The United Church of Christ acquires a new importance when one sees that title on Japanese, Chinese, Filipino, Samoan, and Hawaiian churches; and finds the members interested in the same things that we are: Stewardship, Christian Education (under the new leadership of Rev. Porter Bower), Laymen's work, Women's Fellowship Sunday (five women occupied the pulpits there), and Friendly Service — the women sent Christmas presents to the lepers at Kalaupapa on Molokai.

Day of Prayer Observed

The World Day of Prayer, takes on added significance when we think of our women in Hawaii using the same service, praying the same prayers, offering their gifts for the same projects (printing Christian literature, educating the illiterate, training leaders, helping Florida migrants) as we shall be doing. Such things as these bind us together in Christian fellowship.

141 Years of Service

The work of Our Christian World Mission becomes alive when one visits the Kawaiahao Church, which was established September 15, 1821, a little more than a year after the sailing vessel, Thaddeus, landed on Oahu with the first Missionary Company sent out by the American Board of Commissioners for Foreign Missions. Rev. Hiram Bingham is no longer a name, but a person. It was he who led the first Christian service in Honolulu in 1820, and interested the royal Kings and Queens and Chiefs in a different way of life. The money spent on those early missionary endeavors seems very much worth while when one reads in the history of the islands how the affairs of state were bound up in the activities of the church. Part of King Kamehameha III's speech given at the service of restoration of the Hawaiian flag in the Kawaiahao Church has become the national motto: "The strength of the land is preserved by righteousness."

Reverent Worship

One is impressed with the reverence extended to the ministers and the regard for the pulpit in the church. The latter represents the Word of God to them, and can only be filled by an ordained minister. Dr. Abram Akaka, whom some of you heard in Philadelphia, even removes his shoes when entering the pulpit!

Eleanor Wilson is now preaching in a little rural church in Anahola, on the "Garden Isle" of Kauai. Ask me about her some other time.

Aloha!

Vol. 114 No. 17

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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History Of Elon College

In 1794 the Reverend James O'Kelly and others interested in Christianity as a way of life met in Surry County, Virginia, and agreed to found the first democratically governed church to rise on American soil. The new church was named "Christian."

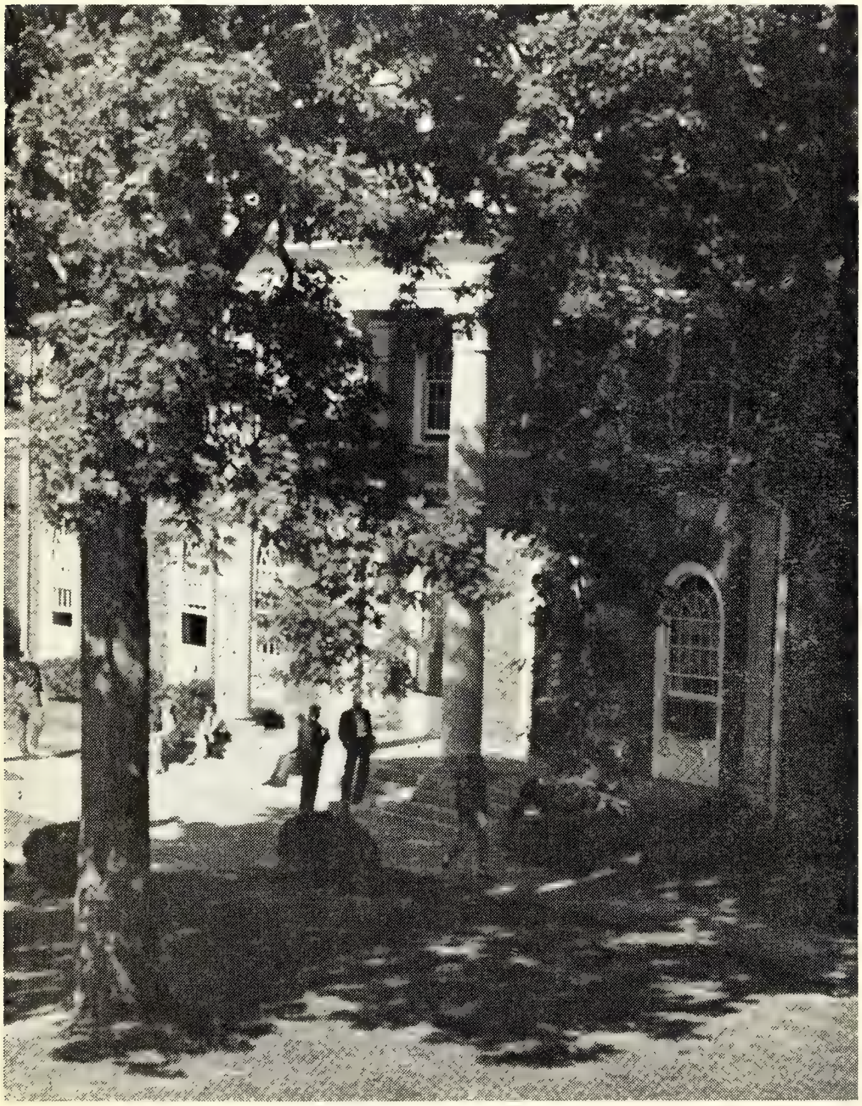
As the years passed the newly organized Church realized that it must have trained leadership and that the Church must do the training if it was to fulfill its mission to society. Several small schools of that period and succeeding years were closely connected with the Christian denomination and may be termed forerunners of Elon College.

An extraordinary session of the Southern Convention was held in Old Providence Church in Graham in September, 1888, to hear the report and recommendations of the Committee on Schools and Colleges. Legal and financial arrangements for the proposed college were made and the village of Mill Point was chosen as the site of the College. The institution was named "Elon," the Hebrew word meaning oak, because of the many oaks on the site.

The newly founded college had a president, six faculty members and two buildings.

Throughout the years Elon College has withstood many difficulties such as fire and depression. Today the full-time faculty is comprised of 61 members and the campus has a number of attractive, well-equipped buildings. In the fall of 1961, a total of 1,301 students registered for classes.

Presidents who have served Elon College in the order of their service include Dr. W. S. Long, Dr. W. W. Staley, Dr. E. L. Moffitt, Dr. W. A. Harper, Dr. Leon Edgar Smith, who is now President Emeritus, and Dr. James Earl Danieley, current president.



A Peaceful Campus Scene

Study "FACTS" Before Convention

Joe A. French, President
The Southern Convention

A document of significant value and importance to delegates who will be attending the Southern Convention session at Bethlehem, May 1, 2 and 3, has just been delivered to the ministers of the Southern Convention. It is "FACTS", a 63 page booklet "concerning the work and progress of the Instrumentalities toward the fulfillment of Our Christian World Mission."

All ministers are urged to study this booklet and pass it on to local church delegates who will be going to Bethlehem with the request that they study the information so as to be better informed about the United Church of Christ and its progress.

Delegates to the Convention who do not receive a copy of "Facts" from their pastor should inquire of him about it, so as to be able to read it before going to Bethlehem.

Remember, as you read the booklet, that the Southern Convention of Congregational Christian Churches is an acting conference of the United Church of Christ.

Also, let me request that all ministers and delegates read and be thoroughly acquainted with the Blue Book prepared by the Convention Office and which contains the reports and recommendations which will be presented at the Convention session. And, again if you do not have a copy of the Blue Book, ask your minister for a copy.

Let us go to Bethlehem well informed with the desire to do honor to Him who was born in Bethlehem of Judea many centuries ago.

Cultural Life At Elon College

An important part of the Elon College student's cultural, intellectual and spiritual growth is derived from the many special events held on campus each year.

Following is a brief description of some of the year's most outstanding programs.

In October Prof. Fred Sahlmann, noted pianist and member of the college music faculty, presented a well-received recital.

Dr. Kirtley Mather, widely known geologist, lectured on "Science and Religion in the Atomic Age," November 6 on campus.

During the Christmas season a capacity crowd filled Whitley Auditorium to hear the twenty-ninth annual presentation of Handel's oratorio, "The Messiah," by the Elon College Choir.

The North Carolina Little Symphony appeared on the campus in February. Richard Apperson, a junior from Newport News, Virginia, appeared as guest organ soloist with this outstanding group.

Walter Carringer, talented young tenor, gave a concert at Elon in February as part of the Lyceum series. A former member of the Robert Shaw Chorale, he is an internationally known singer.

Lyndon B. Johnson, Vice President of the United States, was speaker at the annual Founder's Day program, March 8. There were many distinguished guests.

In March, Dr. Thomas Richner, a member of the music faculties of Columbia and Rutgers Universities, appeared in a joint piano and organ concert in Elon's Whitley Auditorium as another in a series of Lyceum programs.

More than 300 persons attended an art exhibit on March 25 in Society Hall of Alamance Building. Exhibitors were John B. Fox and Mrs. William D. Rippy, art students of Prof. Lila Clare Newman.

Pi Gamma Mu, National Social Science Honor Society, sponsored a lecture in Mooney Theater in early April with Norman C. Larsen, director of the North Carolina Civil War Centennial, as guest speaker.

Lecturing at the college in April, also, was Dr. Lawrence Thompson, widely known professor of English at Princeton University and recognized authority on the life and works of Robert Frost. His lecture at Elon, another in the Lyceum series, was about Frost.

Dr. Virgil Fox, world famous organist, played a dedication recital Sunday, April 8, in Whitley Auditorium for Elon's new organ which has been installed on the campus during this school year.

The annual Easter music program, "The Seven Last Words of Christ," was presented Palm Sunday, April 15, by the college choir in Elon College Community Church.

The Elon Players, dramatics group, presented several outstanding productions during the year including "Noah," a three-act play centered around a Biblical theme, and three one-act plays which were student directed. The one-act plays were presented in April and included "The Happy Journey to Camden and Trenton," "Hello, Out There" and "Farewell Supper."

Also of interest were the recitals presented during the year by students in the music department.

The A Capella Choir of Andrew Lewis High School in Salem, Virginia, will sing in Whitley Auditorium Thursday night, April 26.

Scheduled for the latter part of April is a Chamber Music Concert which will feature several guest artists in addition to members of the college music faculty.

In May, two lectures on current problems will be sponsored by the Student Liberal Arts Forum. On May 8, Irving Carlyle, Winston-Salem attorney and chairman of the North Carolina Commission on Higher Education, will speak. A journalist speaking on Latin American affairs will conclude the series of cultural events.

Music Plays an Important Part in Elon College Life

Report On The Physical Plant At Elon College

Some Changes (1957-1962)

North Dormitory was removed.

The Club House was removed.

The remains of the old publishing house (South Dormitory) were removed.

Ladies Hall was removed.

New Dormitory for women was built.

New shrubbery was planted around many of the buildings.

Landscaping plans were drawn, new trees were planted and older trees were pruned.

Third floor of Mooney was renovated.

Mooney theater was renovated.

Old dramatics stockroom was renovated and is being used as student lounge.

First floor of Mooney was renovated.

New fluorescent lighting was installed in the library and in a number of classrooms.

The Waters house (Patton or Fogleman house) was purchased.

A brick-veneer faculty residence was built.

Restrooms were constructed in Alamance Building.

New bath facilities were added in East Dormitory.

The old dining hall was remodeled for use as a men's dormitory.

A new football practice field was completed; grading has been done for a track.

The gymnasium floor, including the subflooring, was replaced.

Changes were made in office space in Alamance Building.

The demonstration house for the home economics department was moved, remodeled, and furnished.

A sound system was installed in the dining hall.

New doors were added, and portraits of President Harper and President Smith were placed in Whitley Auditorium.

The pipe organ was completely renovated and enlarged, and a new console was installed.

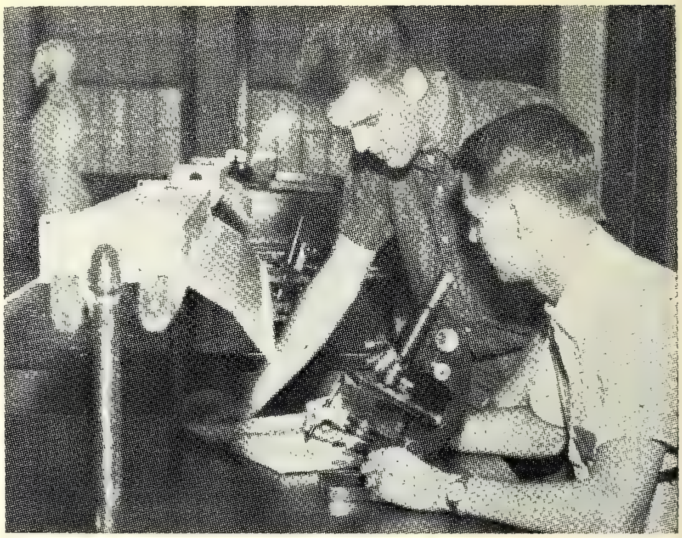
The Home Economics Lounge in Alamance Building was furnished and decorated.

Four new practice pianos and one studio grand Steinway were purchased; one grand piano was completely overhauled.

Installation of the second tier of the library stacks was completed.

New 16 mm movie projectors were installed in Whitley Auditorium.

An amplifying system was installed in the cupola of Alamance Building for the chimes in Whitley.



Student Scientists at Work

Some Present Needs (1962-)

Additional reading room space and a new card catalogue in the library.

Classrooms need renovation.

Improvement in the north entrance to the College.

Entire heating system needs renovation.

Renovation of the auditorium, including new seating.

An infirmary.

A fine arts building, for music and dramatics.

Complete renovation of the science building.

New dormitory for men.

New apartments for married students.

Additional physical education facilities, including a swimming pool and stadium.

A president's house.

Renovation of the colonnades.

Additional new pianos.

Paving of parking areas.

Additional landscaping.

Additional furnishings for the new ladies dormitory.

Completion of Prayer Room.

Additional storage space for dining hall.

Student Union building.

United Church Students

Day class students at Elon College include 177 members of the United Church of Christ representing 14 states.

States represented by Congregational Christian, Evangelical and Reformed and United Church of Christ students and the number from each state enrolled at Elon include North Carolina, 105; Virginia, 33; Illinois, 1; New York, 3; Delaware, 1; Massachusetts, 8; Connecticut, 12; Ohio, 1; New Hampshire, 2; New Jersey, 2; Pennsylvania, 3; Indiana, 2; Florida, 3; and Vermont, 1.

Dedicated People Serve The College

Dr. Alonzo Lohr Hook, member of the faculty for the past 48 years, truly typifies the Elon College spirit.

For almost half a century this distinguished educator has endeared himself to students, faculty, and the college community. He is recognized not only for his teaching ability but also for his wisdom, his understanding, his talents, his dedication to helping others, and his quiet, effective mannerisms. All are distinctly characteristic of this Christian gentleman.

A strictly Elon family, Dr. Hook married the former Jessie Irene Dawson, an Elon alumna. Their four daughters, Mrs. H. W. Burton, Atlanta, Georgia, Mrs. M. C. Covington, Sanford, Mrs. D. B. Harrell, Jr., Concord, and Mrs. E. J. Neal, Jr., Charlotte, are all Elon College graduates. The Hooks have 14 grandchildren, 12 of whom are boys.

Dr. Hook has served Elon College in numerous capacities, including 14 years as dean and 19 years as registrar. For many years he has been a member of the faculty athletic committee and is presently serving as chairman of the group. He served as Commissioner of the North State Inter-Collegiate Athletic Conference for several years.

He was named coordinator of the Civilian Pilots Training Corps begun at Elon College in 1939, and during World War II he coordinated the College Training Detachment Unit of the Air Force stationed at Elon. Dr. Hook earned his pilot instructor's certificate in order to instruct these aeronautical programs.

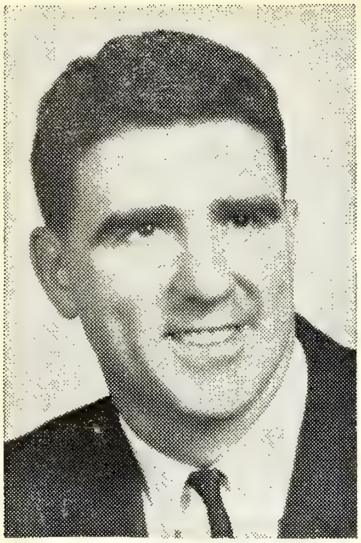
His "know-how" has proven indispensible around campus, at his church and throughout the community. He is frequently seen after class hours hurrying across campus carrying his tool box. He may be on his way to repair a furnace, an organ at the college or church, the bell system, or to set up an amplifying system for a special program.

Dr. Hook is past chairman of the board of deacons of the Elon College Community Church, of which he has been a member for many years. He is an asset to his church in many areas and is known as an extremely conscientious, effective personal worker and spiritual leader.

An active member of Rotary International since 1928, he is a past president of Burlington Rotary Club and has served as a member of the District Rotary Exchange Committee for several years. He is also a member of the American Physics Society, American Association of Physics Teachers, North Carolina Academy of Science and North Carolina Alpha Chapter of Pi Gamma Mu, which he organized at Elon College and Duke University. He is past president of the physics section of the North Carolina Academy of Science.

(Continued on Page 14)

Dr. and Mrs. A. L. Hook



WAKE CHAPEL HAS NEW PASTOR

Mrs. Glendon Johnson

The Rev. Carl F. Dunker, of the Central Illinois Conference of the Methodist Church, is transferring to the Southern Convention of Congregational Christian Churches of The United Church of Christ. Mr. Dunker is a graduate of the Christian Theological Seminary of Butler University (Disciples of Christ), Indianapolis, and is deeply interested in the ecumenical movement and The United Church of Christ. He has had two very close friends who have previously transferred to The United Church of Christ. One is serving in Texas, and one is serving the Southern Convention in Virginia.

Mr. Dunker will begin his ministry in the Southern Convention at the Wake Chapel Christian Church of Fuquay-Varina. His first sermon was last Sunday morning, April 8, and was entitled "The Man Who Swore." Wake Chapel welcomed him with a fellowship luncheon in the assembly room of the church.

Mr. Dunker comes to Wake Chapel from The Methodist Church of Morrisonville, Illinois, which has 426 members. Both Mr. and Mrs. Dunker are natives of Illinois. They have three children — David, 12; Diane, 10; and Steven, 8.

Mr. Dunker was graduated from the Cairo High School in 1947. He received his A. B. degree from Greenville College in 1953. In 1956, he received his B. D. degree from Christian Theological Seminary, Butler University, and in 1957 his M. A. degree from Butler University. He was licensed to preach in 1948. His first appointment was the Thesbes Methodist Church. At this time he was 18 years of age and worked during the week at the Cairo Power House. Since then, he has served six Methodist Churches.

Among his many interests are basketball, baseball, softball, swimming, hunting and fishing, Scouts, and YMCA work.

Campus Ministry

At Elon College, Rev. John S. Graves, campus minister, serves as coordinator of religious activities on the campus including chapel programs, counseling, community relations, Religious Emphasis Week, and student Christian groups.

The campus ministry is concerned with making the academic community a Christian one. The campus minister is teacher, preacher, pastor, counselor, and friend, not merely to Congregational Christian students and faculty alone, but to all who seek spiritual guidance and fellowship.

Religious chapel services are held four mornings each week on campus. Students are required to attend twice a week. A variety of speakers and programs are presented in these worship services. The Religious Life Committee, composed of students and faculty, serves as an advisory group to the campus minister in the planning of chapel programs.

Religious Emphasis Week is held each year on campus when a guest minister visits the campus for an entire week. In addition to conducting daily chapel services, the visiting minister conducts informal discussions on topics of particular interest to students, addresses various campus student and faculty organizations, and schedules personal counseling sessions.

The campus minister attempts to strengthen the relationship between the religious life of the campus and the community. He also serves on a number of committees of the Southern Convention which maintain the important closeness between the Church and its College.

This year the Elon Campus Minister is planning special guidance conferences to be held in the spring for those students who are engaged to be married during the coming summer. At these conferences to help advise the engaged couples will be a minister, a doctor, a homemaker, and someone in the field of finance.

An important part of the campus ministry at Elon College are the Student Christian Association and the Ministerial Association. Both groups have contributed greatly to the Christian leadership on campus and in the community.

Mooney Lounge, located in the Religious Education Building on campus, is maintained by the campus minister for the enjoyment and convenience of all students. In the lounge a collection of religion and philosophy books is found for the benefit of students.

Campus Minister Shares Book With Student

Some Members of Deputation Team: (left to right) Betsy Carden, Bob Saunders, Connie Blake, Allen Tyndall, Peggy Saunders, Dan Hulseapple, Mary Ann Hepner and Jimmy Rosser.

Deputation Teams Serve Churches

A fine opportunity to gain experience in Christian leadership is afforded to members of the Elon College Deputation Teams which visit and assist churches of the Southern Convention.

While visiting the local churches, the teams conduct informal discussions on youth work in the local church, programming, worship, and recreation. In meetings with youth officers, they help to explain the organization and structure of the Pilgrim Fellowship and to show how the local group is related to area and national levels of the organization. Current program materials from the Convention office are distributed and discussed by the group.

The highlight of a weekend program by a team is on Sunday morning when the ministerial students conduct the worship service, including the sermon and music.

Programs for these Saturday and Sunday visits are planned by the Ministerial Association in cooperation with local pastors. The group furnishes bulletins which have been designed by the association. The Deputation Teams welcome invitations from churches desiring their services. Dr. Ferris E. Reynolds, chairman of the philosophy and religion departments, is supervisor of the teams.

Churches visited recently by team members include Hines Chapel, McLeansville, Rev. Thomas Madren, pastor; Berea, Ossipee, Dr. F. E. Reynolds, pastor; and Shallow Well, Sanford, Rev. Max Vestal, pastor.

Students who have participated in the program this year include Jimmy Rosser, Ministerial Association president from Sanford; Betsy Carden, Varina; Connie Blake, West Boxford, Massachusetts; Bob Gwaltney, Durham; Mary Ann Hepner, Philadelphia, Pennsylvania; Rosalie Radcliffe, Carversville, Pennsylvania; Dan Hulseapple, Middletown, New York; Doris Ann Morris, Stanardsville, Virginia; Allen Tyndall, Fayetteville; Don Rankin, Miami Beach, Florida; Carolyn and Rosalyn Tillotson, Winston-Salem; Peggy Saunders, Chuckatuck, Virginia; Jewelle Bass, South Boston, Virginia and Bob Saunders, Indiana.

The Student Christian Association and the Ministerial Association are two of the important student service groups of Elon College.

The Student Christian Association, whose membership includes all students who pledge themselves to foster Christian principles in campus life, conducts Wednesday night prayer services at the Children's Home Chapel, mid-week prayer services at Elon College Community Church for college students and early morning devotions on campus. At present the group is working on plans for a prayer room to be located in Alamance Building.

Members of the Ministerial Association include students who plan to enter the Christian ministry, religious education, social service or medical missions.

Projects of the group this year have included presenting a Christmas program at a prison camp, conducting services at the County Home and sponsoring deputation teams which serve churches of the Southern Convention.

Jimmy Rosser of Sanford is President of the Ministerial Association. The Student Christian Association is led by President Betsy Carden of Varina.

Several Elon College students are serving as pastors of local churches while they complete work toward their degrees.

Serving Congregational Christian Churches are Charles W. Bell, Bethlehem, Altamahaw; B. J. Traylor, Bethel, Burlington; D. Larry Smith, Concord and Carolina, Elon College; and Dolan Talbert, Pleasant Grove, Bennett.

Academic Procession Through the Colonnades

Service To Our Churches

Our Congregational Christian forefathers founded schools and colleges with the idea that only through an educated ministry and educated laity could the Church and the Nation be strong and free.

Since 1889 Elon College has served the Southern Convention of Congregational Christian Churches and the National Church, always working toward this strength and freedom.

Many Elon graduates hold executive responsibilities in local, area and national levels of the Church.

Five state superintendents are Elon graduates. They include Rev. James H. Lightbourne, Jr., superintendent of the Southeast Convention; the Rev. Fred P. Register, superintendent of the Nebraska Conference; Rev. Archie H. Hook, superintendent of the Washington Conference; Rev. Duane Vore, superintendent of the Michigan Conference, and Rev. Clyde Fields, superintendent of the Southern Convention.

Dr. James H. Lightbourne, Sr., superintendent emeritus of the Rhode Island Conference and Interim Superintendent of the Pennsylvania Conference, received the Doctor of Divinity degree from Elon in 1926.

The Rev. S. E. Madren, President of the Virginia Valley Conference, Dr. D. W. Shepherd, President of Eastern North Carolina Conference, and Rev. W. T. Madren, President of the North Carolina and Virginia Conference are all graduates of the institution.

Other alumni presently holding executive positions in the Southern Convention are Rev. Joe French, president; Rev. Max Vestal, secretary; and Miss Edna Fitch, assistant treasurer. Also, Dr. F. C. Lester, former superintendent and present editor of The Christian Sun; Mrs. F. C. Lester, part-time field representative for National Women's Fellowship; Rev. W. W. Snyder, Superintendent of the Congregational Christian Home for Children; and Dr. J. Earl Danieley, President of Elon College, President of the National Laymen's Fellowship and Chairman of the Council on Lay Life and Work of the United Church of Christ.

In addition, 70 per cent of the ministers serving in the Southern Convention are graduates of Elon.

Of great importance to the Convention are the part-time church leaders who are supplied by the institution. Also among the important functions of Elon is the training of Christian public school teachers, business men and women, other professional people, homemakers and parents.

Faculty Church Leaders Secret Of Elon's Greatness

"What then is the secret of the true greatness of a college? It is the character of its teachers . . . the moral and religious atmosphere they create and with which they surround their pupils." —W. A. Harper

Many members of the Elon College faculty have leadership positions in local churches, area or national church groups.

A unique situation exists in that the presidents of the national, convention and local laymen's fellowship are staff or faculty members at Elon. Dr. J. E. Danieley, president of the College, is chairman of the Council for Lay Life and Work of United Church of Christ and is serving as President of the National Laymen's Fellowship of the Congregational Christian Churches; Dr. H. H. Cunningham, chairman of the department of social sciences, is President of the Laymen's Fellowship of the Southern Convention; and Robert Baxter, director of development, is President of the laymen's group of Elon College Community Church.

Eighteen members of the faculty and staff have offices at Elon College Community Church. Included are: Dr. J. E. Danieley, deacon; Dr. H. H. Cunningham, trustee and deacon; Rev. John Kittenger, Adult Bible Class teacher; Dr. J. D. Sanford, deacon, member Committee on Christian Education; Dr. James Howell, Adult Bible Class teacher; Dr. Paul Cheek, deacon, President of Adult Bible Class; Prof. Charles Lynam, choir director; Alumni Secretary W. B. Terrell, deacon, trustee, Adult Bible Class teacher; Dr. A. L. Hook, deacon; Dr. W. W. Sloan, Stewardship and Missionary Education Committee member; Rev. John S. Graves, teacher of College Students' Class; Mrs. Frances Longest, parent counselor of Sr. High Pilgrim Fellowship; Business Manager W. E. Butler, auditor; and, Prof. Bessie Sloan, nursery teacher.

Choir members at the church include Prof. Nancy Withers, A. S. Hassell, director of student personnel services; Prof. Patrick Johnson, Prof. Wesley Alexander and Dr. Paul Cheek.

Mr. Robert Baxter serves as secretary of the church and as a Sunday School teacher at First Christian Church, Burlington. Also a member of the First Christian Church is Prof. Jeanne Williams, who serves as Superintendent of the Junior Department and as a Girl Scout leader.

Prof. Fred Sahlmann is organist for Kivette Memorial Methodist Church, Gibsonville, North Carolina.

Dr. Arnold Strauch serves as a Sunday School teacher at First Presbyterian Church in Burlington.

Dr. F. E. Reynolds is pastor of Berea Congregational Christian Church.

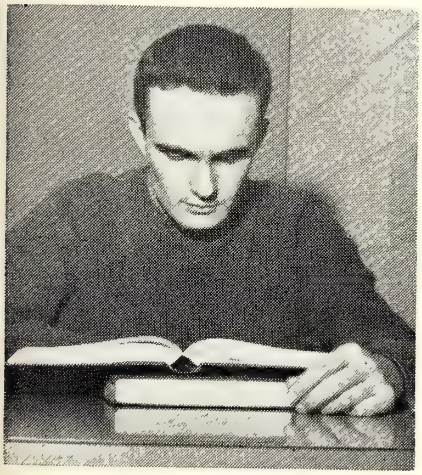
Prof. Bill Miller teaches Sunday School, is a deacon and member of the Lutheran League of Sharon Evangelical Lutheran Church of Gibsonville.

Rev. John S. Graves, campus minister, does supply work, is interim pastor, Chairman of Board of Christian Education of Southern Convention, member of Commission on Fellowship and Loans of Convention; member of executive board of Southern Convention; and is a member of Conference Committee on the Ministry.

Prof. Dorothy Mason teaches Sunday School, is a member of Stewardship Committee, and Program Committee of First Friends Meeting of Greensboro.

Mr. T. E. Perkins, librarian, is recorded minister, Presiding District Clerk, Chairman of Christian Education Committee and Assistant Superintendent of Sunday School in the Society of Friends of Greensboro.

Elon Offers Degrees



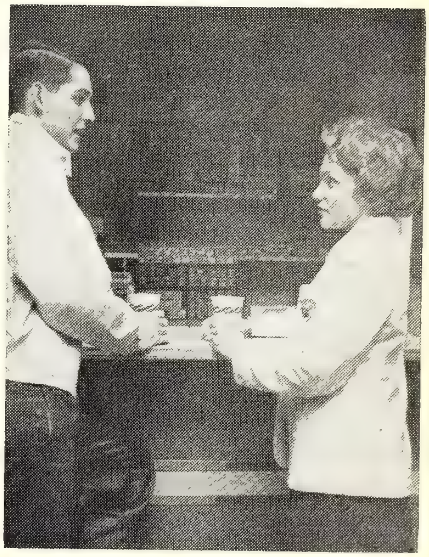
A Typical Student

Elon College offers two degrees, the Bachelor of Arts and Bachelor of Science in chemistry.

Candidates for a Bachelor's degree must select a major from one of the following fields: Biology, Business, Administration, Business Education, Chemistry, Elementary Education, English, French, History, Home Economics, Mathematics, Music, Philosophy, Physical Education, Physics, Religion, Religious Education, Social Science and Spanish.

In addition, minor subjects may be chosen from the following subjects: art, dramatics, education, geography, German, Greek, political science, psychology, science and sociology.

The curriculum committee, headed by Dean Fletcher Moore, is presently conducting an extensive study of the curriculum.



"Coke Break"

A Disciplined Faith

Background Scripture: Hebrews 10:19 - 12:29.

Devotional Reading: II Corinthians 4:7-15.

Memory Selection: **Ye have need of endurance, so that you may do the will of God, and receive what is promised.** Hebrews 10:36 (RSV).

Modern man does not like the word discipline. He prefers the word freedom. He does not like restraint, or self control; he wants to express himself, to let himself go. He doesn't like to be "fenced in," to take a phrase from an old song. And this is true especially in the realm of religion. Is not the religion of Jesus a matter of grace and not a matter of law? With freedom has Christ set us free! So why bring up the matter of discipline in religion? The fact is that there is ultimately no freedom unless there is discipline. A great violinist has freedom when he plays on his violin, but it is a freedom purchased by stern discipline. An ice figure skater is about the nearest thing to glorious freedom as he does his breath-taking display on the smooth surface of the rink, but it is a freedom earned by discipline and self-denial. And what is true of these and other forms of freedom is true of religion. There must be discipline in religion if there is to be freedom. For ultimately freedom does not mean license, the ability to do as one pleases, but freedom means the power to do as one ought. Thus it is that the writer of Hebrews urges his friends to exercise discipline in their Christian life.

Provoking to Love and Good Works

The word provoke really means "to call forth." Christians are to provoke or to call forth from one another love and good works. By our words and our example we can stimulate others. There is tremendous power in example. Those who are faithful and fruitful in good works are an inspiration to others, and call forth from them the spirit of love and good works.

Church Attendance

"Not forsaking the assembling of yourselves together, as the manner of some is." There seems to have been the problem of church attendance even in that early day. It evidently was "the manner of some" to forsake the assembling of themselves together. Then as now, there were people who thought that they could be just as good Christians if they did not go to church. They can worship God on the golf course, or out fishing, or at the beach, or on a picnic, as well as in church. Perhaps so. But not likely. Private worship should have a place in the life of every Christian. But so should social or public worship. There is a great value in assembling ourselves together with other Christian worshipers. It is an old, and familiar story of how a minister calling on one of his men who had been absent from church for several weeks, took a coal from off the fireplace and watched with the man as it gradually cooled off and lost its glow and heat. And then how when it was put back on the fire, it blazed anew with light and heat.

"I get the point," said the layman. "I'll be back in my pew next Sunday morning." Christians need the discipline of regular attendance at church. It is a duty. But alas for the man to whom going to church is only a duty! That is just another Christian duty which should pass from duty to privilege.

The Rooting Section of Life

"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith. . ."

Paul must have been a sports fan. At least he drew some of his illustrations from sports. And here he likens the Christian life to a race. Here is the course laid out for the runners. Here are the athletes trained and disciplined; here are the spectators in the stands. There are many suggestive truths here. Every man has a course laid out for him by God — God has a plan for every man's life. Every man should discipline and train himself so that he can run life's course to the best of his ability. Every man should lay aside every weight and the sin which doth so easily beset him — what would you think of a runner who came out to run a race wearing a pair of hip-boots, or carrying a one hundred pound sack of cement on his back? And yet there are so many of us trying to run life's race carrying useless fears, worries, besetting sins, grievances, self-pity, crippling habits, and other weights.

And there are the spectators in the stands. Believe it or not there are those in the stands who are not on our side — there are those who want to see us lose and are rooting against us. The devil is, of course, the cheer leader. And all the forces of evil are on his side. Every young person ought to realize that there are folks and organizations that are "on the other side." And they do not want the game played according to the rules. There are those, however, who are on our side. They are interested in us, concerned about us, rooting for us. Parents, friends, teachers, pastors, organizations — thank God for those who are trying to help us and to encourage us as we run life's race. Witnesses in the stands on our side. And is it wishful thinking to express the hope that we are also compassed about with a great cloud of witnesses in the unseen world? Indeed it is often the case that the steadying and sustaining factor in one's battle against odds and against discouragement and defeat is the thought that there is someone in the unseen world who cares and is rooting for us!

Supremely there is Jesus, the Author and Finisher of our faith on our side. We are to look at him. Generally speaking it is bad tactics and often fatal for a runner to look back. He must keep his eyes on the goal or the tape at the end of the course. "Looking unto Jesus," keeping our eyes upon him, remembering him — here is where one draws inspiration and his second breath or wind when the going is hard and the way long.

Discipline in Suffering and Chastening

The writer of Hebrews reminds his readers that chastening and suffering also has disciplinary value, even though one does not realize it at the time. What child is there who realizes the value of discipline when

(Continued on Page 15)

SUNDAY SCHOOL LESSON
APRIL 29, 1962
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Facts About The College

Elon College is owned by the Southern Convention of Congregational Christian Churches. It is related to the United Church of Christ. Members of the Board of Trustees are elected from a list of nominees provided by the Southern Convention. Each year, nine trustees are elected to serve four-year terms. The charter requires that at least 24 of the 36 trustees be members of the Congregational Christian Church.

The Board of Trustees includes 34 men, two women, two ministers, six physicians, 17 businessmen, one practicing attorney, two bankers, four government service, four other; 16 Elon alumni, 20 non-Elon alumni; 27 Congregational Christian; three Methodist; three Presbyterian, two Episcopalian, one Baptist; with an average age of approximately 57.

The faculty (full time) includes 47 men, 14 women, nine earned doctorates, 16 Elon Alumni, with average age of 41. The president, dean, director of development, director of student personnel services, the business manager, and the registrar are all Elon graduates. The average faculty salary is $5,279. Faculty members with long service records include Dr. A. L. Hook (1914), Miss Lila Newman (1924), Dean Fletcher Moore (1936), Professor Paul Reddish (1945), Prof. Luther Byrd (1945), Dr. J. E. Danieley (1946), Dr. F. E. Reynolds (1946), Prof. J. C. Colley (1946), and W. E. Butler, Jr. (1946).

In the fall semester, the student body included 1301 students (333 of these in the evening classes). Day class students came from 23 states, the District of Columbia, and five foreign countries. Students in the day classes represent 22 denominations including 221 Methodists, 204 Baptists, and 169 Congregational Christian.

The dormitory capacity is sufficient for 228 women and 338 men.

Expenses for 1962-63 (two semesters) is tuition and fees, $645; room, from $100 to $125; and board (21 meals per week throughout two semesters) $375.

Income from the Southern Convention (annual apportionment giving) is approximately $31,000; income from endowment funds is approximately $45,000; and from the North Carolina Foundation of Church-Related Colleges is $20,000. The endowment fund (May 31, 1961 audit) included $1,110,400.03. The plant fund includes $3,412,879.06.

Indebtedness on Carolina, Virginia and McEwen Halls is approximately $874,000.

The self-study completed in February, 1961, was approved by the Southern Association of Colleges and Schools and the accreditation of Elon College was re-affirmed. A thorough study of the curriculum is now underway. A study was just completed of the structure and functions of the Board of Trustees; as a result of the study the board has been reorganized to include in addition to the executive committee, three working committees: Education, Business and Development.

Today's Thought

Rev. Paul S. Osumi,
Nuuanu Congregational Church

While we live our short life on this earth, we come into contact with all sorts of people — people of different colors, shapes, sizes and ways of life. The problem is: What shall be the basis of our relationship wth them? Some seek isolation. Some build a wall of prejudice. But life is deepest and richest when we seek to love and understand our neighbors.

—Honolulu Advertiser

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

April

Istanbul (Formerly Constantinople)

29—**Miss Wilma Mosholder** was librarian at Inter-American University in Puerto Rico for 16 years (only Protestant college in Caribbean area). In 1961 she went to Turkey for 3-year term as librarian at American Academy for Girls.

30—**Miss Mary Olmsted,** who graduated Phi Beta Kappa from the University of North Carolina in 1959, went that year to teach for 3 years at American Academy for Girls, which has 170 boarding students from all parts of the country.

May

1—**Mr. and Mrs. Felix Powell** went to Turkey in 1958 for five-year term. He teaches music and beginning English and she chemistry and psychology at American Academy for Girls. He has his master's degree in music and she her doctor's degree.

2—**Mr. and Mrs. John Scott** went to Talas in 1946 as teachers; he became principal at American School of Boys there in 1953. 1937-40 he had served at Tarsus College. In 1950 they transferred to American Academy for Girls, where she teaches English and he science.

3—**Miss Anne Stewart** taught at Pierce College, Greece, 1954-56, and went to teach English at American Academy for Girls in 1960 for a term of 3 years. She retired from Phillips University in U. S. in 1960 after teaching there 13 years.

4—**Mr. and Mrs. Donald Webster** went to Turkey in 1931 to teach at International College, Izmir; political situation caused it to close in 1934. He got M.A. degree from Univ. of Wisconsin and returned to Turkey for research for American Academy of Political and Social Sciences, resulting in a book "The Turkey of Ataturk." This led to intelligence work during the war and then work with U. S. State Department until retirement in 1959. They are now in Turkey for 5 years teaching at American Academy for Girls.

5—**Mr. and Mrs. Arthur H. Whitman, Jr.** live in a home overlooking the Bosphorus, where Europe and Asia meet. He commutes by boat to his work as treasurer of the mission.

Students Pitch In

The Student Government has sponsored many worthwhile projects during the college year.

In February, a Variety Show was sponsored by several campus student organizations to raise money for the Student Union Improvement Fund. The very successful entertainment show, in which a number of talented students performed, made a profit of more than $250. An $800 contribution by the Student Government Association, plus anonymous gifts and variety show profits have made possible new furniture for the student union located on first floor of Mooney Building. A student committee, aided by Home Economics Prof. Mary Butler and home economics students, has selected and ordered the new furniture. To show its appreciation for the students' efforts, the College has added a broken tile floor covering and is planning to paint the walls when the new furniture arrives.

The Community Relations Committee of the Student Government is making an effort to better college-community relations. Committee Chairman Lyn Ryals, of Durham, made an appeal for more college support to the Board of Aldermen of Elon College recently. He also has spoken to the Burlington Rotary Club and is scheduled to speak soon to the Burlington Junior Chamber of Commerce.

The Student Government Association has been instrumental in providing much worthwhile entertainment on campus during weekends. In an effort to strengthen support of the athletic teams, the Student Senate appropriated funds to provide buses for some of the athletic events.

The group has published a pamphlet, "Know Your Student Government" which has been given to all students and is used as an aid in freshmen orientation.

The Student Affairs Committee has been active in attempting to have religious chapel services conducted in Elon College Community Church. The committee has also been very active as a means of strengthening faculty-student relationships during the year.

Many other projects have been conducted by the Student Government in an effort to better campus and student life.

During the year the Student Government Association conducted a vote among students regarding the Honor System. An overwhelming majority of students voted to maintain the Honor System. The system is a code of student living under which it is assumed that each student is a lady or gentleman and will act as one.

O'Kelly Monument Scene of Friendly Chat

SUNDAY SCHOOL LESSON

(Continued from Page 13)

it is administered? But who is there of us who does not thank God again and again for the discipline that our parents administered to us. At the time it did not seem joyous, but grievous; nevertheless afterward it yielded the peaceable fruit of righteousness unto them which were exercised thereby. Even the Lord Jesus Christ was made perfect through suffering. Who is there of us who dares to be above his Lord in this respect?

Dedicated People

(Continued from Page 7)

Dr. Hook graduated in 1913 from Elon College, where he served as president of the senior class and business manager of the first annual. He received his Master of Science degree in physics from Cornell University. He has done additional graduate work at Johns Hopkins, Chicago and Duke Universities. He was awarded the Honorary Doctorate of Science degree from Elon College in 1960.

In his leisure time Dr. Hook enjoys photography and caring for his 15 colonies of honey bees.

He and his congenial, charming wife always have an open home and open hearts to their many friends and to anyone with a need.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Report To Convention — Part I

Dear Friends:

Since many of you will not be attending the Southern Convention Biennial Meeting at the Bethlehem Church on May 1, 2 and 3, I am taking the opportunity of presenting to you my report in this issue and the issue of next week. This is the report of the Home which will be presented at the Convention:

During this biennium a number of events have taken place that have strengthened the work of the Children's Home in the area of child care.

In July of 1961 The Clyde Rudd Cottage and The Montgomery Cottage were opened to house our smaller boys and girls. These cottages are a result of the CHIP Campaign that was put on in the early part of 1960. Today there are ten small boys and three older girls living in The Clyde Rudd Cottage and ten small girls and three older girls living in The Montgomery Cottage. Also living in each Cottage is one housemother who takes care of all the needs of the children in the cottage with the exception of cooking, and one food service manager, who takes care of all activities relative to preparing and serving food. Right now twenty-four eat in each cottage and thirty-four in the old white building which houses fourteen older girls. This number includes the staff personnel who live on campus.

When the third cottage is erected for the older girls it will house dining room facilities for those older boys now living in Johnston Hall. This third cottage will be erected across the road from where Johnston Hall now stands.

Also as a result of the CHIP Campaign, Johnston Hall was remodeled in the fall of 1961. By bringing into use the sleeping porches this dormitory now houses two units. One is a group of fifteen junior boys and girls and the other is a group of eighteen older boys. Each of the units has its own housemother. This building also houses besides the facilities for these two groups a reception room and our administrative offices.

Another event taking place in 1961 having a direct bearing on strengthening our work and program was the forming of the Council for Health and Welfare of the United Church of Christ. Our Children's Home is a charter member of this group. For the first time in history our Home for Children hereby received national recognition. This is something we never had in the Congregational Christian denomination on a national basis. In fact, ours was the only Children's Home that over a million Congregational Christians across this nation had to offer to the Council in the area of child care. With such leadepship as that of Rev. Lee Rockwell, general secretary of the Division of Health and Welfare of the United Church, and Rev. Larry Upton, his associate in this division, I feel our cause and the kind of service we can render has been greatly strengthened.

(Continued next week.)

REPORT FOR APRIL 16, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$18,430.55
Virginia Valley Conference	$ 79.43	
Eastern Virginia Conference	374.73	
Eastern North Carolina Conference	204.39	
Western North Carolina Conference	12.00	
North Carolina and Virginia Conference	386.84	
Total		$ 1,057.39
Grand Total		$19,487.94

SPECIAL OFFERINGS

Amount brought forward		$38,247.15
Mr. & Mrs. S. H. Scott, Winston-Salem, N. C.	20.00	
Mr. & Mrs. Jonas Secrist, Elkton, Va.	5.00	
Lower Junior Class, Beverly Hills Church (NCVA)	5.00	
Friendship Bible Class, Liberty Spring Church (EVA)	11.00	
Misses Clarice & Ruth Helen Gunn, Reidsville, N. C.	6.00	
Women's Adult Bible Class, The United Church of Christ, Southern Pines, N. C.	10.00	
Women's Fellowship, First Christian Church, Burlington, N. C. — Easter Gift	209.69	
Women's Fellowship, Brookside Community Church, Brookside, N. J.	25.00	
Bridge Bible Class, Great Bridge Church (EVA)	15.00	
Willing Workers Class, Shallow Well Cong. Christian Church (ENC)	18.00	
Mrs. W. H. Garrett, South Norfolk, Va.	5.00	
Class 3-L, Sunday School, Shallow Well Cong. Christian Church (ENC)	10.00	
Happy Sharers' Club, Greensboro, N. C.—Easter	20.00	
Woman's Fellowship, Damascus Church, Sunbury, N. C.	25.00	
Rev. & Mrs. R. E. Newton, Pomona Park, Florida	10.00	
In Memory of Mrs. Nancy Truitt Foster		
In Memory of Mrs. G. C. Hopkins		
In Memory of Oscar McKaughan		
In Memory of James C. Wommack		
In Memory of S. E. Barrett		
Total Memorial Gifts	40.00	
Special Gifts	75.00	
Total		$ 509.69
Grand Total		$38,756.84
Total for the Week		$ 1,567.08
Total for the Year		$58,244.78

Be Sure To Attend The Convention May 1, 2, 3.

Elon College Community Church Serves College Students

The
CHRISTIAN SUN

Vol. 114 May 1, 1962 No. 18

A Religious Weekly for Christian Homes

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

FATHER LEAD ME DAY BY DAY

Father lead me day by day,
Ever in thine own good way;
Teach me to be pure and true,
Show me what I ought to do.

When in danger, make me brave,
Make me know that thou canst save;
Keep me safely by Thy side;
Let me in Thy love abide.

When I'm tempted to do wrong,
Make me steadfast, wise, and strong;
And when all alone I stand,
Shield me with Thy mighty hand.

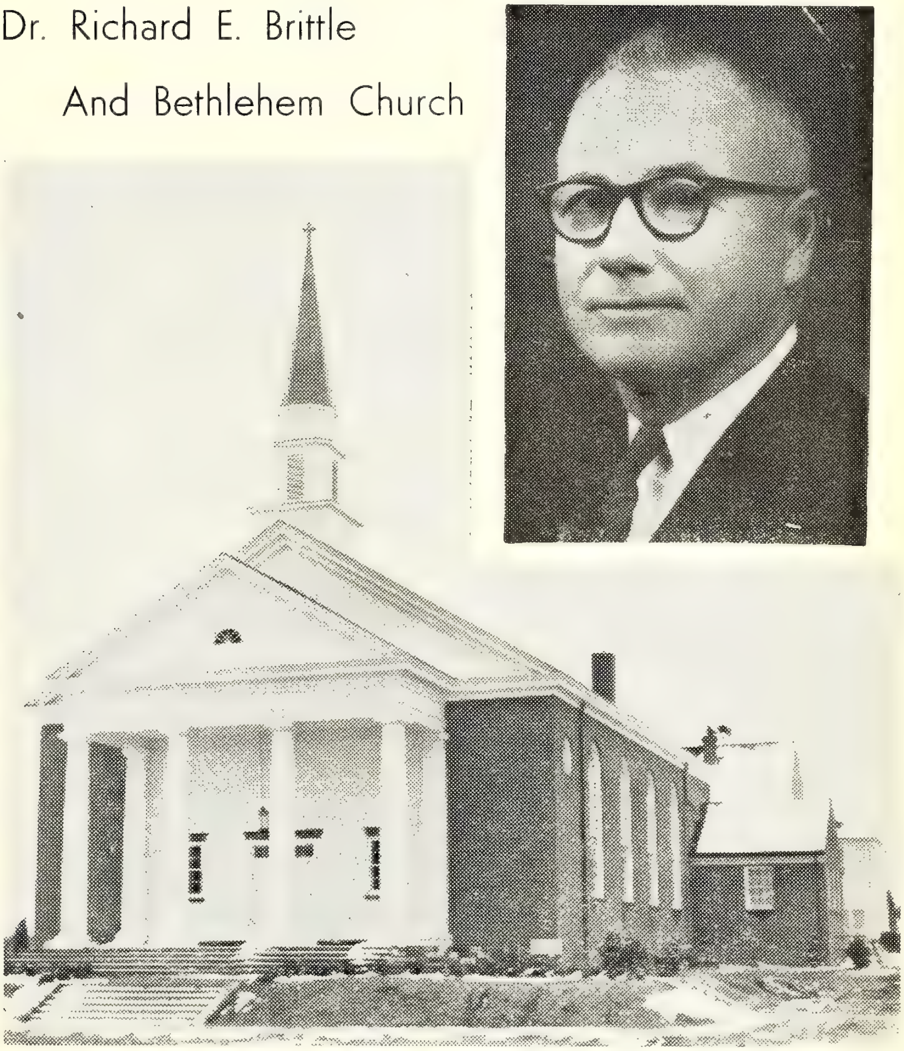
—John P. Hopps

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

Dr. Richard E. Brittle
And Bethlehem Church



Pictured above are the minister and the church where the Southern Convention will be in very important session today, tomorrow, and Thursday morning.

Bethlehem church is located a few miles west of Suffolk, Virginia. This is a new building for a church established in 1847 and with a reported membership of 940. It is a rural church that has found itself surrounded with new housing and many new families. The Reverend Mr. Brittle has served the church since 1929, the year he was ordained.

Ideas About Realignment

A major responsibility of this session of the Southern Convention concerns realignment. We have voted in favor of uniting the Congregational Christian Churches and the Evangelical and Reformed Church in what is now known as the United Church of Christ. Long discussions have given time for everyone to decide what he wants. Time for action has come.

In an article from Dr. Ben Herbster on another page of this paper it is pointed out that many areas have already brought together in new conferences the churches of the two former denominations, and he expresses the hope that by the end of this year practically all areas will be ready for united effort. Unless we move rapidly we will be among the very last to decide on what areas will be in what Conference or Conferences.

Out of intimate contact with the work of the Southern Convention for a long time, and being imbued with the ideals promoted by the Convention, it is the considered opinion of this writer that the time has come for the Southern Convention to say to the Southern Synod, the Convention of the South, and our churches in Maryland and the District of Columbia: "We are ready to share the future with you in whatever way may seem best."

That should be no pious statement with which to postpone further action. It should be an open invitation to leave the old moorings, the old homestead that has made us happy for more than a century, and to start a new life together. It does not mean that "what is mine is mine, and what is thine is mine." It means that "with all my goods I thee endow."

Four plans for realignment have been suggested, one of which we should choose. PLAN A would include all churches in the present area of the Southern Convention. PLAN B would include the churches in North Carolina and those in Virginia south of an east-west line just north of Richmond. PLAN C would move the line south of Richmond. PLAN D would set up a Carolina Conference with all the churches in North Carolina, and would permit the Virginia churches to share with our churches in Washington and Maryland.

Last year the Southern Synod voted in favor of PLAN D. Our leaders in Maryland and the District of Columbia have requested the Virginia churches to join with them. The Executive Board of the Southern Convention has expressed itself in favor of PLAN A. The Council on Cooperation, which includes representatives from the Southern Convention, the Convention of the South, and the Southern Synod, is recommending PLAN B.

There are reasons why this editor believes that PLAN D is the best of the four.

Careful study by national groups has led to the belief that about 50,000 members is the best size for a Conference. PLAN D would set up two Conferences of near that number of people. PLANS A and B would put far more in one Conference and leave the other much smaller. So would PLAN C. We should be looking to a successful future of all areas.

Administration is easier and more successful when distances are not too great. The Convention pays much money for its workers to travel from one area to another. A central office for a Carolina Conference would likely be west of Elon College which means that it would be far removed from Eastern Virginia and the Valley churches.

Our Virginia churches working with those just to the north may be able to make a real contribution to denominational progress — and be very happy in doing so. If I were in Virginia, and I served there for thirteen years, it would be a delight to share this new experience.

Wishes of the Southern Synod and of the Washington-Maryland churches should be very carefully considered. They have given real study to the matter. We surely do not want to pit our desires against all others and be so selfish that we must have our way.

After realignment the new organization should be really new. The Convention has served well. So have other organizations. Just as we of the Convention would not want to unite with the Southern Synod, so we can believe that the other groups will not want to become part of the Southern Convention as it now functions. A new area basis will necessitate changes, and may make it much easier to set up State Conferences of the United Church of Christ. Please, let's not consider that the Southern Convention must be continued "as is" while the other groups disband their organizations and join us.

Institutions need have no fear of the future. If they do their work well, they will live in the affections of their Church. The United Church expects that support of institutions will be largely through denominational channels. Local churches certainly can designate gifts if they care to do so.

Personnel is involved. We have good leaders in the Southern Convention. So do the other organizations. People of the caliber to hold such jobs know that change is inevitable; that they are not elected for life. They will be the last to object to realignment for fear of losing their jobs. If they are needed in the new organizations, they will doubtless be happy, but if they are not, other fields of service will give them joy.

For these and other reasons, it seems wise to consider favorably PLAN D, and to proceed from that decision to join with the other groups which have already expressed official approval of this plan.

This editorial is the considered opinion of the editor, but does not in any way involve The Christian Sun. The ideas are presented (free) for the consideration of the delegates at the Convention, and for readers at home to think about as they face further decisions on realignment. If the Convention does not agree with the editor, that will certainly not be the first such experience, and may not be the last. Honesty demands that everyone seek the pertinent facts, say what he thinks without dilly-dallying, and then join enthusiastically with whatever decision may be made by all the people involved.

Yours for a GREAT Convention, and an effective United Church of Christ in North Carolina and Virginia.

Handling Your Disappointment

This talk was given the first Sunday in March by a layman at a laymen's seven o'clock breakfast in the Union church, Kahului, Maui, Hawaii, and was so greatly enjoyed by the editor that it was requested for publication so others could benefit by it. Ed.

Jim Aeakawa

"People will be healthier, happier, and live more efficiently when they learn how to handle their disappointments skillfully." Let us learn and begin to practice that skill.

Think of every disappointment as a message from God. He is trying by this means to tell you something. Perhaps he is saying, "No — that is not good for you; No — that is not the way to do it." You are bound to be disappointed if you do not do a thing in the right way. Only God is perfect. If you are going at your problems in the wrong way, things are bound to go wrong, even though it is something you want to do. Therefore, if you suffer disappointment it is wise to assume that the disappointment is a message from God. He is shaking his head and saying, "No — you haven't got it right."

Your disappointment may take the form of an unfulfilled hope, a frustrated ambition, the death of a loved one, or the failure of something at which you have worked diligently. It should still be regarded as a message from God, that the outcome is part of a plan which he regards as best through disappointing you. You will find peace and comfort and the right direction by bowing, without bitterness, to his will.

We should practice to commit every day to God. Before we start out in the morning, put the entire day in God's hands. In this way nothing can be a disappointment, because whatever happens is according to his plan and will. It changes disappointment to his appointment.

When you have done all you can about a matter and the result is disappointing and no further thought or activity can improve the situation, practice leaving it behind. Do not drag the heavy weight of a disappointment along through life with you. Say to yourself, "Well, I have done all I can and I am disappointed — this must be the way God wants it to be, therefore, I will accept the situation." One of the greatest texts in the Bible in helping to leave disappointment behind is found in Philippians 3:13, "Forgetting those things which are behind, and reaching forth unto those things which are before, we must press toward the mark of the prize of the high calling of God in Christ Jesus."

If there is still something you can do about a matter, do not give in to your disappointment. Keep praying about it. Keep working at it. . Keep believing in it. Thomas A. Edison wanted to make a nickel-iron-alkaline battery. He performed fifty thousand experiments and failed fifty thousand times. Someone asked him, "Aren't all these failures disappointing to you?" "Not at all," replied Mr. Edison, "for I have learned fifty thousand ways it cannot be done and therefore I am fifty thousand times nearer the final successful experiment." Of course, that successful experiment came and he made his battery. Edison was a genius, which consisted in never yielding to disappointment and quitting.

Edison utilized his disappointments to advantage, for he allowed each disappointment, by showing him how not to do it, to guide him to the way to do it. Therefore, keep yourself open to the plan God has for you. If, let us say, you suffer one disappointment after another, it is possible that you are trying to force open doors that God does not want you to enter. Keep working at life prayerfully, then these disappointments or, as in the case of Edison, unsuccessful experiments, will lead you to the right door. Say to the Lord, quietly and humbly, "Lord, correct the error in me by which I have missed the appointment you have for me, and guide me to it."

Mrs. William Tarkington gave a review of the mission study book "The Land of El Dorado" at the quarterly meeting of the Women's Fellowship at South Norfolk Church. The devotions were conducted by Mrs. Carlton Chappell, spiritual life chairman, who used as her topic "Neighbors." Her talk included the story of the Good Samaritan.

Rev. Clyde L. Fields, Superintendent of the Southern Convention, Congregational Christian Churches

L. L. VAUGHAN

One of the persons who will be greatly missed at the Convention this year is L. L. Vaughan of Raleigh. For many years he carried various responsibilities in the Convention, in the Eastern N. C. Conference, and in our Raleigh church... March 22 he finished his earthly course as teacher in State College, good church layman, and faithful friend, and went to his eternal home.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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President Of United Church Reports

Rev. Ben Herbster, D.D.

The Constitution of the United Church of Christ has been in force just eight and a half months. They have been months filled with work. There have been achievements over which we may rejoice, such as the establishment of our Boards for World and Homeland Ministries and the inauguration of fresh, imaginative projects in Sunday school teaching, in care of the aged, and in higher education with the establishment of New College in Florida and the expansion of Christian colleges and seminaries in Asia and Africa.

Churches Voting "Yes"

But by far our greatest cause for rejoicing is the way in which the Congregational Christian churches which had not voted on the Constitution last July have rallied to the support of the United Church of Christ in the ensuing months. Of the 5,458 Congregational Christian congregations listed n the Yearbook when the Constitution was declared in force on July 4, 3,665 voted to become a part of the United Church of Christ, and 367 voted "no" and elected to remain outside the United Church of Christ. But the churches voting favorably constituted 91 per cent of all churches voting, when only a two-thirds majority was required for adoption of the Constitution. The yes-voting churches represented 1,107,966, or 77 per cent, of the 1,432,486 Congregational Christian members.

Since July there has been a steady stream of votes by Congregational Christian churches reported to the Secretary of the United Church of Christ. Two hundred sixty-eight additional congregations have voted to become a part of the United Church, making today's total 3,933 churches and more than 80 per cent of the Congregational Christian membership.

Only 4 churches have voted "no" since July. On the other hand, six churches that had formerly voted "no" have changed their vote to "yes", and six others that had voted to obstain from a decision on the United Church have now voted "yes."

We should all be grateful to Dr. Stanley U. North, the Secretary of the General Council of the Congregational Christian Churches, and to the members of the executive committee of the Council for the enthusiastic and vigorous campaign they have conducted these last months to get Congregational Christian churches to vote. Credit for the splendid response of the churches belongs largely to them.

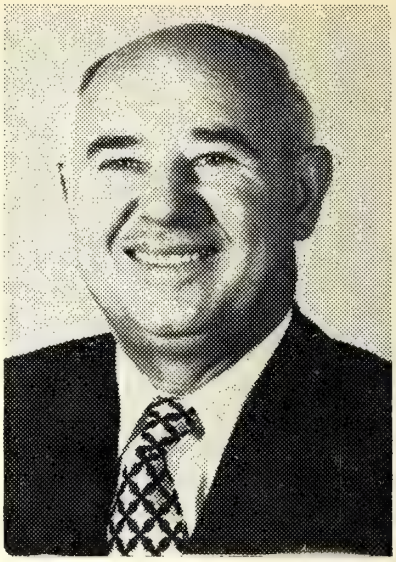
What of Future?

Nof what of the future? It is apparent there is a strong current running in the uncommitted Congregational Christian churches in favor of the United Church of Christ.

You have seen that the vast majority of the membership and 72 per cent of the Congregational Christian churches have already voted to be a part of the United Church of Christ. The actual situation is even more encouraging than the statistics reveal. To get the real picture of the relationship of the Congregational Christian churches to the United Church of Christ we must realize that of the 5,448 listed Congregational Christian churches about 500 congregations are designated by their conference as being inactive. Thus you will see that when you add together the 3,933 churches that have voted "yes," the 365 churches that have voted "no," and the 130 churches that have voted to abstain for the present from a final decision on their relationship to the United Church, we have left only 1,030 of the listed Congregational Christian churches. Of this number there will be few more than 500 active congregations that we could expect will ever vote. This is indeed an encouraging situation.

Get "Housekeeping Chores" Done

The widespread approval of the United Church of Christ that has been registered throughout the churches of both the Congregational Christian and the Evangelical and Reformed fellowships places a great responsibility on this Executive Council and on the whole United Church of Christ. It is the responsibility of pushing forward as rapidly as possible with the necessary housekeeping chores of this great new Church so that less and less energy will have to be devoted to organizing and reorganizing, and more and more energy may be devoted to the Mission of the Church. It was to witness to our unity in Christ that we came into being. It is to carry on the Mission of the Church that we exist as a united church. I have said again and again, and I will continue to remind you, that if the United Church of Christ is not able to accomplish more for the Mission than the sum of what was accomplished by both sides, this United Church will not be worth what it cost. We can keep faith with those who saw a vision and never gave up until that vision was accomplished, only when with renewed energy and spirit we are able to work at the Mission of the Church.



Rev. Joe A. French, President Southern Convention

Mr. French is serving the unexpired term of Dr. George D. Alley, and is being nominated for a full term.

Realign Areas

Right now, I think one of the most important tasks of the Executive Council is to make our conferences, synods and associations see that one of their great tasks for the United Church is to attempt to complete their work of reorganization by January 1, 1963. If they can accomplish this task, from that date on nothing will interfere with the great work which the United Church of Christ is called upon to carry forward. To this end let us redouble our efforts that beginning with 1963 we may bring to every area of the work of the United Church of Christ the devotion that is worthy of the name Christian.

Our Own Elon College

"Elon College is our college..." This is a statement frequently heard and quite true of the situation for the churches in the Southern Convention. The College is an institution of the Convention — founded by, related to, and supported by our churches.

But what does this mean? What does it mean to churches to be related to a college? What does it mean to a college to be related to a group of churches?

(1) The church-college relationship gives wholeness to our concept of the unity of life. We believe that faith and learning are intimately related to each other, that either without the other is empty and lacking in meaning.

(2) There is a fellowship of concern which is shared by the Christian college community and the members of the churches. In each case there is a deep interest in the growth and development of people.

But what tangible evidence should the College expect of the interest of the churches? How should the churches express their concern for the welfare and development of their college?

(1) Students — All of the young people in our churches should be familiar with Elon College and the program which it offers before they decide where they will do their college work. Many of them should study elsewhere but only after having considered the opportunities which are available here.

(2) Support — The church-related college needs financial support because it has no tax support. We need a substantial number of good educational institutions which have no governmental support or restrictions. This diversity of our institutions is in keeping with the American way of life. Churches should continue offering solid financial support for their colleges.

What should the churches expect of the College?

(1) Education — Every college has an obligation to be academically sound but this is even more the responsibility of the college which claims to be Christian. The Christian college should have an unusual concern for the individual student.

(2) Leadership — A Church-related college should be expected to produce men and women who will be leaders in local churches and communities. The final measure of a college is not its faculty or facilities but the type of men and women who leave its campus.

(3) Church Vocations — The church-related college must be constantly aware of its obligation to open new and varied opportunities for full-time service within the Church, both here and abroad.

J. E. Danieley

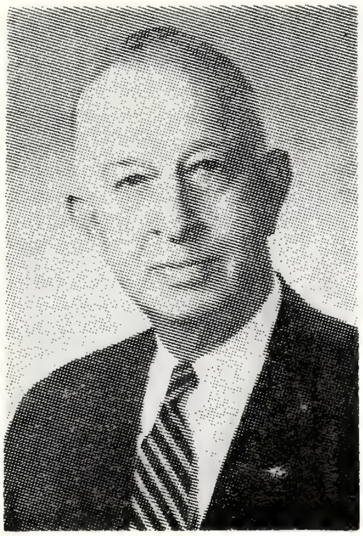
INTERNATIONAL STUDENTS AT ELON

There are five international students attending Elon College this year, each from a different country.

Anna Elizabeth Fulda, a freshman exchange student sponsored by Rotary International, is from Rio de Janeiro, Brazil. During her extensive travels Anna has gained a speaking knowledge of English, Portuguese, Spanish, French and German. She expresses a desire to major in the social sciences and displays a keen interest in art.

Jacob Gudes from Haifa, Israel, is also a freshman. Jacob was a teacher of young children at the age of 16 and later served in the Israeli Army as a sergeant. He plans to be a chemical engineer.

Upperclassmen who returned to the campus were Nabil Abu-Aitah, a junior from Bethlehem, Jordan; Ada Hernandez, a sophomore from Havana, Cuba; and Barbaros Chelikkol from Tarsus, Turkey.



Mr. W. H. Baker, President Eastern Virginia Conference The Conference in which the Convention is meeting. A Layman who believes in his church, and works for it.

A MEDITATION

John G. Truitt, D.D.

GOING PLACES

"They all drank from the supernatural rock that accompanied their travels — and that rock was Christ." I Cor. 10:4.

This week I had a letter from my son, an Air Force chaplain, telling me some of the problems of young men who come to him for help. It thrilled me to have the closing line read: "So, preach Christ, Daddy, the old world is right much with us."

Having preached this past Easter Sunday, at a union service, at an early morning hour, I had the privilege of attending church at 11:00 o'clock at the Elon College Community Church. Following the theme of eternal life right through the Old and New Testament our minister came up at last with the words of Jesus: "I am the resurrection and the life."

There you are: A minister of a great church in the thick of life with all its activities, and a young chaplain in the military services only a few years out of seminary, on the theme that stands the tests of the ages — Jesus Christ!

"Going Places!" If you intended to be really going places travel with Christ. "They all (all those out of Egypt and on their way to the Holy Land) drank from the supernatural rock that accompanied their travels — and that rock was Christ."

Some cynic will say: Yes, and they bleached their bones in the hot Sinai desert sands. The answer is: No, not every one; and remember that the desert sands in countless places across the centuries since then have blossomed like a rose. Christ is the hope of light in darkness; Christ is the help needed in time of despair; Christ is the courage to keep on and come out with victory. What is the valley? Is it sin?, he saves from it, gives power to repent of it. Is it the "shadow of death?" Yea, though we walk through it we shall not fear for Christ is our traveling companion. Going places? In a life of service? Go with Christ.

Visit With Our Churches And Church People

Dr. H. S. Hardcastle is serving as interim pastor at Suffolk Christian Church. He began a 10-year pastorate there 39 years ago.

Rev. Daniel Bowers, pastor of First, Portsmouth, was the speaker for the sunrise service at City Park, South Norfolk, Easter Sunday.

Young people of Elon College Community Church conducted services at eight o'clock each morning during Holy Week.

Morning worship services at Shallow Well, Sanford, will be broadcast over WEYE during May. This month the laymen will teach Sunday school at the prison.

The fifth Sunday community service for churches in the Ramseur area was held April 29 at Ramseur Congregational Christian Church with Rev. Jack Coughron as guest speaker.

A "Certificate of Recognition" was presented to Mr. J. M. Carter at the morning worship at Rosemont recently. He was honored for his faithful service; especially for "the warm handshakes extended at the door."

Three ministers from the Norfolk area, Rev. Carroll W. Lewis of Rosemont, Rev. Charles Pegram of Bay View, and Rev. Bill Simmons of Great Bridge, are to be part of a preaching mission in Puerto Rico June 21-July 1. Eleven ministers from the United Church of Christ and eleven from the United Brethren Church will form the team.

Rev. Walter Metcalfe, pastor emeritus of our church in Tampa, Florida, is the author of "The Amazing Man of Galilee," published in December by Pageant Press. In it he presents the thesis that "Jesus had little to do with strict orthodoxy. What he thought and said pertained to the living present." According to Florida Congregational News, this is a series of profound, down-to-earth reflections of a man who has deeply experienced the spirit of "The Amazing Man of Galilee." Copies may be obtained from Rev. Walter S. Metcalf, 203 South Jersey Avenue, Tampa, Florida or from Pageant Press, 101 Fifth Avenue, New York at $2.50 per copy.

A new parsonage for Shallow Well church, Sanford, is under construction at a cost estimated at $20,899. Building committee is composed of B. Atlas Thomas and Clayton Wicker, co-chairmen, and Mrs. Jack Campbell, Jr., Mrs. Homer Measamer and Harold Mansfield.

Coming events listed on a recent bulletin from Bethlehem church, Tenth Legion, Virginia, include: Laymen's Retreat at Massanetta Springs, May 5-6; Spiritual Retreat for Women's Fellowship, May 11-12; fellowship picnic supper at the church Sunday evening, May 20.

According to Mabel Staley, reporter, there was good attendance each evening during the week preceding Palm Sunday at Sophia church when Dr. R. E. Brittle of Bethlehem church, Suffolk, Virginia, was the guest speaker. Two members were received into the church on Palm Sunday by the pastor, Rev. L. M. Presnell.

Mrs. W. C. Wilkins, secretary of Antioch Congregational Christian Church, near Windsor, Virginia, writes that the church welcomed its new pastor, Rev. Hugh Lasseter, Sunday, April 8. The congregation is happy to announce that there is now a morning worship service each Sunday at ten o'clock, with Sunday school following.

Dr. Frank R. Hamilton of Christian Temple, Norfolk, recently attended the semi-annual session of the General Commission on Chaplains, and offered the invocation for the annual banquet of the Virginia State Chamber of Commerce. He is to deliver the baccalaureate sermon to the graduating class of Williams High School in Burlington, North Carolina, June 3.

Our Tryon church is beginning an adult discussion group which meets monthly. The first session was held at the home of Mr. and Mrs. Fred Swann Sunday evening, April 29, with the pastor, Rev. W. R. Stevenson, as leader. Purpose of the group is "to explore together some of the questions, problems, issues which are involved in the Christian faith as it meets today's life in church, home and community."

The annual spring meeting of the Southern Synod of Evangelical and Reformed Church will be held at First Church, High Point, May 8-9. Rev. R. A. Mensendiek is host pastor.

Dr. J. Earl Danieley presided over sessions of the Council for Lay Life and Work in Cleveland, Ohio, last week. Also in attendance were Mrs. W. B. Williams and Mrs. F. C. Lester.

The last Saturday in March fourteen senior high Pilgrim Fellowship members of Lynnhaven Community Church, Norfolk, washed the church windows under the direction of Gary Miller, action chairman.

The Damascus Women's Fellowship is sponsoring a fellowship supper at the church, which is located near Chapel Hill, Saturday, May 5, combining the observance of May Fellowship Day and Christian Family Week. A movie on family life will be shown.

Christian Family Week observance at Oakland church, Chuckatuck, includes "a dramatic presentation of home and motherhood in story, song and living pictures" Sunday evening, May 6, sponsored by the Loyal Fellowship Class; a mother and daughter banquet Friday, May 11, sponsored by the men of the church; and Mother's Day observance May 13.

Mrs. W. E. Wisseman was one of the speakers at the eleventh biennial meeting of the Southern Synodical Women's Guild which met at Heidelberg church, Thomasville, April 25. Dr. J. Earl Danieley and Mrs. A. R. Keppel, president of the Synodical, discussed "Lay Life and Work in the United Church of Christ.

Have you seen **Question 7**? This film, produced by the Lutheran Churches of North America, won the Thomas Alva Edison Foundation Award for 1961 as "the film best serving the national interest." It was also voted "the best film of 1961" by the National Board of Review of Motion Pictures, and received the "Grand Prix" of the International Catholic Office of the Film and two prizes at the Berlin Film Festival. It depicts conscience pressures behind the Iron Curtain, dramatizing the conflict between church and state in East Germany.

The pastor, Rev. Collie Seymour, reports that 340 were in attendance at church school at Apple's Chapel on Palm Sunday — "the largest number in a long time."

Dr. William Heller (dentist) of Des Plaines, Illinois, has just been here for three months teaching several of our orderlies how to care for teeth and giving dental care to all of us missionaries and the crowds of Africans that came in when they heard a dentist was available. We are very grateful to him for his service and wish we might have kept him.
—Dr. Alma Cooke, Mt. Silinda, Southern Rhodesia, Africa.

Barbaros Chelikkol, Turkish student at Elon College, was the guest of our Southern Pines church over the Easter vacation, staying with Rev. and Mrs. Carl Wallace and with Mr. and Mrs. Paul Ward.

Laymen are urged to send registrations (with or without the $7.00 for board and room) to Rev. W. Judson King, Bricks, North Carolina for the men's retreat at Franklinton Center from 6:30 p.m. Friday, May 11, through noon Sunday, May 13. This is for laymen of the United Church of Christ in North Carolina and Virginia.

Dr. Roland H. Bainton, professor of Ecclesiastical History at Yale Divinity School for many years, will retire in June. He was honored at an alumni dinner April 25. His successor is Dr. Jarislav Pelikan, who has been professor of historical theology at the Divinity School of the University of Chicago.

Rev. Carl R. Key, executive secretary of the West Virginia Council of Churches, preached the homecoming sermon April 29 at the Presbyterian church in his home town, Robbins, North Carolina. This was also the "homecoming" service for Elise High School, which was an academy supported by the Presbyterian Church until the year Mr. Key graduated. He recently shared in the inaugural service for Dr. Paul Miller as president of West Virginia University.

SCHOOL OF MISSIONS AT SANFORD

The Congregational Christian Church of Sanford, North Carolina, began its annual School of Missions Sunday evening, April 1. Other sessions were held April 8 and 15 from 6:30-8:00 p.m.

Prior to the first session, Mrs. Edward S. Treat, missionary education chairman of the National Women's Fellowship, spoke at the eleven o'clock worship service. She used mission work at home and abroad as her topic. As a part of her talk, she drew from her own experiences as a medical missionary in Turkey.

Mrs. Alice Griffin, a member of the planning committee for the Family School of Missions, presided at the opening session. During the brief devotional period, Mrs. Treat again spoke, evplaining why the various groups would be studying Latin American countries for the three sessions.

Departments and leaders are: Primary, Mrs. Richard Howell and Mrs. Paul Wicker, Jr.; Junior, Mrs. Jimmy Caddell and Miss Joan Shepherd; Junior High, Mrs. Quincy Draughn and Mr. Calvin Caviness; Senior High, Mr. Jerry Wrape; Adult, Mr. Bill Watson.

Refreshments were served each evening in the Proctor Building by Mrs. Calvin Caviness, Mrs. E. M. Budd, and Mrs. David Shepherd.

Echoes Of Easter

Hunterdale

Harold W. Tribble, Pastor

Thursday evening communion with the meditation centering around the background of the following hymns: "In the Cross of Christ I Glory," "Into the Woods My Master Went," and "The Old Rugged Cross."

Good Friday — Evening service centered around the words of Jesus from the cross.

Easter — Cantata "We Have Seen the Lord" presented by the choir, with Cleo Cash, Harry Gullette, George Vaughan, Margaret Cobb and Jean Smith as soloists.

The Christian Temple, Norfolk

Frank R. Hamilton, Pastor

Palm Sunday — Crosses were distributed to members of the church school by the Senior High Pilgrim Fellowship, which prepared them.

The three P. F. groups united at the church to watch "Give Us Barabbas" on a colored television set loaned to them for the occasion.

Thursday — Candlelight communion service.

Easter Sunday — Senior High P. F. in charge of sunrise service centered around St. John's account of our Lord's Passion. Breakfast was served in the social hall following the service.

Rosemont, South Norfolk

Carroll W. Lewis, Pastor

Palm Sunday — Pastor's Class received into membership; senior choir (in new robes) presented cantata at evening service, when there was also baptism by immersion.

Maundy Thursday — Prayer Vigil and Communion Service — 7:00-9:00.

Easter Sunday — Special service in song by all four choirs at 7:30 p.m.

Union, Virgilina

Harry Mathis, Pastor

Holy Week Services were held with the following speakers using as their topics the words of Jesus from the Cross:

Monday — Rev. Allen Thompson, pastor of Buffalo and Gravel Hill Baptist churches.

Tuesday — Rev. Joseph Sorrell, pastor of Nelson and Hitesburg Baptist churches.

Wednesday — Rev. Clarence Bishop, pastor, of Floence and High View Baptist churches.

Thursday — Rev. John W. Wesley, pastor of Pheresa and Olive Branch Baptist churches.

Friday — Rev. Edward Green, pastor of Reedy Creek and Amis Chapel Baptist churches. Special music by Rev. Bill Liverman and choirs of Hyco Charge of the Methodist churches.

Easter Sunday — Sunrise service with Rev. Harry Mathis speaking and Union choir furnishing music.

Liberty, North Carolina

Thomas F. Liverman, Jr., Pastor

Thursday — A candlelight communion service was held, with Mrs. Hilda Rose Johnson as guest soloist.

Suffolk

Palm Sunday Evening — Easter choral concert under direction of Mrs. W. E. Cain. The carol and junior choirs sang "Casting Palms" and "The Children's Hosanna." The chancel choir presented "The Seven Last Words of Christ," by Dubois. Soloists were: Doris Travis, J. E. Baines, and Edward Kinsey. The chapel choir sang "In Joseph's Lovely Garden" and the service concluded with the congregation singing "Christ the Lord is Risen Today."

Rosemont Women's Fellowship Reports

1960-61

Mrs. Gene Cherry

The Women's Fellowship of Rosemont Christian Church completed a most successful year under the leadership of Mrs. B. M. Herbert, Jr.

Our Bible study "Luke's Portrait of Christ" was presented each Sunday evening in six sessions by a deacon, Mr. Raymond Niles.

Our program book "The Mission of the Church — Unity, Witness and Service" was taught by the program chairmen of our six circles.

The home mission theme "Heritage and Horizons" was adequately observed with thirty-four in number at a quarterly meeting with Mrs. C. L. Richardson, deaconess, reviewing our study book, "Safe in Bondage." The foreign mission theme "Into All The World Together" was beautifully carried out at a covered dish supper. Center piece for the banquet table was a lighted globe surrounded by miniature people of the world. The highlight of the evening was the reviewing of the book "One World, One Mission" by Mrs. H. C. Davis, guest speaker, in our sanctuary with other churches attending.

Our fellowship honored Mrs. H. R. Morrison, Sr., a senior member, with a lovely silver bud vase as a tribute of gratitude and appreciation for her untiring, prompt, efficient and loyal service as our treasurer for more than fourteen years.

The Woman's Gift was dedicated at the November meeting with an impressive service using as our theme "With a Whole Heart." Following this, Life Memberships were presented to Mrs. Myrtle Gibson, Mrs. Ruth Herbert, Mrs. Blanche Jones; and a Memorial to the family of Mrs. Jane McCloud.

Women's Fellowship Sunday was observed November 6, 1960, with our women participating in the service.

Our friendly service quota was met promptly and Mrs. Bessie Nothnagle held a dedication service.

We observed World Day of Prayer with 10 attending, three attended May Fellowship Day, 22 attended the annual Women's Conference and 16 attended the Spring Rally.

Our fellowship sponsored a Midnight Candlelight Communion service on Christmas Eve with the Rev. John G. Truitt giving the invitation and words of institution to the Lord's Supper, followed by the communion meditation "Lonely At Christmas."

Barbara Chekkiol, a student from Adana, Turkey, was entertained as our guest at a family night supper during National Family Life week.

The fellowship sponsored a drive in April to place food in the parsonage for our new minister and his family, Mr. and Mrs. C. W. Lewis. A food and clothing bank was organized and has benefited many families of the community. A cancer project has been organized and many bandages made.

Fifteen new members were added to our fellowship.

The apportionment was met with an increase of twenty-five dollars. Total receipts for the year were $775.99. Cradle roll offering was $19.29.

Booklets were composed by our circles and the minister, Rev. C. W. Lewis, each contributing in their own way. These were sent to former members, friends, and shut-ins.

Mrs. Spratley Elected

During their 17th Annual Meeting held in Arlington, March 27, United Church Women of Virginia elected Mrs. Garland W. Spratley of Dendron to chairmanship of the Nominating Committee.

Mrs. Spratley is well qualified for this position, having held office in the state council and served on both the Legislative and the Nominating committees in the past. She is president of the Dendron Council of United Church Women.

In her own church, Dendron Congregational Christian, Mrs. Spratley is recording secretary, teacher of the adult Bible class, and pianist. She is recording secretary of the Ladies Aid Society and an officer of the Women's Fellowship of Eastern Virginia Conference and of the Southern Convention. Mrs. Spratley is a charter member of the Church Historical Society, Congregational Christian Churches.

United Church Women of Virginia is comprised of 56 councils, whose members represent 12 denominations.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

May

Istanbul (Formerly Constantinople)

6—**Rev. and Mrs. Melvin Wittler** went in 1956 to teach at American Academy for Girls. He is now secretary of the Near East Mission and she teaches music and nursery school education and is compiling a new Turkish hymnal.

7—**Rev. and Mrs. William Woolworth, Jr.** were both teachers in Turkey for several years before their marriage in 1924. They have served at Marash, Kayseri, Tarsus, Uskudar, chairman of publication department, acting mission tearsurer. They are valued counselors to new and young missionaries and they work with students in Istanbul.

Izmir

8—**Miss Florence Ashwell** went to Turkey in 1961 to teach science at American Collegiate Institute, Izmir, following her graduation from Westfield State Teachers College.

9—**Rev. and Mrs. Everett C. Blake** are leaders of American Collegiate Institute, where he is business manager and she is principal. Also language school of Mission is in their care. They have been in Turkey as missionaries since 1928, although she grew up there, the daughter of missionaries. Their daughter, Jacklyn, teaches in Uskudar.

10—**Miss Charlotte Bunker** graduated from Oberlin in 1961 and went to Turkey to teach under the parents of her classmate, Jacklyn Blake. She was born in Ceylon, where her parents are our missionaries.

11—**Miss Alice Darnell** is also an Oberlin graduate (1960). She teaches music and physical education at American Collegiate Institute.

12—**Mr. and Mrs. Peter Davies** both attended Northern Illinois University and both received M.A. degrees there, although he is a native of South Wales. They were married in June, 1961, and sailed in August for three-year terms as English teachers at American Collegiate Institute.

Christians In A Pagan Society

(TEMPERANCE LESSON)

Background Scripture: I Peter 2.

Devotional Reading: Philippians 2:12-16.

Memory Selection: **Do not be conformed to this world, but be ye transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.** Romans 12:2 (RSV).

The problem which faced the Christians of the first century was the same problem that faces Christians of the twentieth century — how to live as a Christian in a pagan society, or a society that is not Christian, how to be Christian among those who are not Christians. And Peter, "The Big Fisherman," gave some timely and timeless advice.

A Peculiar or Unique People

Christians, as members of the Church are a peculiar or even unique people. There is no other organization or institution like the Christian Church. It is UNIQUE IN ORIGIN. It was born of God. It did not arise from the earth; it came down from heaven. All other institutions or organizations were formed by man. The Christian Church (and I am here using that term to include the Church Universal) was formed by God. It was born of the Holy Spirit. It is the creation of the Living God, redeemed by the precious blood of Christ.

It is UNIQUE IN NATURE. It is the body of Christ. That cannot be said of any other organization or institution on earth. It sets the Church apart from all other organizations and makes it unique indeed. When a person stands at the altar and sincerely confesses his sins, accepts Christ, and becomes a member of the Church, he becomes a member of the body of Christ! That is a bold statement, but it is a true statement. Think of what dignity that gives to church membership! To belong to any other organization or body is nothing like being a member of the Church of Jesus Christ. Shame on us that we are so proud of the fact that we are members of this or that organization, and hold so lightly our memebship in the Church.

It is UNIQUE IN PURPOSE OR MISSION. It has as its goal the evangelization of the world. It seeks to save all men. It also seeks to save all of the man. What other organization has this divinely-given commission? The school, as good as it is? Civic clubs, fraternal organizations, national and international organizations? They are all good and they have a place in the life of society, but none of them is designed or dedicated to saving the souls of men or of redeeming society. The Church has this commission direct from the Risen Lord, Jesus Christ.

And it is UNIQUE IN FELLOWSHIP. It is universal in its fellowship. Men of all colors, creeds, classes, cultures, castes, are members of it. It is supranational as well as supernatural. Wherever anywhere on the face of the earth there is a person who is a member of the Church, he is a member of the same church as you and I. This is true of the Church as it is true of no other organization or institution. The church of Jesus Christ is unique in its fellowship on earth. And more — it includes in its fellowship those in the unseen world, whose names are written in the "Lamb's Book of Life." The fact that when a person dies, his name is dropped from the church membership roll has nothing to do with his membership in the Church of Christ, his Body. There is a Church Militant, and there is a Church Triumphant. "We feebly struggle, they in glory shine," thus the great hymn-writer puts it. "O blest communion, fellowship divine!"

The Meaning of All of This

Well, what of it? What indeed? If you are a member of the Church, any church, every church, it ought to make a difference, says Peter. You should show forth the praises of him who called you out of darkness into his marvelous light. As pilgrims and strangers — this is not the permanent home of the Christian — you should abstain from fleshly lusts which war against the soul. You should have your conversation — the word really means "manner of life or conduct" honest among the Gentiles, among those with whom you live. You should obey the civil authorities — as long as obedience does not force you to deny your faith. You should not use your Christian liberty as a means of license. If you are a slave you should obey your master, even if he is a hard man, exercising patience under provocation, remembering that the Lord Christ is your master, and with him there is no respect of persons.

There is a reason for all this. It is that even though the unbelievers among whom we live will not accept Christianity, and will even speak evil of us, our good works, which they shall behold, will cause them to glorify God in the day of visitation. Patience will have its own reward.

The Matter of Suffering

But what about suffering? Well if suffering comes from wrongdoing, what right has a man to complain? "If when ye are buffeted for your faults, what glory is it if ye take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. One is to keep in mind Christ. He suffered for us, leaving us an example, that we should follow in his steps." Suffering for Christ and for conscience's sake is a badge of honor. But all too few of us wear this badge. We fear the consequences of standing by our Christian convictions, of being different, of fully-committed discipleship. When the Son of God goes forth to war, we do not dare to follow in his train.

In the World But Not of It

We sometimes think that it would be well if we could go somewhere we would not have to be tempted, or be tempted so much. But where would we go? Furthermore, Christ told his disciples that they were to be in the world, but not of it. The only way in which Christians can leaven the life of the world is to be in the world. But they cannot leaven the lump if they are like the lump. As a chosen generation, a royal priesthood, a holy nation, a peculiar people, they are to let their lights shine before men so that men may see their good works and glorify God.

SUNDAY SCHOOL LESSON
MAY 6, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

YOUTH REVIVAL PLANNED AT PALM STREET

Mrs. James Winslow, Reporter

There will be a Youth Revival at Palm Street Church in Greensboro beginning Sunday, May 6, and continuing through May 13. Rev. Mark Corts, who is director of the Youth For Christ in Greensboro and an outstanding worker with young people, will be in charge. There will be special singing each evening at 7:30. On Saturday evening the young people will have supper in the church basement and go from there to The Youth For Christ meeting. There will not be any service at 7:30 on Saturday evening. The pastor, Rev. Odell Powell, gives the public a cordial invitation.

RETREAT FOR LYNNHAVEN P. F.

David Miller, Reporter

The Lynnhaven Colony Senior High P. F. group held their second annual retreat on March 6 and 7 at Camp Oasis in Lynnhaven. Friday Dr. Frank Hamilton from the Christian Temple in Norfolk spoke on "Are Ye Able To Follow Christ?" A Bible study was held after this with Mrs. June Anderson, Mr. Jim Higgins, and Mrs. Jean Corr as speakers. At 10:00 p.m. a stunt show was held with John Tyler as master of ceremonies. At 12:45 p.m. vespers on the beach was led by Charan Enroughty.

Saturday the Reverend Earl Farrell from Bayside Christian Church spoke on "Are Ye Able To Forgive?" Following was the Reverend Sam Nelson from Lynnhaven speaking on "What Do I Owe My Church?", "Other People?" — Mr. Harry Corr, "Myself?" — Mrs. Jean Reeder. At 11 a.m., the Reverend Bill Simmons from Great Bridge spoke on "Are Ye Able To Commit Your Soul To God?"

An Easter egg hunt, a ball game, and a ping-pong tournament were held. Van Tunstall emerged as the champion.

Saturday night, the Reverend Sam Nelson held an evening worship and communion service which was very meaningful to each and every one.

Dr. Ray Gibbons, director of the Council for Christian Social Action of our denomination, suggests that church people will be interested in reading "The Righist Crisis in Our Churches" in the April 24 issue of LOOK magazine. This was prepared by Louis Cassels, well-known writer on religious subjects.

A Pinch Of Incense

Sup. Robbins Ralph

The pagans are persecuting the Christians again. Not in ancient Rome, but here in twentieth century America. Not by death in the arena but by character assination. Not by burning our churches but by boycott and slander. The pinch of incense demanded of early Christians would have saved them martyrdom. All they had to do was make this conventional gesture before the image of Caesar.

The Same Idea

The pinch of incense is not required today. But it was only symbolic anyway, and the idea is the same. We are only required to deny the sovereignty of God and put the nation first. Today's Caesar-worshippers don't believe that God created all men, or that he so loved THE WORLD that he gave his son, or that he wants us to labor for WORLD-WIDE BROTHERHOOD through reconciliation and services. They don't believe it and they can't bear to hear Christians testify to it. They don't believe in the world, and any such phrase as world government, world peace or world order makes them see red.

The Anti-Christian Crusaders

So they see red in every true Christian Church. Calling themselves anti-communist, they defame that institution which day after day every week of the year is the world's most effective school for the combatting of communism's godless philosophy, its deceitful, brutal practice. Today's pagans sow mistrust in the church, in the community and frighten timid Christians into deserting the cause.

Reversing the Pledge

You can have religion (faithfulness to God) and patriotism (love of country) at once, but you cannot worship both God and country at once. No man can serve two masters. "This country under God" says the Pledge of Allegiance and to make it read "God under this country" is to set up a tribal god in place of the Sovereign of the Universe.

Call to Witness

These times call for faithfulness and courage as did the first century. We must make our choice, take our stand, determine our loyalty. If the consequence is to be snubbed or slandered or to have our church lose a few timid Christians, we may recall that better men than we have suffered greater loss for Christ because they would not toss the pinch of incense before the image of a tribal god.

—Floridal Congregational News

Dr. Joseph King, Jr., for twenty years pastor of The First Congregational Church, Oberlin, Ohio, is to become Librarian of Chicago Theological Seminary. Dr. King was educated at Park College, Chicago Theological Seminary and the University of Edinburgh. He has an earned doctorate in the field of church history and a doctor of divinity degree from Oberlin. His wife is the former Helen Palmer, whose father was president of CTS 1930-46.

Scottsdale Congregational Church, Scottsdale, Arizona, was one of eight churches given awards of merit at the 22nd National Church Architecture Conference.

CHOIR DIRECTOR HONORED

Mrs. Doris Page, Reporter

Mr. M. Z. Rhodes was honored with a covered dish supper at the Lakeview Community Church March 25 at 5:30 p.m. by the members of the choir, their families, and other members of the church. The choir presented him with some gifts in appreciation of his faithful and efficient service.

Mr. Rhodes has been directing the choir for approximately five years. Even though our church and choir is small he has never been too busy to lend a helping hand. On special occasions or during revivals he has always been here. We are most grateful for his service with us.

PALM STREET CHURCH NEWS

Mrs. James Winslow, Reporter

Easter Sunday was a busy day at Palm Street Church in Greensboro. It began with a sunrise service at 6 a.m., followed by breakfast in the church basement. The Men's Bible Class had charge of the sunrise service and the Youth Fellowship prepared and served the breakfast. For the opening exercises in Sunday school the Junior Church gave a short Easter program.

At the regular 11 o'clock service, the adult choir presented an Easter Cantata, "The Matchless Morn," directed by Johnny Harder. Mrs. Odell Powell, organist, and Miss Linda Fulk, pianist, were accompanists. Soloists were Mrs. Henry Sledge, Mrs. Johnny Harder, Mrs. Ruth Newton, and Miss Gail Newton.

On Saturday before Easter, the Sunday school sponsored an egg hunt for all the children of the church.

"NEW COLLEGE" IN FLORIDA

Our denomination's newest college, New College in Sarasota, Florida, received an unrestricted gift of $1,000,000 from Mr. and Mrs. Honore Palmer in March. The president, Dr. George Baughman, stated this is "one of the largest private gifts ever given to a college before it has even graduated a student."

New College plans to open in 1964 with 1,200 students and will eventually double that number. Its articles of incorporation call for admission of students irrespective of racial origin or religious belief. It will run eleven months of the year, thus enabling students to finish college in three years. A tutorial plan, patterned after the system at Oxford University, will encourage students to make full use of library and other resources to "get an education instead of just passing courses."

One member of the board of trustees in Alberto Gainza Paz, editor of Argentina's leading newspaper, **La Prensa.** New College expects to emphasize Latin American studies and to conduct an extensive faculty and student exchange program with Latin American colleges.

Dr. Liston Pope, for thirteen years Dean of Yale Divinity School, has resigned from that position to devote his full time to teaching Christian Ethics there. Now on leave of absence in North Carolina, Dr. Pope will return to Yale in 1963.

DR. NIEMOELLER SAYS—

Those people who accept some "practical" Christian principles but reject others, such as the commandment to love your enemy, which they call "excessive and idealistic," are atheists no matter what church they belong to, Dr. Martin Niemoeller declared recently. The famous German church leader, one of the six presidents of the World Council of Churches, addressed a luncheon in his honor given by the U. S. Conference for the World Council in New York City.

Dr. Niemoeller stressed that the Gospel cannot be accepted merely as an ethical program. "It is basically a personal relationship between the living Lord and faithful disciple," he said.

The division of the churches and the image of Christianity as the "white man's religion" are two fundamental challenges to Christians in this decade, the speaker asserted. Warning that in newly independent countries "native religions are coming to life again," Dr. Niemoeller said that until race discrimination is outlawed in the Union of South Africa and parts of the U.S., "many colored Christians may turn from their faith in despair."

The formidable prospects of a doubled world population within the next 40 years and the increase by the millions of underfed people present two more great challenges to the churches, Dr. Niemoeller declared. To help the latter, he said, the billions of dollars being spent in the "disastrous" arms race should be used to feed the world's hungry people.

PASTORS' FAMILY CONFERENCES

Information has recently gone out from Dr. Harold Wilkie of the Council for Church and Ministry concerning three pastors' family conferences sponsored by the denomination — Estes Park, Colorado, July 31-August 6; Dunkird, New York, August 26-September 1; and one in North Carolina described below. If interested in the other two, secure further information from Dr. Wilkie at 29769 West 25th St., Cleveland 13, Ohio.

Blowing Rock, North Carolina
July 11-17
Cost—$26.00 per adult
$14.00 per child under 12
(Council pays one-half these costs)

Leaders for this family conference include Dr. Lionel Whiston of Eden Seminary and Dr. Elizabeth Achtemeier of Lancaster Seminary.

Calling Special Young People

The World Council of Churches is looking for 30 young people between 20 and 30 years of age who will give a year of voluntary service in ecumenical work camps in Asia and Africa. One camp is in Thailand and one in Kenya. If interested, write to: Ecumenical Voluntary Service, 475 Riverside Drive, Room 753 New York 27, New York.

* * *

Personnel Services, Division of Christian Education, United Church of Christ, 1505 Race Street, Philadelphia 2, Pennsylvania has many opportunities to suggest. Below are a few. Write for free copy of "Personnel Particulars No. 9 and 10" if interested.

College students as counselors for Camp Sharparoon to work with inner-city children. Write Cal Gertsen, N. Y. City Mission Society, 105 E. 22nd St., New York 10, N. Y.

Cook (man or woman) for a group of 20 at Kirkridge Center, Bangor, Pennslyvania, during July and August. Interest in the meditative program is a requisite. Write Joseph Platt at above address.

Bible School Workers needed at Seminary Avenue Federated Church, Seminary and Lill Ave., Chicago 14, Illinois, June 25-July 25. Low income white families. Write Judy Friedenstein.

Boys 14-17, girls 13-16 for a combination of work, study, fellowship, worship at Shaker Village Work Group, P. O. Box, Pittsfield, Massachusetts. Small amount of money paid participants. Write for "Shaker Village Work Group, Program and Policy."

College and Seminary students, married or single, men or women, teaching vacation church schools through the Vermont Church Council, 189 S. Winooski Avenue, Burlington, Vermont, Dr. John Gregory. June 10-August 25. $200 salary and board and room.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Report To Convention — Part II

From time to time the Alumni Association of our Home has come forth with very worthy projects that have been of much help to the Home in trying to meet the needs of the children in its care. This past spring in their meeting they voted to build a swimming pool for the children. In the fall of 1961 this pool — 21 by 60 — was built. This June the pool will be open for the first time. This will be a great assist to us at the Home during these summer months in working with our approximately seventy boys and girls. This will be an excellent addition to our recreational program. While a work program during these summer months is important, we believe that a recreational program for these boys and girls is also important. This year we will have under cultivation some 12 acres in truck patch gardening. Some 14 acres of hay will have to be saved several times during the summer and some 10 acres of corn will be planted, cultivated and harvested. These last two items will be for the purpose of feeding our cattle and hogs which we raise.

A work program for our older boys and girls whereby they are able to cultivate, harvest, and freeze or can the vegetables is very necessary and must be done. However, we also believe that a recreational program is very important to these boys and girls as well as our younger children. So we believe that this is another event of 1961 that will strengthen our program.

Right now (March 15th) we have 74 children under our care. Thirty-seven of these are girls and thirty-seven are boys. Three are complete orphans, 31 are half orphans and 40 are from broken homes. By June the first, four will graduate from high school, five more are in the process of being placed back in either their own home or in a foster home. Since we are not a licensed foster home agency this has to be done with the help of the Department of Public Welfare. We find the foster home, they license it and then we supervise the home. This is done by Mr. John Biggerstaff, the assistant superintendent, who is a trained social worker, having his masters degree from the School of Social Work at the University of North Carolina.

We have on our staff five housemothers, three food service managers, a seamstress, a maintenance and farm manager, secretary, part-time bookkeeper, Assistant Superintendent and a Superintendent. Also we are fortunate this year to have a volunteer service worker from the Department of Specialized Ministries of the United Church on our staff. This makes our staff fifteen in number. This is a very low number of employees compared to other institutions who care for approximately the same number of children as we do.

Our fiscal year runs from October 1st to September 30th. During the last fiscal year, ending September 30, 1961, we received from all sources $76,863.06. Our total cost of operation was $89,619.45. (This means we had at the end of the fiscal year bills outstanding in the amount of $12,932.29). This is the first time since 1957 that the total operation was less than $95,000.00. We contribute this reduction of cost in operation to the curtailment of the extensive farm program that was once carried on by the Home.

Dr. Henry J. Whiting, Executive Secretary, Division of Welfare, National Lutheran Council, speaking to our Council in session this past

REPORT FOR APRIL 24, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$19,487.94
Virginia Valley Conference	$ 10.00	
Eastern Virginia Conference	6.00	
Eastern North Carolina Conference	12.00	
Western North Carolina Conference	28.00	
North Carolina and Virginia Conference	107.68	
Total		$ 163.68
Grand Total		$19,651.62

SPECIAL OFFERINGS

Amount brought forward		$38,756.84
Molly Savage Circle, Bethlehem (Nans.) Church	10.00	
Woman's Aux., Berea Christian Church (EVA)—Easter	10.00	
Edgewood Cong. Church School, New Haven, Conn.	50.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Philathea Class, Suffolk Christian Church	10.00	
Hobart Steele, Burlington, N. C.	5.00	
Clarence M. Fields, Sr. & Family, San Leandro, Calif. — Easter Gift	5.00	
The Woman's Fellowship, First Cong. Church, Asheville, N. C.	100.00	
Etta Parker Circle, Woman's Fellowship, Great Bridge Christian Church (EVA)	8.00	
Miss Bertha I. Cates, Burlington, N. C. — Easter	10.00	
Mr. & Mrs. DeWitt Skinner, Keene, N. H.	15.00	
Sunday School Class, Shallow Well Church Sanford, N. C.	15.00	
In Memory of Mrs. G. C. Hopkins		
In Memory of Mrs. W. R. Cole		
In Memory of Mrs. Nancy Truitt Foster		
In Memory of Mrs. Jack M. Spencer		
In Memory of Edgar L. King		
In Memory of Mrs. Jack Spencer		
Total Memorial Gifts	84.25	
Special Gifts	291.27	
Total		$ 618.52
Grand Total		$39,375.36
Total for the Week		$ 782.20
Total for the Year		$59,026.98

February said that in his opinion there were these basic areas in the mission of the church: (1) Communication of the Gospel, (2) Building of the Christian community and (3) Service to humanity. It is in the area of service to humanity that we believe we at the Children's Home have something worthwhile to offer. Of course, agencies and institutions are only a part of this service. We certainly realize that this area of service to humanity includes the total mission of the Church. We are now in a position to offer to you more than institutional care to children. We can now offer to our ministers and churches Referral and Consultation Service in the area of child care. Also we notice that other child caring agencies in other areas are beginning to offer to their constituencies a Referral and Consultation service for unwed mothers. We believe we too are now in such a position that we can give this type of service to our area. More and more our children are coming from broken homes and sometimes would be classified as predelinquent boys and girls. This also puts us in the position where we can render a referral and consultation service in a situation where help is needed when such a child might continue to live in his or her own home.

What part should the church continue to play in this area of Health and Welfare? Should the goal be for the church to work for the time when the government will be out of the picture entirely or should the goal of the church be to turn over eventually the total program to the government? Dr. Alan Keith-Lucas, professor in the School of Social Work of the University of North Carolina and Director of our Child care Project in the Southeast, says that neither should be the case. He believes the government is in this area to stay but he believes the Church should be too. In the past years, according to Dr. Keith-Lucas, the government came into the picture because the Church failed in this area. Thus in this area the Church fell far behind in what they should be doing. In recent years the church has again begun to come to the front in this area of work. In Dr. Keith-Lucas' opinion the Church-related institutions and agencies should set the standards and lead the way in rendering the best possible services to people in the area of Health and Welfare. The Church-related institutions and agencies should permeate the whole program. We at the Children's Home are in full accord with this viewpoint on the role that the church should be playing in the area of Health and Welfare.

"Breakthru," a new type of television program for juniors, began a thirteen-week series last Sunday afternoon at 1:00 over WFMY-TV (Channel 2) Greensboro. It is to deal with "real life" situations, such as how to get along with different people, making the most of your abilities, meeting death in your family." It is produced by the Methodist Church, but is recommended as useful for parents and children of all faiths. Teacher's guides, viewer's guides, and a booklet "Living With Your Children" may be secured through writing Channel 2.

Mrs. W. E. Wisseman was one of the speakers at the Kansas Congregational and Christian Conference held in First Congregational Church, Topeka, April 27-29. Host pastor was Dr. Warren Matthews, who grew up in the Wisseman's church in Greensboro. Mrs. Wisseman goes from Kansas to Ft. Worth, Texas, to speak at the Central South Conference. She will also visit her new grandson in Dallas.

According to **The Churchmen's Fellowship** of our denomination, laymen of the Southern Synod, Southern Convention, and Convention of the South are invited to attend a week-end seminar at Franklinton Center, Bricks, North Carolina May 11-13. Cost — $7.00. Leaders include W. E. Peterson, director of the National Laymen's Fellowship, Rev. Ed Brown of Atlanta, Georgia, Rev. J. T. Stanley, Rev. Percel Alston, Mr. Elgin Hychew and Mr. Elgin Lowe.

Tribute To Antoinette Savage Corbitt

Mrs. Roy Parker

Into my heart's treasury
  I slipped a coin
That time cannot take
  Nor a thief purloin —
Oh, better than the minting
  Of a gold-crowned king
Is the safe-kept memory
  Of a lovely thing.
—Sara Teasdale

As the soft perfume of gentle flowers is wafted on a summer breeze, bringing a surge of quiet joy and gratitude to souls caught in a tangle of worldly affairs, so was the life of Antoinette Savage Corbitt (Mrs. J. E. Corbitt), member of Damascus Congregational Christian Church of Sunbury, North Carolina. "Miss Nettie," as she was known to her intimate associates, was always the cool touch that soothed the fevered brow, the quiet word that encouraged and praised, the gentle smile that dispelled gloom and rancor, the soft look that saw beauty in the commonplace. Ever sensitive to the good within the human soul, she was always one to uncover good where most persons discerned only evil, to find worth in what might generally be considered of no value.

A gentle woman? Indeed she was. But it was this very gentleness that exuded a strong influence upon the lives of those who knew her. In her unobtrusive way, "Miss Nettie" evoked the best in others. The young people of the community were her particular joy, and her pride in their accomplishments knew no bounds. If the range of her influence could be measured and reported statistically, the results would be amazing — and most of all to Mrs. Corbitt herself. Her creed was always: "I shall pass this way but once; any good, therefore, that I can do, let me do it now. . ."

In her earlier years, Mrs. Corbitt was active in all phases of work in the Christian denomination: she served for years as president of the Woman's Missionary Society; she was a faithful member of the Woman's Bible Class; she was a loyal constituent of Damascus Church for sixty years. Her life was devoted to her church and to her Lord, and she unfalteringly served them both all her days.

There is an emptiness now at Damascus Church—a lovely, gracious lady is missing from the third pew on the right — but there is no void there. The fragrance of her life surrounds the area and falls sweetly upon the sensibilities of those remaining to carry on her interests and devotions.

News of Va. and N. C. Councils of Churches

CHRISTIAN EDUCATION DIVISION MEETINGS

In an effort to serve the entire state more effectively the chairman of the Division of Christian Education, the Rev. Virgil Moyer, has planned for the Division to hold its spring meeting in two sections.

SOUTHWEST VIRGINIA. The Division members and denominational executives and chairman of Christian education located in Roanoke and west will meet in Wytheville on May 7 from 10:00 to 3:00.

EASTERN VIRGINIA. The Division members located east of Roanoke will meet in Richmond on May 24 from 10:00 to 3:00.

At both of these meetings there will be a speaker on an important phase of Christian education and reports will be given of the present cooperative program in the state. There will be discussion of the needs in Christian education in the various parts of the state and plans will be made for meeting these needs through cooperative efforts.

* * *

CHURCH WOMEN'S LEADERSHIP SCHOOL

Fourteen courses in Christian education will be offered at the 42nd session of the Church Women's Leadership School to be held at Virginia Union University from June 18 to 23. The school is sponsored by the Virginia Council of United Church Women.

There will be courses in Bible, Personal Christian Living. Our World Christian Fellowship, Teaching Children and Youth, Vacation Church School, Worship Planning, Church Music, Creative Activities in Christian Education, etc.

For further information and registration forms write to the Registrar, Mrs. A. B. McClung, 4109 Crestwood Road, Richmond, Virginia.

* * *

CAMP LEADERS

Applications are now being received for the Virginia Area Training Camp for Church Camp Leaders to be held April 30-May 4 at Camp Highroad near Middleburg. The camp will offer participants the opportunity to understand the purpose of church camping and the importance of small group living. Campers will learn skills, better ways of working in a group, and more effective ways to use the out-of-doors in Christian Education.

The Rev. Clifton W. Freeman, Methodist Conference Youth Director, will be the director of the camp. The cost of lodging, meals and insurance is $30.00. Scholarships are available from many state or national denominational offices.

* * *

RELIGIOUS EDUCATION WEEK

"The Bible for All of Life" will be the theme for the annual observance of Week-day Religious Education Week, April 29 to May 6. During this week church groups across the state are asked to give serious consideration to the need for bringing the study of the Bible into the everyday life and experience of boys and girls. The theme will be presented in many communities through sermons, radio and TV presentations, special programs, newspaper articles, window displays, posters, church bulletins, etc.

A guidance manual for the week has been prepared and distributed to all councils in the state. Additional copies may be secured from the office of the Virginia Council of Churches.

* * *

VACATION SCHOOL MIGRANT PACKET

A special packet is available to Vacation Church Schools accepting a project in the Migrant Ministry. Con-

CLOTHING CENTERS

Now is the time for your clothing drives, and for your information we are listing the Clothing Collection Centers for Church World Service in North Carolina:

Asheville — Plummer's Radio Service, 270 Biltmore Ave., Mrs. F. A. Plummer.
Charlotte—Covenant Presbyterian Ch., 1000 East Morehead, Dr. Harry Bryan.
Chapel Hill—Offices of Binkley Memorial Baptist Church, 507 E. Franklin Street. (upstairs, left rear room), Dr. R. E. Seymour, 942-4964.
Fayetteville—Cumberland Warehouse, Burlington Mills, Gillespie St., Mr. Raymond Hall.
Greenville—Eighth St. Christian Church, 126 W. 8th St., Mrs. D. H. Conley.
Reidsville—New Laundry & Dry Cleaning Co., S. Scales St., Mr. Raeford Cates.
Wilmington—Church of Good Shepherd, Queen St. at Sixth, Rev. E. T. Small.
Winston-Salem—Centenary Methodist Church, 646 W. 5th St., Rev. J. Clyde Auman.

Don't forget: All clothing should be wrapped and tied securely so as to prevent mishaps in transit.

RURAL CHURCH SEMINAR

Garland A. Hendricks, Southeastern Baptist Seminary, Wake Forest, Chairman of the Rural Church, Committee, announces a Rural Church Seminar, planned for May 21-23, 1962, to be held in Raleigh. The tentative program is as follows:

Monday, May 21

"The Rural Church in American Life"

2:00 p.m.—Opening Session. Each delegate presents brief summary on "My Chief Concern about Rural Churches."
5:00—Dinner—Guest Speaker—"The Rural Church Movement."
7:30—Address: Historical Background of Rural Church.
8:00—"The Rural Church Within Rural Life" — Speaker.
8:30—"What the Rural Church Stands For"—Panel.
9:00—Fellowship.

Tuesday, May 22

"Helping Us to Understand Ourselves"

8:00 a.m.—Three speakers on: (1) Major Changes; (2) "Role of Church"; (3) "Role of Agencies."
10:00 a.m.—Panel to follow up above talk.
12:00 Noon—Lunch.
2:00 p.m.—"Factors and Current Trends Affecting Religion in Rural Life (three speakers).

Wednesday, May 23

"The Rural Church Faces the Future"

8:00 a.m.—"Goals for Inter-group Action in Rural Development.
10:00 a.m.—"Ways and Means of Achieving Goals."
12:00 Noon—Lunch and adjournment.

taining pictures, stories, and other informational materials, it is most helpful in presenting the Church's work with migrant farm labor in Virginia. The packet, with service project suggestions, may be secured without cost from the Virginia Council Office.

SAY IT NOW

If you have a friend worth loving,
Love, him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend — till he be dead?

—Writer Unknown

In Memoriam

"Blessed are the dead who die in the Lord."

BROCK

Josiah Thomas Brock, fondly called "Uncle Buddy" by so many loved ones and friends, passed to his Heavenly Home on Monday morning, February 19, 1962. He was in his 89th year, and was the oldest member of Oakland Christian Church, Chuckatuck, Virginia. He was a faithful attendant and supporter of his church. Funeral services were conducted by the writer and Dr. H. S. Hardcastle, former pastor, from Oakland church February 21. His body was laid to rest in the Newman Memorial Cemetery.

Mr. Brock is survived by his widow, Mrs. Goldie Brock.

Wm. T. Scott

CORBITT

At Damascus Congregational Christian Church, Sunbury, North Carolina, March 14, 1962, I officiated at the funeral of Mrs. Antoinette Savage Corbitt. I was assisted by the Rev. T. Fred Wright, her former pastor, now retired; the Rev. Dr. Richie Brittle, pastor of Bethlehem Congregational Christian Church, Suffolk; and the Rev. Kesler, pastor of Main Street Methodist Church, Suffolk.

The service was short, but there was a note of triumph for her four children: John E. Corbitt, Jr., of Bluefield, W. Va.; Thomas Savage Corbitt, Pocomoke City, Md.; Mrs. Irene C. Oliver, Suffolk, Va.; and Mrs. Margarete C. Todd, of Denver, Colorado. Mrs. Corbitt attended Elon College and was of the Class of 1900. All four of her children attended Elon. She was a Virginian by birth but moved to North Carolina when she married the late John Edwin Corbitt.

I had the privilege of knowing and being Mrs. Corbitt's pastor for six months, and I am so happy to have had those months to share her wonderful life. Those who knew her loved her.

Ellis N. Clark

HUBER

We, the members of Union Christian Church, Surry, Virginia, wish to pay tribute to Mr. John F. Huber, a former member of our church who passed away April 7, 1962.

Because of his love and great interest in our church through the years, we present the following resolutions:

First, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well,

Second, That we extend our deepest sympathy to the members of his family and commend them to God for comfort,

Third, That a copy of these resolutions be sent the family, a copy printed in The Christian Sun, a copy sent to the Spring Grove Methodist Church, a copy to the Sussex-Surry Dispatch for publication and a copy entered on the Union Church records.

Mrs. B. Frank Wrenn
Mrs. J. Shelton Stewart
Committee

JERNIGAN

C. L. Jernigan, a member of Oakland Christian Church, Chuckatuck, Virginia, for many years, passed away on Thursday, February 1, at the home of his son, Frank Jernigan, in Suffolk. Though Mr. Jernigan had been blind for several years, he maintained a steady interest in his church. He loved his Lord dearly, and his homegoing was a reward to his faith. Funeral services were conducted at Baker Funeral Chapel, Suffolk, February 3, with interment in Newman Memorial Cemetery, Oakland Church. The services were conducted by the writer and Dr. R. E. Brittle.

Wm. T. Scott

ROBERTS

We, the members of the Windsor Congregational Christian Church, wish to pay tribute to J. Cornelius Roberts who passed away March 6, 1962. Mr. Roberts was a friend to all those of his acquaintance, and because of our appreciation of his loyalty and faithfulness, we resolve:

1. To extend to his family and loved ones our deepest heartfelt sympathy.
2. To bow in humble submission to the will of our Heavenly Father who doeth all things well.
3. To send a copy of these resolutions to the family, a copy to The Christian Sun for publication, and a copy to be entered on the records of the Windsor Congregational Christian Church.

Mrs. E. R. Laine, Sr.
Mrs. Bruce K. Johnson, Sr.
Resolutions Committee

A SUPERLATIVE PARAGRAPH

By W. R. Cullom, Wake Forest, N. C.

If I had to give up all the books in my Bible except one, I should choose the Gospel of John to be that one. How rich I am that I am allowed to possess and use all the sixty-six books of this marvelous collection of sacred revelation! And I consider the prologue of this Gospel (1:1-18) to be easily the greatest paragraph that was ever written by human hand.

One little preposition in the first verse of this paragraph has given to me one of the richest concepts that has ever come to me. This is the preposition **"pros"** in verse 1. The sentence is translated, "The Word was **with God."** When I expressed surprise that this preposition was **pros** rather than **sun** or **epi**, my dear old teacher of Greek explained to me that **pros** was made up of two prepositions — **pro -** "before" and **is** — into. So that he was in front of God and was entering into God.

When I considered that in so many places in the Bible verbs express a process rather than a single fact, I came to accept this as an eternal process and this conviction gave me one of the most precious concepts that has ever come to me: viz, that the Word is forever entering God, and is therefore always growing richer, and that his followers are entering with Him, and they, too, are perpetually growing richer. This gives to the Life that is in Him a significance which would otherwise be impossible.

What a paragraph we have here that can yield such a word as this double preposition!

For every family in the church...

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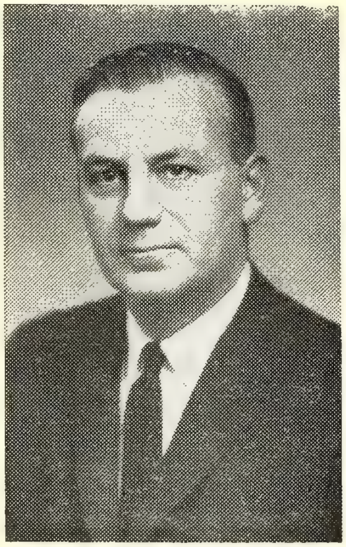
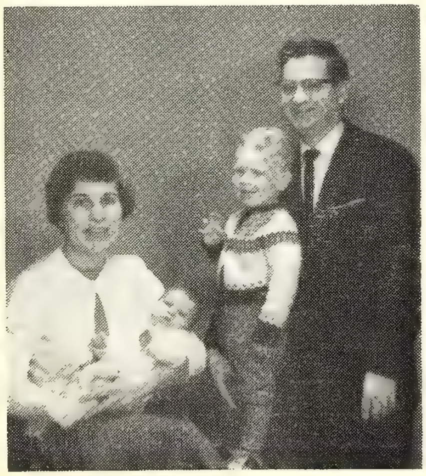


DR. SHELDON E. MACKEY is executive secretary of the Stewardship Council of the United Church of Christ with offices in Philadelphia. Born in Bethlehem, Penn., he received an A.B. degree from Moravian College in his home town. Received B.D. from Lancaster Seminary, D.D. from Franklin and Marshall College, and L.L.D. from Ursinus College. He has been a pastor, secretary of the Evangelical and Reformed Church, administrative assistant to the president of that Church, co-secretary of the United Church of Christ, and is a member of the General Board of the National Council of Churches.

MRS. GEORGE E. KAHLENBURG is moderator of the General Council of Congregational Christian Churches, a member of the Board for Homeland Ministries, the Council for Lay Life and Work, and of the Promotional and Publication Committees of the United Church of Christ. She has served as moderator of the Wisconsin Congregational Conference and as president of their Women's Fellowship. She served as co-moderator of the General Synod of the United Church in Philadelphia last summer. Mrs. Kohlenburg lives with her husband, a manufacturer of marine engines, at Two Rivers, Wisconsin. They have two daughters and a son. The girls are married and the son is in college.



DR. WILLIAM P. TOLLEY is no stranger hereabouts. He was born and reared in Lynchburg, Virginia, and was a college student at Elon where he received an A.B. degree. He received a Doctorate in Religious Education at Hartford Seminary Foundation. After study in Portugal, the Tolleys were assigned to missionary work in Lobito, Angola, Portuguese West Africa, where he developed a program for youth and religious education and she entertained visitors, taught English, and held sewing classes. Mrs. Tolley, the former Nancy Evelyn Sicilian of Westerly, Rhode Island, attended Beloit College, and graduated from Connecticut Teachers College. They have three children, David, Miguel, and Lisa.

HISTORICAL SOCIETY. 1956.
uthern Convention of Congregational Christian Churches.

The
CHRISTIAN SUN

Church History Room X
Box 232

Vol. 114 May 8, 1962 No. 19
A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

FAMILY LIFE WEEK

May 6-13

Our church enters into a week of emphasis on one of the strongest bricks in the foundation of our church—the families of the church. Not only should we place emphasis on our own families, but we must realize that all over the world the families of our Heavenly Father need our thoughts and our prayers. We, who live in freedom and luxury, will never realize how fortunate we are.

Place emphasis on your families and the families of each nation and race in the world—not only for Family Life Week, but for each week of the year.

—Mrs. Jerry Strader
First, Burlington

Organ of the Southern Convention of Congregational Christian Churches.

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When There's Love At Home

There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home.

In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home.
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home.

Kindly heaven smiles above,
When there's love at home.
All the earth is filled with love,
When there's love at home.
Sweeter sings the brooklet by,
Brighter beams the azure sky;
O, there's One who smiles on high,
When there's love at home.

—John H. McNaughton

EDITORIALS

Merger Moves Forward

One of the major concerns of the Southern Convention at this time is the merger of Congregational Christian and Evangelical and Reformed churches in our area. Much of the first evening of the Convention session at Bethlehem was given to this matter. Report of the Council on Cooperation was presented, and the matter was discussed by Rev. Roy C. Snyder, president of the Potomac Synod, Dr. J. Banks Peeler, vice president of the Southern Synod, Rev. Purcel Alston, associate superintendent of the Convention of the South, and Rev. Clyde L. Fields, superintendent of the Southern Convention.

Wednesday afternoon definite resolutions were presented for vote as follows:

> In order that the United Church of Christ may become effective in the area of the Southern Convention, we, delegates in a regular session of the Convention at Bethlehem church, Suffolk, Virginia, May 2, 1962, vote as follows:
>
> 1. We confirm previous votes favoring the establishment of the United Church of Christ, and affirm our desire to move forward into a Conference of the United Church of Christ;
>
> 2. We favor PLAN B as recommended by the Council on Cooperation; (All the churches of North Carolina and all the churches of Virginia south of a line drawn north of Richmond, Virginia, would form a United Church Conference);
>
> 3. The Executive Board of the Convention is hereby authorized and empowered to appoint three members to a Steering Committee to work with a similar group from the other organizations involved, and to expedite plans for the new Conference as rapidly as may seem feasible. When plans are ready for adoption, the Board will report back to the Convention in a regular session or in a special session called for the purpose.

Item 1 was voted unanimously and without discussion. Item 2 was favored by 103 and opposed by 51. Item 3 was approved without dissent.

Difference of opinion centered around which plan to approve. Several delegates favored the state line for division into conferences. They could express that opinion only by voting opposed to the plan presented. There may have been some delegates who were not ready to set any lines of demarcation. But the opinion seemed to be practically unanimous that the time has come to move forward into a Conference of the United Church of Christ, even though to do so will mean unusual changes.

It should be clearly understood that the vote of the Convention does not in any way affect changes in conferences or churches. It simply means that there will be an endeavor to correlate the work of conventions and synods. When the Steering Committee perfects plans that seem to be appropriate for all concerned, that committee will report back to all parent bodies for consideration, and approval. The Southern Convention, and the other bodies concerned, will continue to function as they do now until plans are presented and adopted by each group. When this is accomplished, local churches will not be noticeably affected other than that their delegates will attend the new Conference of the United Church of Christ.

What will become of the Southern Convention? The answer is that it will become whatever delegates vote for it to be. Many functions of the Convention may by vote be transferred to the Conference of the United Church of Christ, and there may be some matters that will demand the continuance of the convention for years to come. All of this lies in the unseen future, into which we move with faith and confidence.

The Family Of God

In this Family Week in the life of the Church it is good to remember that the first book of our Bible tells us that God created the first man and woman, gave them power to reproduce, and sent them forth to be his family on this earth. Science confirms that there is only one human family. People are different from other animals in that they can think, feel, make choices, and are morally responsible. Human blood is different from that of other animals and is of four different types, and only four, and the types have nothing whatsoever to do with race, nationality or environment. Chinese have the same types of blood as African, European and American. They all belong to the same family of God.

Not all members of God's family admit their relationship. Some have disclaimed their parentage and have wandered into "far" countries and spent their substance in riotous living. They do not want to be in the household of God. But children never select their parents. God is the father of all mankind.

He is interested in ALL his children. That was the reason for the coming of the Christ to our planet. "God so loved the world that he gave" Jesus, his son, to be the saviour of the world. We have no monopoly on the love of the father. We simply belong in his family, and should gladly accept that marvelous relationship.

If all people were to acknowledge their kinship to each other, what would happen? Well, we would not be eager to destroy members of the family. War could come to an end. Those who think that human beings are just animals may kill persons without worry, just as they would kill a dog. But those who have studied in Sunday school find it much more difficult to kill people.

Simon Peter and the other disciples found it very difficult to receive gentiles as equals in the Christian fellowship. The early church kept its doors closed as long as possible. But God's spirit was no respector of persons, and the love of God penetrated into the minds and hearts of all kinds of people.

Families and churches of our time need to feel the cords of love fast binding all mankind. Whatever can be done this week — or at any other time — to bring together the erring children of the divine Father will bless the human family and honor the Father. It is in this realm that the Church finds its new horizon today. It is here that it will find its safety and salvation. It will take courage to face the many issues involved and to overcome opinions to the contrary, but the hope of our world is not to be found in separation, suspicion and hate; it is in reestablishing the fellowship of God's family.

Family "Luaus"

By Emily C. Lester

In Hawaii one of the delightful customs binding families together is that of giving "luaus" (pronounced "loo-ows") or feasts to celebrate special occasions. There may be a "wedding luau," a "baby luau" or a "birthday luau." Different members of the family (including uncles, aunts and cousins) help prepare the enormous amount and great variety of food required for this feast. Invited guests are expected to bring gifts for the special honoree.

While we were in Hilo, Hawaii, it was our happy privilege to attend a luau celebrating the first birthday of a baby, held in the huge fellowship hall of our Haili church.

People gathered on the church lawn, the women in gay muumuus (loose-fitting, long dresses, a hold-over from the "Mother Hubbard" of missionary days) and the men in gay "aloha shirts." Children were taken into the hall and fed first. As the adults entered they were greeted by the honored baby and his parents and grandparents, left their gifts (which might be in the form of money placed in a huge calabash, or wooden bowl), and found their places at long tables.

At each place there were arranged several small dishes filled with (to the "haole" or white person) strange and exotic foods. The word "luau" means "taro leaf." Some of the foods are cooked in taro leaves and are sometimes served wrapped in the leaves. However, the luau we attended was more modern, with the food in paper dishes. Each person had a large portion of "kailua puaa" (pork), a carton of "poi" (cooked taro root, which looks something like turnip), "luau chicken" (taro greens, chicken and cocoanut), "lomi-lomi salmon" (cooked with tomato and onion), raw and smoked shrimp, small black crab (uncooked), squid, raw and smoked fish. The dessert plate contained sweet potato pudding, cocoanut pudding, "palolo pudding" (taro root, cooked for 20 hours), and, believe it or not, chocolate cake!

Some haoles do not like poi at all, claiming it tastes like wallpaper paste! Of course, we have never tasted the latter, but both my husband and I liked the poi all right — eating it, as instructed by our friends, between bites of pork. However, my husband shared much of his with the Hawaiian minister across the table from him — who liked it so much better that it seemed only fair to give it to him! David Kaupu, who is a graduate of Yankton College and who had taken us to see beautiful Akaka Falls that afternoon, scooped the poi out of the container in the proper manner, with two fingers.

We were told that if the food for a luau were bought it would cost at least $3.00 per person. Since 500 were served at the luau we attended, this would be a sizeable item! However, various members of the family delight in sharing in providing food, preparing and serving it.

The family who gave the luau is active in Haili church, where one of the baby's grandmothers is a deacon. This church was founded in 1824 by some of the first missionaries and had members of the royal family in its fold. The first building, made of thatched roof on high posts, could hold 2,000 people, and "will not contain half those that assemble to hear the word of life," according to an early missionary record. Now the church, with a large wooden structure which could be transplanted to New England and look exactly like one of the ancient "meeting houses" there, has 600 members. It is known throughout Hawaii for its fine choirs, which not only provide music for Sunday services but give concerts in the community hall two evenings a week for tourists. In the latter they sing both sacred and secular Hawaiian music, and dance the traditional hulas.

It was our good fortune to attend a Sunday morning worship service in this historic church. Several deacons shared in the service, reading the scripture in English and Hawaiian and leading in prayer. There are sixteen deacons (eight men and eight women), who meet every week to plan the service and to consider the spiritual condition of the church.

We were happy to attend a concert by the choir, share in a family luau on Saturday evening, and to return Sunday to worship.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

BUILDING PLANS ADOPTED

On April 22, 1962, the Garner Community church voted favorably on the new church building plans as submitted by the church architect, Mr. E. J. Austin of Southern Pines. The congregation believes that this is a building which is not only needed by the congregation, but also is a building which the members, the community, and the conference and convention will be proud to call our own. The congregation is working on plans to raise $12,000.00 during the capital fund drive from June 4-10. Dr. Curtis Schumacher of New York, chairman of the Church Finance Advisory Service, will be the director of this endeavor. The minister is Rev. Rosser Clapp.

E. N. C. SUNDAY SCHOOL CONVENTION TO MEET

Information on the Eastern North Carolina Sunday School Convention, which meets at Wake Chapel on May 29, will be going out to ministers and Sunday School Superintendents as soon as report blanks are received by the President, Rev. T. N. Daughtery, from the Convention office.

Registration begins at 9:45. The theme for the Convention is the "Educational Ministry of the Sunday School."

All churches concerned are requested to place this event on their calendars and to make plans to have their delegates present. Some one from each church will be asked to give a report on the progress of the Sunday school work.

Mrs. Glendon Johnson,
Acting Secretary

About * * *

HOLIDAYS IN THE UNITED STATES

There are many holidays in the United States, but it is the only important country which has no national holiday by Congressional authority. Congress has always regarded the making of holidays a State or local affair. It has legalized certain dates as holidays in the District of Columbia where Federal jurisdiction is locally exercised, but legal holidays elsewhere resulted from State legislation.

There is widespread belief that July 4 is a national holiday, but it is not by Congressional action. A section of the National Banking Act provides that national banks may close on certain days, but the act does not declare these dates to be national holidays. Congress in 1943 designated the fourth Thursday in November as Thanksgiving, but did not decree it a legal holiday. Only by proclamation of the President is it such.

December 25 and January 1 are legal holidays in all States because the States have so decreed. February 12, Lincoln's birthday, is a holiday in many Northern States, but legally a local affair; also in some Southern States the day is observed. Washington's birthday, February 22, is a legal holiday in all States, but not from a national standpoint.

In nine States, Good Friday is a legal holiday. Memorial Day, May 30, is a legal holiday in most States. Alabama, Georgia, Louisiana, Mississippi, and the Carolinas are exceptions. But these and other Southern States have Confederate memorial days, though not all on the same date.

National election day, the second Tuesday in November, is a legal holiday in many States, and so is Veterans Day, November 11, as a result either of legislative action or governor's proclamation. In all other important countries the day which inaugurates a new king, president, or other supreme ruler, is a holiday, but not in the United States.

Louisiana observes the Battle of New Orleans on January 8. In the South, Robert E. Lee's birthday, January 19, is observed. On March 4, Pennsylvania celebrates the granting of its charter.

Although 47 States had entered the Union before Arizona, that State made February 14 Admission Day and declared it a legal holiday. California and Nevada also have admission days. March 2 is Texas Flag Day, and that State observes April 21 as the anniversary of the Battle of San Jacinto. Alabama, Florida and Louisiana make Shrove Tuesday a legal holiday of Mardi Gras. On March 25, Maryland Day is celebrated in that State, and on September 12 it observes Defenders' Day.

On April 12, North Carolina celebrates the passage of the Halifax Independence Resolution, and the next day Alabama makes a legal holiday to observe the birthday of Thomas Jefferson. North Carolina also celebrates May 20, the anniversary of the signing of the Mecklenburg Declaration of Independence, a document which preceded the Philadelphia one.

June 15 is Pioneer Day in Idaho, while on July 13, Tennessee honors General Forrest, the great Confederate cavalry leader. Utah's Pioneer Day is July 24, and on August 1, Colorado Day is observed. Missouri Day falls on October 1. South Carolina is the only State which honors the birthday of Woodrow Wilson, December 28, as a legal holiday.

The most local legal holiday is Repudiation Day, which marks the anniversary of the repudiation of the British Stamp Act of 1765. Frederick County, Maryland, alone observes it.

C. B. Riddle

PRAYER AT CONVENTION

By Rev. Mark Andes

O God who puttest such deep desires in our hearts that we cannot rest until we rest in Thee. Satisfy us early with Thy mercy that we may rejoice and be glad all the day.

Speak to each of us out of Thine eternal wisdom that the sessions of this Convention may reflect the Spirit of the Christ whom we profess to follow.

Midst the perplexities and decisions of import, give us light to guide us, courage to support us, and love to unite us. Take our lips and speak thru them, our minds and think thru them, our lives and live thru them this day that Thy name shall be honored, Thy kingdom strengthened, and Thy Church purified.

In the name of Jesus Christ we pray. Amen.

The Greatest Is Love

Rev. Carroll W. Lewis, pastor of Rosemont, concluded his first talk as Chaplain for the Southern Convention session at Bethlehem with the following paraphrase of I Corinthians 13. Ed.

If I speak with the tongues of the theologian and the scholar, but have not love, I am become a blaring trumpet and a clanging symbol. Should I have great administrative ability and understand all doctrines and all customs, and if I have all faith so as to remove all troublemakers from my boards, but have not love, I am nothing. If I give up all the comforts of the millionaire to minister to the heathen, and die from worry and ulcers of the stomach, but have not love, it profiteth me nothing. Love is patient, and kind to fellow Christians. Love is not envious of another's salary. Love does not boast of many board meetings, and love is not inflated with pride. Love does not become arrogant to fellow workers, does not insist on its own methods, is not provoked by trying personalities, takes no thought of itself. Rejoices not in the shortcomings of others, but rejoices in their triumphs. Love bears all the hardships of life, believes when everything goes wrong, hopes in the hopeless situations, endures through everything. Love never fails. As for administrative abilities, they shall fail; as for playing politics, it shall cease; as for beautiful clothing, it shall vanish away. For now we know homiletics and pastoral theology imperfectly, and we practice them imperfectly; but when perfection comes, these imperfections shall be put away. When I was a child, my talk was childish, my thoughts were childish, my reasoning was childish; but when I became an adult, I laid aside these childish ways. Or did I? Now we see God's nature and ways very dimly, but then face to face. Now my knowledge is imperfect, but then shall I know fully even as I am known fully. Now abideth liberalism, fundamentalism, Neo Orthodoxy, the New Frontier, Communism, materialism and love, all these; but the greatest of these is love.

A BELATED EASTER MESSAGE

The Joy Of All Those Who Mourn

Howard Schomer, President
Chicago Theological Seminary

Our region of the world has had a long, bitter winter. Even as we enter April, the weather-man is heard mumbling in a haunted voice about "occasional snow flurries toward nightfall." But the whole world has been going through a similar experience in the realm of this interminable "cold war" which, first arising along the Great Divide in the damp gray plains of Central Europe, has spread like a chilling sunless cloud around the globe and far out into space. The peoples of the earth, huddled in their grotesque and costly suits of modern armor, shiver, and yearn for the returning warmth of spring. Even the least religious of men deeply long for a veritable Easter in the affairs of the nations, for they sense that nothing less will save mankind.

In the heart of this sad winter past, I attended Divine Service in Moscow. The Russian Orthodox Church to which I went is very old and very large. It bears the evocative name, "The Church of the Joy of All Those Who Mourn." Several thousand worshippers filled it to overflowing before the Liturgy began. They stood quietly, shoulder to shoulder, throughout three and one-half hours while a dozen priests chanted the Lessons and Prayers, two magnificent choirs sang mediaeval anthems, and all together joined in an intricate pattern of antiphonal intercession and praise. The faces of many of the people, of whatever age, were lined and worn. As they united their voices with those of their worship leaders, many ascended with their Master the Mount of Transfiguration. The sermon, which followed the ordination of a young priest, was given without notes by their venerable bishop, a preacher whom Muscovites have gladly heard through several decades past. His theme was the leper who returned to thank Jesus for his cleansing and healing. The old bishop said, "Gratitude and joy are ever the essential traits of the church. Where there is no thankfulness and no joy, there is no church. Where the life of the church is overflowing with glad thanksgiving, nothing on this earth will ever overcome it."

As I left Russia I wrote in my notebook some lines which come insistently to mind as this Easter draws nigh:

"The Church is the Bride of Christ — not a fiancee, not a divorcee, not a widow, whether forlorn or merry, not an abandoned wife, and not even a regnant queen whose royal train includes a pale prince consort. The hope of a fiancee may never be realized. The gladness of a divorcee has become chagrin, the widow's life is afflicted with emptiness, and the forsaken spouse is hurt and desolate. Probably the regnant queen would eagerly exchange her destiny for that of royal wife of a reigning king. The fragility or insecurity of the position of each of these does not leave us untouched. But we understand that the people of the Bible, who so often clothed soaring spiritual meaning in exactly the right metaphor from daily life, affirmed that Christ Jesus is the Bridegroom, the Church the Bride."

Easter means that the church is not condemned to walk this dangerous earth alone, aided only by a plighted troth, or a memory of one-time companionship, or a dependent subject-mate. Easter means that Christ lives with His Church, now, everywhere, and forever. Easter means that the Church, baffled or boisterous, beaten or besieged, even now enjoys the certainty of divine love, and thereby plants the suspicion among mankind that a glorious existence, harmonious and full, is somewhere within reach. Easter means that the cold estrangement of the races and the mad alienation of the nations must be boldly challenged by the world-wide fellowship of the church, through a convincing demonstration that the kingdom of the Bridegroom is indeed a "kingdom beyond caste."

The world's winter, long and mournful, will not vanish in the glad rebirth of spring unless the life of the ecumenical church becomes radiant with the joy of her Master. Only "the church of the joy of all those who mourn" can communicate to men that vision which crowns the Bible story, giving human existence its highest hope and ultimate meaning: I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a loud voice proclaiming from the throne: "Now at last God has his dwelling among men! He will dwell among them and they shall be his people, and God himself will be with them. He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!" Then he who sat on the throne said, "Behold! I am making all things new!"

It Need Not End

"Now that Easter is over" is a phrase that we hear used frequently at this time of the year. If the significance of Easter rested only in the historic event of our Lord's resurrection, then it would be over. Its joy would be short-lived and soon we would be compelled to turn our attention to the reality of the struggle of our own lives, seeking victory and meaning whenever they may be found.

The resurrection of our Lord, however, was more than an event in history which occurred once. It was a revelation of the nature of God, of the way He acts, from which arises hope for mankind.

No person who is aware of his own life and aware of what is going on in the world today can feel that in the resurrection God blotted out all evil and sin and made them of no consequence. They are still a very potent force in life and exact their toll in the life of each of us.

The resurrection proclaims that there is a way out for us. We do not have to remain in the grip of the blind, destructive forces within us which enslave us and lead to destruction. Through faithful response to God our very nature will be redeemed. The resurrection of our Lord proclaims that the victory is assured if we expend the energy to respond faithfully.

If we use the energy of the joy of this season to "shift gears" toward faithfulness, we find that Easter is far from over. Its joy becomes greater and deeper and knows no end. This is but the beginning of the season of victory and assurance, not its end. It is the very nature and the will of God that it shall never end.

—St. Paul's Episcopal Church Newsletter, Norfolk, Va.

Visit With Our Churches And Church People

New pews were dedicated at Bay View, Norfolk, on Easter Sunday. The service was led by Dr. Charles Pegram, pastor.

Rev. Donald M. Leonard, pastor of First E. and R. Church, Asheboro, is the visiting speaker at services each evening this week at our Albemarle church.

Mr. E. H. Thompson, layman of Apple's Chapel, was the speaker there April 29 when the pastor, Rev. Collie Seymour, accompanied his son, Wayne, on a trip to New York, the UN and Washington, D. C.

Mrs. Edna Earle Randolph, director of Christian education at First, Burlington, was the speaker for the May Fellowship luncheon sponsored by the Burlington Council of United Church Women at Macedonia Lutheran Church May 4.

The senior Pilgrim Fellowship group at Lee's Chapel conducted the opening worship for Sunday school on Easter.

April 23, Coach Caldwell from Oscar Smith High School had the program for the Men's Fellowship. There was an interesting program and good attendance.

From **The Newsletter of the Convention of the South** we learn of the death of the father of Miss Dorothy Hampton, and of the death of Mrs. Ross W. Sanderson. Miss Hampton, whose home is in Winston-Salem, is resource secretary of the Stewardship Council and formerly was consultant on race relations in our area. Dr. and Mrs. Sanderson served for several years at Franklinton Center. The Christian Sun expresses sympathy to Miss Hampton and Mr. Sanderson.

Groundbreaking service for the new sanctuary at Great Bridge was held last Sunday afternoon at four o'clock, with the pastor, Rev. Bill Simmons, leading the service. Dr. Charles Pegram preached on "Follow the Man With A Drawn Sword." The building committee is composed of E. E. Waterfield, Douglas McClain, Mrs. Mildred Sawyer, Mrs. Martha Sawyer and Floyd Sawyer. Commercial Builders, Inc. of Norfolk, Virginia, will erect the building.

The largest Sunday school attendance in the history of Apple's Chapel, near Gibsonville, North Carolina was present Easter Sunday: 360.

The Albemarle church group held a family night supper on the parsonage lawn Saturday, May 5, for the beginning of Family Week.

"Family Night" was observed at Union Grove Saturday, May 5 with supper at 6:00 and a program at 7:30. Families were asked to sit together for the program.

The Junior High Pilgrim Fellowship of First, Burlington, will meet May 20 at Camp Moonelon, where their parents will join them for an afternoon session and supper.

A "Poor Taste" supper was held in the basement of Bethlehem church, Tenth Legion, Virginia, April 27. Sponsored by the young adult class, people were invited to "come just as you are."

At the Women's Fellowship of First, Burlington, May 7, Miss Eleanor Fix showed slides of the families of the church and Miss Julia Woodson presented her children's class in a special program for the observance of Family Week.

Union Theological Seminary, New York, has appointed the first women to its advisory board of the program of advanced religious studies. They are: Mrs. Douglas Horton of the United Church of Christ, Mrs. Theodore O. Wedel of the Protestant Episcopal Church, and Miss Elizabeth Palmer, general secretary of the World YMCA.

A "Family School of Missions" is being held at our Winchester church April 29, May 6 and May 20. Using the theme "The Christian Mission in Latin America," classes, following a sandwich supper, are led by the following: kindergarten and primary, Mrs. Robert Newman, Mrs. John Miller, Mrs. Mark Andes; juniors, Mr. and Mrs. Rodney Keller, Mrs. C. L. Whitlock; junior and senior high, Mrs. Albert Clark, Mrs. Jack Vincent, Mrs. Agnes Franklin; adults, Rev. Mark Andes. The movie "A Day for Witness" was shown following the classes April 29.

During May the morning worship services of our Albemarle church are being broadcast over radio station WABZ. Rev. J. Everette Neese is the pastor.

The Convention of the South is to meet at Talladega College, Talladega, Alabama, June 12-15. Chartered buses will carry delegates from North Carolina and Virginia.

Annual memorial day services will be held at Union Grove, near Asheboro, Sunday, May 20, with church school at 10:00, worship service at 11:00, lunch on the church grounds, and informal fellowship in the afternoon.

"The Fellowship of the Holy Spirit" is the theme for Pentecost, June 10, 1962. A packet of materials, including a poster, a sample bulletin cover with the message of the presidium of the World Council, and ministers' helps is available for 50¢ from World Council of Churches, Room 439, 475 Riverside Drive, New York 27, New York.

New officers of the Southern Synodical Women's Guild elected at the biennial session in Heidelberg Church, Thomasville, April 25 are: president, Mrs. Aubrey Hedrick; first vice president, Mrs. Porter Seiwell; second vice president, Mrs. John Settlemyre; secretary, Mrs. Van Grimes; treasurer, Mrs. J. L. Link.

"Penitance, Pardon and Peace" was the cantata presented at Bay View, Norfolk, Palm Sunday evening. It was directed by Alice Pegram and the organist was George Varshock. Maundy Thursday communion was held in Christ Methodist church, while the joint Good Friday service was in our church. The Laymen's Fellowship of Bay View served breakfast following the six o'clock Easter sunrise service.

Burlington Senior High Pilgrim Fellowship held a week-end retreat at Moonelon May 5-6. May 13 this group is inviting their parents to their meeting. The program will feature a film in the "Talk Back" series and will be followed by a discussion on family living. High school graduates will be honored at the meeting May 20.

Easter Services At Our Churches

AUBURN

Mrs. Jessie Barrington, Sec.

The Easter message in song was presented by the Auburn church choir. The program consisted of nine selections, including solos and duets.

Following the message of the morning by the pastor, Rev. Conrad F. Cornelius, one person came forward expressing a desire to become a member and will be presented at our next service.

* * *

LEBANON

Mrs. Carlton Scott, Reporter

Lebanon church held an Easter Sunrise Service at 7:30. Under the direction of our choir director, Mrs. Lafayette T. Wilkins, the choir sang two specials entitled "Jesus Walked This Lonesome Valley" and "He Is Risen." The choir consisted of the regular members and others from local churches. The Rev. L. T. Wilkins brought a most inspiring message, "His Disciples Are Convinced." A large crowd attended this service.

Mrs. Andrew Mise and Mrs. Ed Henderson entertained their Sunday school classes with an Easter egg hunt April 21 at the home of Mrs. Mise. There were plenty of eggs to find with prizes for those finding the most. Refreshments were served and all present had a wonderful time.

* * *

ALBEMARLE

The membership of the First Congregational Christian Church of Albemarle were spiritually prepared for Easter Sunday. The preparation began on the first Sunday in Lent and increased as Easter drew near. Palm Sunday fifteen members were received into the church: thirteen from the Pastor's Class, one by transfer of letter and one by reaffirmation of faith. This made a total of tyenty-one new members received this year. Palm Sunday evening the primary department presented a Pageant: "The Real Meaning of Easter."

Maundy Thursday evening a candlelight communion service was held. The special feature of this service was an upper room replica of the Last Supper. The spiritual import of this service further prepared the membership for the significance of Easter Sunday.

A Union Sunrise Service was held next to the church on the North Albemarle school lawn. Our minister, the Rev. J. Everette Neese, brought the message, which was broadcast over radio station WABZ, Albemarle. At the eleven o'clock service a capacity congregation was present. Thus, Easter Sunday brought to a climax a season of real devotion, commitment and praise.

—Reporter

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MT. ZION

Elizabeth Strayhorn, Reporter

A Maundy Thursday service was held April 9 at Mt. Zion church, near Mebane, N. C., where Rev. Glenn Garrett is pastor.

Taking an active part in the candlelight communion service were the pastor, deacons, and deaconesses. The setting was the scene of the first communion service. As each deacon read his part and each deaconess read her part, each extinguished the candle in front of him.

An Easter sunrise service was held at six o'clock. Part of the service was conducted in the church and part in the cemetery. After the service breakfast, prepared by some of the men of the church, was served in the church hut. The fellowship was enjoyed by all.

For the eleven o'clock worship service on Easter, Mr. Garrett's topic was the central theme of Christianity, "Christ Is Risen." Special music was presented by the adult and youth choirs.

* * *

NEW MEMBERS RECEIVED

Church bulletins sent to The Christian Sun indicate that a goodly number of members were received into our church during the Easter season:

Albemarle — 15 on Palm Sunday.

Bayside — 10 on Palm Sunday.

Bay View — 15 on Palm Sunday.

Burlington, Beverly Hills — 15 on Palm Sunday.

Burlington, First — 13 during Holy Week.

High Point — 4 on Easter Sunday.

Portsmouth, First — 14 on Maundy Thursday.

Portsmouth, United — 3 on Palm Sunday.

Rosemont, South Norfolk — 18 on Palm Sunday.

Trinity (E. and R.) Concord — 11 on Palm Sunday.

Tryon — 11 on Maundy Thursday.

ROSEMONT

Ruby Cannon, Reporter

Maundy Thursday Prayer Vigil and Communion Service was held April 19 from 7:00 until 9:00 p.m. This is a wonderful experience and it is hoped it will be held again next year.

All four choirs presented the Easter Story in song Sunday night to a large congregation. It was just wonderful! The Cherub Choir alone was worth coming out to hear. Rosemont has the best music department that it has had in years. Following the special musical program, a fellowship hour was enjoyed and delicious punch and cookies were served.

* * *

HAYES CHAPEL

Mrs. Margie Partin, Reporter

A special Easter service was held at Hayes Chapel Congregational Christian Church, Garner, North Carolina. The program consisted of a thirty minute musical program on the cross and the resurrection by the church choir with solos, duets, and a quartet.

Following the message of the evening by the pastor, Rev. Conrad F. Cornelius, eight new members were received into the Church.

* * *

WAKE CHAPEL

Mrs. Glendon Johnson

The annual Easter sunrise service, sponsored by the Fuquay-Varina Ministerial Association, was held this year, as usual, at the Wake Chapel Christian Church. A massed choir from all the churches of the community, led by Mr. Bill Stephenson, choir director for Wake Chapel and a graduate of Westminister College, joined in singing anthems from different ages and communions of the church. Included were "O Holy Jesu" by Berthwick, "Go to Dark Gethsemane" by Montgomery, "At the Cross" by Ludquist, and "Angels, Roll the Rock Away" by Scott-Gibbons.

As has been the custom, there was no sermon, but the Rev. Carl F. Dunker, pastor of Wake Chapel and newest pastor in the community, read the Easter Story from the Scriptures between the anthems. The Rev. James Reaves, pastor of the Presbyterian Church and president of the Ministerial Association, presided.

The service was broadcast by Radio Station WFVG.

GOLDEN JUBILEE SKIT GIVEN AT RALLY

History Of Eastern Virginia Women's Fellowship

Mrs. Edna Bresko

Our Women's Fellowship has a rich heritage. Fifty years ago it was known as "Women's Home and Foreign Missionary Conference of the Eastern Virginia Conference." Later it was changed to "Eastern Virginia Women's Missionary Conference." Now it is "Women's Fellowship of the Eastern Virginia Conference." A fine missionary spirit existed among our early churches before there was any organization. Time came when it was felt that an organization was necessary to bring the groups together.

In the fall of 1911 Dr. W. W. Staley asked Dr. N. G. Newman, then president of the Eastern Virginia Conference, to appoint someone to organize mission work among the women of the conference. When the Eastern Virginia Conference met in Suffolk, Oct. 31, 1911, Dr. Newman announced he had appointed Mrs. C. H. Rowland to take this important step saying "She will take the work seriously and will do something about it."

A few weeks later in Dr. Staley's study, Mrs. Rowland held her first meeting with Dr. Staley, Dr. Atkinson, Mrs. W. H. Dick and Miss Margaret Brickhouse. A constitution was drafted and plans made for the first year including a mission study. The officers were:

President — Mrs. C. H. Rowland
Secretary—Miss Margaret Brickhouse
Treasurer — Mrs. W. H. Dick

Each church in the conference was contacted, three board meetings were held and one all day session was held with Dr. Staley, Dr. Atkinson, Dr. M. T. Morrill (foreign secretary) and Mrs. W. H. Denison of the Ohio Conference.

First Decade 1913-1923

The first mass meeting was held in Mt. Carmel Church October 30, 1913. Thirteen women's societies reported having some mission work, four of them supporting a Bible woman in Japan. Mrs. D. P. Barrett, missionary to Puerto Rico, gave a fine message. Officers elected were:

President — Mrs. C. H. Rowland
V. Pres. — Miss Margaret Brickhouse
Treasurer — Mrs. W. H. Dick
Rec. Sec. — Mrs. J. M. Raby
Supt. of Lit. & Mite Boxes — Mrs. J. W. Harrell
Supt. of YP — Miss Mamie Holland

This was back in the days of high top buggies and old dobbins . . . when the ministers wore long tailed coats.

The second session met in Suffolk October 14, 1914, with a large attendance. A constitution was adopted. The offering was $860.77. The missionary projects were Japan and mountain work.

Neither the flu epidemic nor World War I dampened the enthusiasm of the women. The work moved on. In 1918 the president reported 56 organizations in 27 churches. The goal of $2500 was surpassed, the offering being $2,902. Spring rallies were organized in 1921. The YP gave $500 for Puerto Rico and mountain work.

During this period the women dressed in long skirts, high waists and ostrich plumed hats, such as you see represented by Mrs. Daniel Tomko.

This was the period of prosperity when aviation was in its infancy. KDKA was the first radio station to broadcast the returns of the election and the mechanized age brought in automobiles, radios and airplane passenger travel service. This was the age of the derby and the high-button shoe. The sinking of the Lusitania, Argonne, Belleau Wood, and Chateau Thierry were sad incidents.

Second Decade 1923-1933

During this decade the founder of our work, Dr. W. W. Staley, died (October 9, 1932). The great event of this decade was in 1931 when the Congregational and Christian denomi-

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

May

Izmir

13—**Miss Virginia Dornbos,** who graduated from Miami U. in 1960, then went to teach math for 3 years at Am. Collegiate Institute.

14—**Mrs. Faith Drobish** is serving two-years as the Women's Fellowship representative to the Near East, teaching commercial subjects at Izmir. Active in local, state and national Women's Fellowship work for many years, Mrs. Drobish went on the first W. F. Tour to Europe. She now gives her time, and her expenses are paid by the National Women's Fellowship.

15—**Miss Naomi Foster** taught for five years in N. C. mountains before going to Turkey in 1944 for three-year term. She stayed on to become a career missionary and is associate director of the American Collegiate Institute at Izmir, where she also teaches mathematics.

16—**Rev. and Mrs. C. R. Fowler** are in Turkey for five-year term as English teachers at Am. Collegiate Institute. He was associate minister at Claremont Community church.

17—**Miss Margaret Hanson** went to Turkey for 3-year term in 1960. She taught physical education in Minnesota before going to the Near East and now teaches that subject at Am. Collegiate Institute.

18—**Miss Virginia Hermann** graduated from M.I.T. in 1957 and taught chemistry for 2 years at Sweet Briar College in Virginia before going to Turkey for a three-year term. She teaches science and assists in social service program through which students visit two children's homes regularly and assist at two hospitals each week.

19—**Mr. and Mrs. James Jorgensen** both graduated from Carleton College and were married in 1961. Then they went to Turkey where both teach English at American Collegiate Institute.

nations merged. After 12 years of fine work Mrs. Rowland resigned. Her spiritual imprint was etched upon the work in a way that time can never erase. Mrs. Bryant became the second president. The second decade ended with 754 women, 481 young people, Juniors and Cradle Roll, 747. The total membership was 1982 and the offering was $5,148.

This was the era of the roaring 20's when the skirts were high. The ladies' fashion of this decade is represented by Mrs. J. H. Booth.

During this decade John T. Scopes, biology teacher in Tennessee was arrested for teaching the theory of evolution in violation of a state statute. Also, during this era Henry Ford unveiled his Model A Ford, the successor to the Model T. The price of the Model A climbed to a terrific high of $385. The Distinguished Flying Cross was presented to Lindbergh for his flight across the Atlantic in his monoplane, "The Spirit of St. Louis." Admiral Byrd flew to the North Pole. Despite the "High Cost O' Living" America was living better and producing more than ever before.

Third Decade 1933-1943

For 1933-34 the officers were:

President — Mrs. J. E. Cartwright
Vice Pres. — Mrs. R. T. Bradford
2nd V. Pres. — Mrs. W. H. Baker
Secretary — Mrs. L. W. Stagg
Treasurer — Mrs. W. V. Leathers
Supt. of Life Mem. & Memorials— Mrs. W. P. Harrell
Spir. Life — Mrs. O. M. Cuhes
Y. People — Mrs. Garland Spratley
Crade Roll — Mrs. L. M. Nelson
Literature — Mrs. W. M. Jay

In May 1937 a Silver Jubilee was held in Suffolk honoring Dr. Staley. The dress worn by the ladies during this decade is represented by Mrs. George W. Rusnak.

During this era the nation was shocked and saddened by the kidnapping of a 20 month old baby belonging to the Lindberghs. Also, F. D. Roosevelt introduced a new feature to American life when he broadcast his first "Fireside Chat." Hitler ordered his Stormtroopers to continue their wholesale arrests. A new industrial code established a minimum wage of 40¢ an hour throughout our nation. The nonsensical lyric "Mares eat oats and does eat oats and little lambs eat ivy" was being heard across our nation. Unemployment reached an all-time high but relief measures were underway.

Fourth Decade 1943-1953

During this period we saw another war — but the spirit of our women remained undaunted. The work advanced regardless of the travel restrictions due to gas rationing. Timothy Chang was helped with his education. Friendly Service was extensive. Clothing for overseas relief and help for migrants in North Carolina and Indians in South Dakota were some of the projects. The total offering was $10,271. This was the era when we find the leaders of the warring nations coming to vile ends, Mussolini being executed and then hung head downward in effigy and Hitler committing suicide near the Reichchancellory in Berlin. The Laundromat was born in Ft. Worth, Texas — a new type of service where the electric washing machine can be rented by the hour. John L. Lewis defied the government and ordered his mine workers to go on strike in the soft coal mines. Bobby soxers were swooning to the sonorous music of Frank Sinatra. The ladies dressed in the fashion you see modeled by our third lady, Mrs. George W. Rusnak. The dropping of the first atomic bomb on Hiroshima and Nagasaki ended the war with Japan.

Fifth Decade 1953-1962

This decade shows progress and many happenings. The merger with the Evangelical and Reformed Church has been completed, forming the United Church of Christ. Mrs. W. B. Williams as president of the National Women's Fellowship linked us with a fellowship of 800,000 strong. There are six areas of work. Spring rallies are changed to Officers Retreats. Our President attends National Council meetings, mid-winter meetings and others. Mrs. Marvin Sherrill joins the first Fellowship Tour to Europe. Mrs. F. C. Lester represents us on the second tour. Mrs. Lester is in Hawaii now, in the interest of the National Fellowship. National figures like Miss Lucille Frost, Miss Nellie Walker of China, Angie Crew of Japan and Dr. and Mrs. Calder of England have enriched our conferences. We've come a long way since October 1913. Our women members are 2000 and the offering $10,270.81.

This is the space age when John Glenn orbited the earth three times and has lived to tell about it. This is the age of large and compact cars, digital computers, electronic devices, tranquillizers, Salk vaccine, a reorganization of society, etc.

The fashion of this decade is being modeled by Mrs. George A. Rusnak.

Let us remember the progress made by our women was due to their willingness to take time to serve. A poem by Ellen Davis may help us to understand the joy of taking time.

ENTREATY

Life crowds too close. There is no place to hide
From hurried days my heart throbs in my side—
Let us take time, take time.

Let us take time to know the thoughts of men,
Time to see beauty; and time to feel again,
Calm and content of soul — the quiet hour;
Time for the word, and song, the golden weather,
Made for happiness of friends together.

Time to believe and time to hear aright,
And time to lift our faces to the light,
Before our breath is spent before life's mill,
Grinds all too fine. Let us this hour be still,
Let us take time — take time.

"PEACE BEGINS IN THE HEARTS OF ALL MEN"

Miss Sakato Ito, a senior at Yankton College, South Dakota, formerly of Kobe College, Japan, was chosen Homecoming Queen last Fall by her fellow Yankton students. After expressing her appreciation of the support given her by Yankton College and the Pilgrim Fellowship of South Dakota, she spoke warmly of her experiences on campus and added, "I can't get over how nice everybody has been to me ever since I came here. When I return to my country, I will try to bring to my people a little of the love and understanding I have found in America. You showed me your affection and made me learn to love you. World peace cannot come without this mutual love. World peace begins in the hearts of all men." (For a more complete story of this event, see issue of United Church Herald, November 30, 1961.)

Mrs. F. C. Lester combined highlights of her recent trip to Hawaii with the theme of May Fellowship Day, "One Family Under God." as she spoke for the Asheboro Council of Church Women at the Congregational Christian church May 4.

Summer Schedule Of Camps And Conferences

Southern Convention Young People

are cordially invited and urged to register for any of the camps listed below. All of them are endorsed by the Board of Christian Education as part of our total program of the United Church of Christ.

JUNIOR CAMPS

For those 9-11 years old or entering grades 4-6 in the fall of 1962.

July 1-7
July 15-21
July 22-28

Cost — $20.00 per week.

JUNIOR HIGH CAMPS

For those 12-14 years old or entering grades 7-9 in the fall of 1962.

June 17-23
June 24-30
July 29 - Aug. 4

Cost — $20.00 per week.

SENIOR HIGH CONFERENCE

For those 15 years and over or entering grades 10-12 in the fall of 1962.

July 8-14

Cost — $20.00 for the week.

PILGRIM FELLOWSHIP OFFICERS

August 5-14

Those attending must be at least 14 years old by June 1, 1962. A limit of 4 from any one church until July 1. Extras will be accepted in order of receipt. Cost — $25.00 for the nine days.

Please make checks and money orders payable to "Camp Moonelon."

Camp Moonelon is located on Route 100, about a half-mile west of Elon College, N. C. Camper's are requested not to arrive for registration before 3:00 p.m. on the opening date and are reminded to bring a picnic supper for the first evening meal. The camping period will end with the friendship circle following breakfast on the last date of camp.

Mailing Address
Box 336, Elon College, N. C.
Telephone 449-4322

Send total fee and registration to
Camp Moonelon
Box 336—Attn. Ruth Dunn
Elon College, N. C.

UNITED SENIOR HIGH CAMP

June 17-23
Franklinton Center at
Bricks, N. C.

This is an integrated camp for youth of the Southern Convention, the Convention of the South, and the Southern Synod — all of which are part of the United Church of Christ. The director will be the Rev. Marlin Schaeffer (E. & R.) of Lexington, N. C. For registration blanks, write to the Southern Convention Office or to:

Rev. Carl Landes, Registrar
Box 8112, Greensboro, N. C.

POWELL'S FORT VALLEY CAMP

In the Shenandoah Valley near Woodstock, Va.

Aug. 18-25—Jr. and Jr. Hi.

This camp is planned jointly by the Southern Convention and the Potomac Synod. Write to:

Rev. Silas E. Madren, Registrar
504 No. Stuart Street
Elkton, Virginia

JOHNS RIVER CAMP

Southern Synod (E. & R.)

In the mountains on Rt. 90 near Collettsville, N. C.

July 8-14—Senior High
July 15-21—1st Junior
July 22-28—2nd Junior
July 29 - Aug. 4—1st Jr. H.
Aug. 5-11—2nd Jr. High

For registration blanks and information, write to:

Rev. Richard A. Cheek, Reg.
116 Salem St., Thomasville, N. C.

A HEALTH EXAMINATION IS NECESSARY

Common sense suggests that no one should arrive at camp with unsuspected limitations. When your Registration is received by the Registrar you will be mailed certain materials including a "Doctor's Certificate." This must be filled out and signed by your doctor no earlier than two weeks before the date your camp session begins. The certificate must be turned in at the registration table on the day you arrive at camp.

WHAT TO BRING TO CAMP

A Checklist

Sheets and Blankets
Towel and Washcloth
Soap, Toothbrush, etc.
Swim Suit
Raincoat and Rubbers
Sweater or Jacket
2 Pairs of Shoes
6 Pairs of Socks
Blue Jeans
Shorts
Shirts
Underwear
Bible
Notebook
Pen or Pencil
Stationery
Flashlight
Pocket Knife
Camera
Extra Film
$..........For Snacks
$..........For Crafts
$..........For Offerings
A Happy Smile

Be sure to mark all belongings with name. Please leave at home: Radios, Pets, Fancy Clothes, Comic Books, Grudges, and Chips on the Shoulder.

GOLDEN AGE FELLOWSHIP

The Golden Age Fellowship of Unoin Ridge, Burlington, held a meeting at 3:30 Sunday afternoon, April 9. At 5:30 all the church families were invited to bring a covered dish supper to the Fellowship Hall to share with the members of the Golden Age Fellowship. Worship, fellowship, and recreation were enjoyed by the group.

AUBURN WOMEN'S FELLOWSHIP

Annie Laurie Black, Reporter

The Auburn Church Women's Fellowship feels that the first half of our year has been most successful and one in which we have certainly been richly blessed.

We began our new year with practically all new officers and observed Women's Fellowship Sunday by taking charge of the devotions for Sunday School.

The United Church Desk Calendar may be ordered for $1.00 from the Stewardship Council, 1505 Race Street, Philadelphia 2, Pennsylvania. It combines the Church Activities Calendar of the C. C. Church and the Pastor's Plan Book of the E. and R. Church and will be helpful for all local church leaders. Running July 1962 through June 1963, it provides space for appointments, and lists special days of the church year, and contains a directory of national staff people.

COMMUNICATIONS AWARD

The North Carolina Council of Churches inagurated a new award of merit April 27 in presenting its first annual "Communications Award" to Radio Station WPTF, Raleigh. The ceremony took place during a luncheon meeting of the State Council's Executive Board, held in Durham.

In making his presentation, Mr. Blaine Madison, chairman of the council's committee on public relations, reviewed the station's history covering over 35 years and the many national and local religious programs which it has carried. Mr. G. B. Poyner, program director of WPTF, in accepting, pledged renewed efforts in this field.

The Communications Awards are designed to appropriately recognize all the state's media of mass communication, including newspapers, radio and television stations which are putting a major emphasis on developing religious and public service features.

WE NEED THE CHURCH

Personal story of MacDonald Major as told at meeting at Old Orchard, Me.

MacDonald Major ran away from home and from a cruel stepmother twice. The second time, he ran to the Mt. Silinda Mission Station. There he was taken in and given a job. When he started to school, his fees were paid and he was given clothes. As he put it, "For some strange reason these people were kind to me. They cared."

By the time "Mac" had finished grade six, he was ready to become a Christian, Later he married a Christian girl. They now have four children. Before coming to the United States to study, he was Senior Teacher at the Chikore Central School of our Southern Rhodesia Mission.

Mr. Major says that Africans are losing many of their old fears, but that new fears are replacing the old ones. Newly awakened minds and spirits are seeking freedom, but they are afraid they may not be ready for it.

He says, "We need more and more dedicated Christian men and women who will come and work with us as partners and brothers. We need the church."

Our Christian World Mission must meet this critical need.

A PLACE TO GROW UP

John G. Truitt, Elon College, N. C.

Circumstances in our society leave many children homeless, armed against urgent need with nothing but bright little minds and faces.

For some of the boys and girls, the church's compassion is expressed in the form of a home, such as the one for children at Elon College, North Carolina. Here dedicated and trained people offer love, care, and a place where these children can belong. When they finish high school, and accept further education or a job, they go forth to become good citizens, with knowledge of the church and the spirit of right in their hearts.

There are many ways of caring for homeless children. Experience has shown that the compassion and concern of the church makes a church home an excellent answer. **Our Christian World Mission** serves little children, knowing that "of such is the kingdom of God."

A fellowship supper, sponsored by the Women's Fellowship, last Sunday evening at United, Portsmouth, began the observance of Christian Family Week there. Music, magic, games, and a closing worship service led by Mrs. Lowell Smoot were features of the program.

Children Must Learn To Worship

How old should a child be before he stays to the Sunday morning worship service? There are many different views on this. All the way from "It should be left up to the child" to "I took my children to church while they were still babies."

Your view may lie somewhere between. Perhaps we could get more quickly to a reasonable answer by asking several further questions. When do your children begin going to the movies? Or watching regular television programs? If we keep our children out of church until they are twelve or older, are we not laying a pattern of non-attendance which may be fixed upon them for life? We don't leave it up to our children as to whether they shall go to school, eat properly, get enough sleep, etc., why should you leave it up to them to decide whether or not they shall stay to the worship service?

In making your decision, consider these factors. If you yourself do not attend church, you are teaching your child that the worship of God is unimportant. If you do not start him young, you are making it all the harder for him later on. Usually you can tell the difference in a child of twelve who has been attending worship services since he was six. If he is sixteen, and still doesn't know what it is to worship God in the sanctuary of a church, there is strong possibility that he has said goodby to God for good. Do you want your child to become that kind of an adult?

Some of us should have been thinking about these matters yesterday. But we still have today. We have a new year! And tomorrow or next year may well be too late.

Regular church attendance is a good habit. Make it one of your good habits. BRING THE WHOLE FAMILY.

—First E. and R. Church,
Winston-Salem, Newsletter

Suffering For Christ's Sake

Background Scripture: I Peter 4, 5.

Devotional Reading: I Peter 3:8-17.

Memory Selection: **Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf.** I Peter 4:6.

This lesson does not have much pertinency for many, indeed, most of us. If any reader of these NOTES thinks that is an expression of cynicism or pessimism, let him ask himself the question "Have I ever suffered for Christ's sake?" Come now, be honest with yourself, have you ever really suffered for Christ's sake? And do you know many people of your acquaintance who have suffered for Christ's sake? All too many of us won't suffer inconvenience for him, much less persecution for him. The fact is that we seek in our religion comfort and ease and freedom from the evils of this life, and an assurance of a life of bliss in the life to come.

But the words that Peter wrote as recorded in today's lesson did mean something to the people to whom he wrote them. His fellow-Christians were undergoing persecution and suffering for their Christian faith. They were having a hard time, and there was danger that many of them would fall away from the faith. His letter was written to encourage them to stand fast and endure persecution and peril in behalf of Christ. And his words have meant much to Christians through the centuries. Call the roll beginning with Stephen and continuing with the martyrs of the Early Church and on down into our present day, and these men and women knew what it was to suffer for Christ's sake and even to die for him. There are some today who are suffering for their loyalty to Christ and to Christ's ideals. There are those who are being persecuted for their religious convictions in many fields. To take a simple instance — there are many ministers who have lost their jobs because they have dared to denounce racial prejudice and to espouse the cause of right relationships between the races. Conscientious objectors to war are another case in point. Jehovah's Witnesses furnish another example. And of course there are many people who endure ridicule and contempt and social ostracism because in a pagan environment they are trying to lead a Christian life. But most of us do not suffer much for Christ. Perhaps we are not very good witnesses for Christ. For it is a significant fact that the word witness comes from a Greek word which means martyr. "Ye shall be my witnesses" said Jesus.

Peter elaborates somewhat on this matter of suffering. He reminds his readers that it is not something uncommon which they are undergoing. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Their fellow Christians were undergoing the same baptism of fire and fury.

In the second place this suffering is not a tragedy but a test. It is as a refining fire, designed to burn out the dross and to purify character. Suffering for Christ's sake "separates the men from the boys" as we say today. It is discipline that develops the strong and discovers the weak.

Still more, suffering for Christ makes possible a closer fellowship with Christ. There is nothing to be ashamed of in suffering for Christ's sake. One recalls in this connection the incident in the early chapters of Acts where the disciples were beaten because they bore their testimony or witness to Christ. And they rejoiced that they were accounted worthy to suffer for his sake! No whining or complaining or self-pity in that group. And Paul said that he wanted to know the fellowship of Christ's sufferings. When we read things like that it makes us wonder about our love for and loyalty to Christ.

There is a word of comfort in his closing message. When, or if a man suffers for Christ according to the will of God, let him commit his soul unto God in simple trust that God will keep his soul as a faithful Creator. And in due time God will exalt him and glorify him. Let a man therefore so conduct himself under persecution and suffering that he will glorify God and Christ. And after that he has suffered a while, God will "make you perfect, stablish, strengthen and settle" him.

There are many striking sentences and phrases in the lesson as a whole, but there is one short sentence of five words which says much in little I Peter 5:7 "FOR HE CARETH FOR YOU." It is personal. He, the infinite, gracious, generous, good God, a Person not an impersonal force, not Cosmic Power, not Infinite Mind, but God a Personal Spirit who cares, who loves, who has compassion. And he cares for you and me for every one of us, for all of us. As some great man once said, perhaps it was Augustine, God cares for each one of us as if there were only one of us for whom to care. There is no respect of persons with God either. He cares for all men and cares alike for all men. What kind of God would he be if he loved a white man more than he loved a black man or a brown man or a red man or a yellow man? What kind of God would he be if he loved an educated man more than he loved an ignorant man? And what kind of God would he be if he loved a good man more than he loved a bad man, a saint more than he loved a sinner. He cares for you and for me and for every other man and all men.

This is the supreme panacea for worry and anxiety. "Casting all your care upon him; for he careth for you." We are to cast our care upon him, for he cares for us.

But we are to be sober, vigilant. We live in a world in which there is evil and evil personified by the devil himself. Like a roaring lion, he walks about seeking whom he may devour. And alas he often comes in more subtle ways quite unlike a lion. Eternal vigilance is the price of the soul. Our help and our hope are in God and Christ who alone can give us the victory. And unto them be glory and dominion for ever and ever.

Amen.

SUNDAY SCHOOL LESSON
MAY 13, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Act as though thy rule of conduct could be adopted as a universal law. —Kant

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Let no man think that he's exceptional, for Fortune will desert us, one and all.—Chaucer

REV. HUGH LASSETER RETURNS TO CONVENTION

Rev. and Mrs. Hugh Lasseter of Roanoke, Alabama, began their ministry in the Southern Convention on April 1 as they came to serve Mt. Carmel and Antioch churches in the Eastern Virginia Conference. Mr. and Mrs. Lasseter are natives of Georgia, where they were serving the Congregational Christian Church at Roanoke, Alabama, from which they were called to the Mt. Carmel and Antioch churches.

Mr. Lasseter is not a stranger to the Eastern Virginia Conference, having served the Hopewell Church some few years ago. Mr. Lasseter is a graduate of Oglethorpe University, and has completed one and one half years at Columbia Theological Seminary. Mrs. Lasseter is a graduate of the Draughn School of Commerce. She has spent some years of service as a purchasing officer with the United States Government.

The Southern Convention welcomes to its family the Rev. and Mrs. Hugh Lasseter, and bids them Godspeed in their work.

The second program in the concert series being sponsored by First Christian Church, Burlington, as a service to the community will be presented Sunday afternoon, May 20. It will feature an instrumental duet by Professor Fred Sahlmann of Elon College and Melvin Butler of Burlington. 300 were present for the first of these musical programs.

FARRELLS WELCOMED AT BAYSIDE

Mrs. Dorothy Baker, Office Secretary

Bayside Christian Church gave a welcoming reception in honor of Rev. Earl T. Farrell and family and Chaplain Richard W. Ricker, interim pastor, and family Sunday afternoon, March 11. The reception was very successful with an estimated gathering of 150 members and friends attending.

Bayside Christian Church is anticipating a rapid growth, both in numbers and spirit, under the capable leadership of Mr. Farrell. Ten members were added to the membership on Palm Sunday. Eighty-eight received communion at the Maundy Thursday service. Easter Sunday church school was attended by 230 and both worship services well attended, with 145 at the 9:45 service and 226 at the 11:00 service.

We are indeed happy and grateful to have Rev. Mr. Farrell and his family with us.

BIG QUESTION— SIMPLE ANSWER

Where is love first experienced? Where are sharing and cooperation the rule, not the exception? Where do the many gladly sacrifice for the one? Where is a defeat for the one a defeat for all? Where do dogs, cats, birds, and fish get the best treatment? Where do we work till we ache to make flowers grow and paint shine? Where do we hate noise, confusion, and litter, but miss them when they are gone? Where do we laugh, cry, and pray together? Only one place in the world would fit such a description — THE HOME. May 6-13 is Family Life Week which is climaxed by Mother's Day. Use this week to draw your family a bit closer to God and the Church through prayer, worship, service, and fellowship.

—Henry E. Robinson

How To Raise A Delinquent

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he's "cute." It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

3. Never give him any spiritual training. Wait until he is 21 and then let him "decide for himself."

4. Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

5. Pick up everything he leaves lying around — books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.

6. Let him read any printed matter he can get his hands on. Have no concern whatever for what goes into his mind. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage. Provide him with sanitary cups for his lips, but let his brain drink out of any dirty container.

7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.

8. Give him all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

10. Praise him in his presence to all the neighbors. Show how much smarter he is than the neighbors' children. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will be likely to have it.

—John Winters Fleming
in E. & R. Standard

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Summer Visits Now Being Planned

Dear Friends:

Summer vacation time will soon be here and the boys and girls are beginning to make plans.

We will be happy to hear from those who would like to participate in the vacation program by having one of the children visit in their homes or by making it possible for one of them to attend summer camp at Moonelon for a week.

We believe it is excellent for the children to have some time away from the Home in the summer. The older boys and girls will have two weeks for vacation. While some of them will visit friends and sponsors and others will be with parents or other relatives, there are a few who have no place to go. If you would like to have one of these teenagers spend a week or two in your home this summer, please let us hear from you.

The younger boys and girls will have more vacation time than two weeks if this is requested. The Home has many calls during the summer for the small children, for families like to entertain them.

In fact, we do not have enough little children to fill all the invitations we receive. Since they do not have definite work assignments as do the older boys and girls, we can arrange for them to be away longer than the regular two weeks if their hosts and hostesses wish.

It would help the Home if as many children as possible could have their vacations in the first two weeks of July.

There are some friends of the children who like to arrange for them to attend camp. The cost for a week of camping at Moonelon is $20.00 plus a dollar or two for spending money.

May we hear from you if you are interested in having one (or more) of our boys or girls visit in your home this summer?

May Birthdays

Mike Wise	5-5-45
Mrs. Sallie Evans	Dietitian

Maundy Thursday communion service at Beverly Hills, Burlington, found 124 present.

Be desirous of solid good and not of the opinion of mankind.—Plato

REPORT FOR APRIL 30, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$19,651.62
Virginia Valley Conference	$ 30.00	
Eastern Virginia Conference	185.00	
Eastern North Carolina Conference	91.50	
Western North Carolina Conference	15.00	
North Carolina and Virginia Conference	10.00	
Total		$ 331.50
Grand Total		$19,983.12

SPECIAL OFFERINGS

Amount brought forward		$39,375.36
W. P. Robinson, Chicago, Ill.	1.00	
Women's Fellowship, Spring Hill Christian Church (EVA) — Easter Gift	5.00	
Kingsport Press, Inc. (dividend)	10.74	
Pilgrim Fellowship, First Church of Christ, Cong., Farmington, Conn.	50.00	
Church School, First Church of Christ, Cong., Farmington, Conn.	50.00	
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Leonard Crumpler, Raleigh, N. C.	5.00	
Friendly Service Gifts:		
Women's Fellowship, Vera Community Church, Veradale, Wash.	11.00	
Woman's Guild, Jefferson Park Cong. Church, Chicago, Ill.	20.00	
In Memory of Mrs. Robert D. White		
In Memory of Roy C. Duke, Sr.		
Total Memorial Gifts	15.00	
Special Gifts	134.70	
Total		$ 307.44
Grand Total		$39,682.80
Total for the Week		$ 638.94
Total for the Year		$59,665.92

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder

Please accept the enclosed $.............................. as a memorial gift to the Congregational Christian Home for Children in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

AWAKE HOPE

From 1961 report by W. Judson King, president of Franklinton Center. Submitted by Galen Weaver, Race Relations Secretary for Board for Homeland Ministries and Council for Christian Social Action.

At Franklinton Center, Bricks, North Carolina, an Ecumenical Work Camp has changed community morale. The group came from many countries, many religious fellowships, and were of many colors of skin. It is hard to imagine a more impressive sight than these people of learning and experience at worship, work and play with the grateful individuals and families of this poor struggling farm area, just recovering from a severe hailstorm. To the work of our camp for underprivileged children, enrolling 106 girls and 87 boys, the Ecumenical Camp, here at the same time, also made a large contribution.

Four of the girls of the area attended the junior camp at Concord, New Hampshire. Nothing in their lives has done so much to raise their horizon. Boys had to be kept home to work tobacco. This is only one example of the tragic importance of child labor on the farms.

One can but wonder at the stamina of these tillers of the soil who suffer such regular disaster, and come up for more each time. It may be that each has added to his philosophy of fatalism the sense of being utterly helpless at any other work than farming. But the new experiences and contact with new people have brought change, and the people, especially the children, begin to dare to hope and dream.

THINGS YOUR GROUP COULD DO

It is suggested by Rev. Carl Landes, consultant in human relations for the United Church of Christ in this area, that youth groups, church school classes, men's and women's groups might do some of the following in the field of Christian Social Action:

1. Recreation, Bible stories, games, etc. for children of neglected areas.
2. Classes for those who cannot read.
3. Classes in child care, nutrition, and family welfare for parents.
4. Weekend work camps in some church, community center, or disaster area.
5. Sponsor a "Senior Citizens Club."
6. Sponsor genuine Bible study to discover the relevancy of the scriptures in modern social, economic and moral problems.

In Memoriam

"Blessed are the dead who die in the Lord."

CORBITT

We, the members of the Women's Fellowship of Damascus Congregational Christian Church of Sunbury, North Carolina, wish to pay this tribute of love, devotion and respect to the memory of one of our beloved members, Mrs. Antoinette Savage Corbitt, who departed this life March 12, 1962.

The influence of her smile, her ever-ready word of cheer, her thoughtful solicitude of others and the love which dwelt in her heart have left an indelible imprint upon the memory of those who knew her. She was a charter member of our organization, having been president, as well as a loyal member and true Christian, always interested in the activities of the church. We shall miss the lovely smile, the sweet voice, and the quick words of appreciation for any little thought or deed. We feel deeply our great loss. yet we realize that her life and service among us have been a benediction and that her devotion to this Fellowship will always be an inspiration to all, therefore,

Be it resolved:

First: That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to His divine will.

Second: That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.

Third: That we extend our sympathy to her family who ministered to her so faithfully during her illness and commend them to our Heavenly Father who said, "Let not your heart be troubled."

Fourth: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be placed on file with the records of the Women's Fellowship.

Mrs. L. E. McCoy
Mrs. J. M. Byrum
Mrs. E. E. Parker
Committee

FRANKLIN

We, the members of the Women's Fellowship of Pfafftown United Church of Christ, wish to pay a tribute of love and respect to the memory of our fellow member, Mrs. Minnie Wagoner Franklin, who passed away April 2, 1962, at the age of 67 years.

She was a loyal member of our church, a devoted wife, a good neighbor and a friend to everyone. She was faithful to her church and active in the work of the church as long as her health permitted. Even then she kept in contact with the work of the church and kept its interests at heart.

In memory of her we offer these resolutions:

First: We bow in submission to the will of our Heavenly Father.

Second: We extend sincere sympathy to her family.

Third: A copy of these resolutions be sent to the family and a copy to The Christian Sun for publication.

Mrs. Ferrell Luper
Mrs. Steve Scott
Mrs. Lee Grubbs
Committee

GREEN

The members of the Youngsville Christian Church wish to pay a tribute of love and respect to the memory of Miss Bessie Green, who passed away April 18, 1962, at the age of 83.

She was a life-long member of our church, a devoted friend to everyone. She was faithful to her church until her physical condition prevented her from attending. Even then she still kept the church and its interest at heart.

We feel deeply our great loss yet we realize that her life and service among us have been a benediction and that her devotion to this church will always be an inspiration to us, therefore;

BE IT RESOLVED:

That we hereby bear testimony to her zeal and faithfulness, and rejoice in her rich reward.

That we extend to her family our most sincere and deepest sympathy.

That a copy of these resolutions be sent to the family, a copy to The Christian Sun and a copy be placed in the church records.

Mrs. W. C. Timberlake
Mrs. G. E. Winston
Mrs. W. G. Scarborough
Committee

For every family in the church...

UNITED CHURCH HERALD

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Some Wise Sayings About Families

The family was ordained of God that children might be trained up for himself; it was before the church, or rather the first form of the church on earth.

* * *

Civilization varies with the family, and the family with civilization. Its highest and most complete realization is found where enlightened Christianity prevails; where woman is exalted to her true and lofty place as equal with the man; where husband and wife are one in honor, influence, and affection, and where children are a common bond of care and love. This is the idea of a perfect family. — Aikman.

* * *

Happy are the families where the government of parents is the reign of affection, and obedience of the children the submission of love.

* * *

The ties of family and of country were never intended to circumscribe the soul. If allowed to become exclusive, engrossing, clannish, so as to shut out the general claims of the human race, the highest end of Providence is frustrated, and home, instead of being the nursery, becomes the grave of the heart. — Channing.

* * *

A happy family is but an earlier heaven. — Bowring.

* * *

A house without a roof would scarcely be a more different home, than a family unsheltered by God's friendship, and the sense of being always rested in His providential care and guidance. — Horace Bushnell.

* * *

As are families, so is society. If well ordered, well instructed, and well governed, they are the springs from which go forth the streams of national greatness and prosperity — of civil order and public happiness. — Thayer

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch

Church History Room X
Box 232

The CHRISTIAN SUN

Vol. 114 May 15, 1962 No. 20

A Religious y for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A MINISTER'S MESSAGE

Harry Mathis

There is no truth which Christ taught more repeatedly or emphatically than the fact that God expects Christian people to render positive and aggressive service in His Kingdom. Christian leadership, in the pulpit and elsewhere, has a definite responsibility to awaken "becalmed," self-satisfied church members to the fact that we are "saved to serve." Jesus said: "I came not to be served, but to serve." "As the Father hath sent me, even so, send I you."

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

A Confession Of Faith

We believe that God hath made man in his own image and that all men are therefore brothers.

Spirit, that is what God is, and they that worship him must worship him in spirit and in truth.

We believe that God is love and that everyone that loveth is born of God and knoweth him.

We believe that God is light and that if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that we are children of God and that he is our Father.

We believe that Jesus embodies most fully in his life and teaching the purpose of God for mankind and so has shown us the way of life.

We believe that if we walk with God and in fellowship with others we can make this world the family of God.

We believe the world passeth away, and the lust thereof, but that he that doeth the will of God abideth forever.

We believe that Jesus summed up the Christian creed in the two commandments: Thou shalt love the Lord with all thy heart, strength, soul and mind; and thy neighbor as thyself; and that assent to these is sufficient for full membership in the Church.

—Anonymous

CLARIONS OF GOD

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. . . . (These are they) who do the good only to see the better, and see the better only to achieve it; . . . whose worship is action, and whose action is ceaseless aspiration.

—James Martineau

EDITORIALS

"A Man Just Talks"

Recently when passing a section of a Carolina city where our denomination had talked of building a church, and seeing a lovely church of another denomination standing where we had talked of building, there came back to mind a conversation with a shoeshine boy at Yale Divinity School who refused to attend Protestant services because, as he said, "A man just talks."

There are many places in Carolina and Virginia where we could very profitably have a church, but have none. We have "talked" about starting these churches; and the talk was favorable. But it was only talk.

A few men in our history have learned the art of building. One of them, according to Historian W. T. Scott, Sr., was Rev. W. B. Wellons. When he became pastor of Suffolk church there were few other churches of the Christian denomination in that area. He did not like it that way, so he started several that still date their history to the beginning under his leadership. Another such person in North Carolina was the Rev. L. I. Cox, who served for several years as part-time mission secretary for the North Carolina and Virginia Conference. Greensboro, New Lebanon, Monticello, and Reidsville are among the churches that owe their origin to his skillful labor.

Our neighbor denominations seem to be able to build new churches. Methodist, Baptists and many others move forward much more rapidly than we. Why? Can it be that we just delight ourselves in talking rather than working and sacrificing?

A deacon leaving the Sunday morning service recently said to his pastor: "That was a good sermon, if we will do anything about it."

Needed -- Good Mothers

In the midst of a world population explosion it may seem strange to say that there is great need for good mothers. The key word in this sentence is "good." There are plenty of mothers. In Hong Kong there are some 91,000 each year — far too many for the space in which people can live. So rapid has been the increase in population during the last decade that now refugees from the mainland of China are having to be returned to the prison from which they have escaped.

The world is greatly in need of mothers who have the magnetic influence and intelligent leadership of Deborah, "a mother in Israel." Then the home can be a center around which civilization can cling. We need mothers like Grandmother Lois and Mother Eunice who gave Christian faith and nurture to Timothy, the young minister ordained by St. Paul and to whom the great missionary wrote so affectionately. Religious faith is the rightful heritage of little children, and it is transmitted most effectively by mothers who have it for themselves.

It is to be hoped that the services in the churches last Sunday — Mother's Day — will flower into a large number of mothers who know goodness in their own experience, and who skillfully pass it on to their children.

"I Didn't See God"

The great Russian astronaut visiting in our America is reported to have said that when he circled the earth in outer space he looked about and did not see God. His conclusion was final: "There is no God."

Whoever said that human eyes could see God? Has anyone claimed that the habitation of the Infinite is near enough to be discovered by human beings, even if these persons do get a few miles from the planet visited by God's Son? Is the reason for going to the moon to search for God? Suppose man eventually reaches some of the planets that circle our sun, is he to believe that God does not exist because there are no golden streets in those far away places? Or shall he still search for the One whose wisdom made the Milky Way with its many solar systems and billions of stars?

Let it be remembered that by searching man will not learn everything. The farmer who went to town for the first time reported to his friends that "if the world is as big on the other side as it is the way I went, it surely s a whopper." That is what the astronauts may think of our universe. But when they have made their longest possible journeys, they will have done little more than the farmer — they will have seen only the front yard of the Home of God.

Those who knew Jesus of Nazareth were convinced that in him they could see the characteristics of God.

When a little child snuggles up to its Christian mother and receives love attuned to the heart of God, that child will be very close indeed to God, and should be so taught.

Atheistic propaganda is dangerous for those who have no solid beliefs, but no one should expect that Christians, those who really know whereof they believe, will be unsettled because a notable person looked around just beyond earth's atmosphere and did not see God. They will still look within their own hearts and know that he is there.

"Flowers Of The Field"

Jesus loved the "flowers of the field" for in them he saw a virgin beauty surpassing human pulchritude — even the glory of Solomon. They grow, live and die, he said, without worry.

Spring was slow in coming this year, but it is here with fragrance and beauty in garden and field and forest. Birds and beats sing and gambol with delight.

Redbud and dogwood speckled the woods with their blooms while trees leaved themselves with varying greens. Mountainsides offered their picturesque beauty without money and without price. God's world was and is aflame with beauty beyond the artist's power to portray and is filled with sermons more sublime than those of the preachers.

It is good to walk in the fields with God, to find the refreshment that comes from sojourning with living things, to listen so quietly that growing can be heard, to fill the mind and heart with freedom and love among the plants that have no worry.

Racial Churches In Hawaii

By Emily C. Lester

Since our return from Hawaii many people have asked, "If, as you say, there is no segregation in Hawaii, why do you speak of 'Chinese' or 'Japanese' or 'Hawaiian' churches there?"

If you attended the United Community Church in Hilo (see prayers on this page), you might think you were in China. In the first place, the roof of the attractive church building has "turned up corners" as do the three levels of the steeple. The layman who serves as the "assistant minister" for a month and thus leads the Sunday morning worship is probably Chinese, for most of the members are. The minister, however, is from Illinois, and the congregation has changed its name from "First Chinese" to "United Community" in order to broaden the racial background of its membership.

When the missionaries went to Hawaii, of course their purpose was to Christianize the native Hawaiian people. In this they did a magnificent job, adding 1,000 members to the Church a year for the first 40 years! Then came people from other countries — Chinese (1852), Japanese (1885), Koreans, Portuguese, Filipinos and Samoans — and schools and churches were organized to reach these people. In fact, the first kindergarten in the world for Chinese children was in Honolulu, started by our Woman's Board. Church services were in the languages each group understood, and thus churches were organized for each national group.

Now the situation has changed. Nearly everyone speaks English. Only the older people are interested in sermons in another language — and, it is suspected, that sometimes it is for "sentimental reasons" that part of the service is in Hawaiian, or Chinese, or Japanese, rather than because it is necessary! (Incidentally, I believe Wisseman of our First Church, Greensboro, attended church services in German until he went away to school, and in April I worshipped in one of our churches in Cleveland, Ohio, where the assistant minister conducts services in Japanese in the afternoon.)

Because there is complete freedom for people of any racial group to go anywhere, attend any type of meeting or service, and because English is now the universal language, it is natural for people of many different racial and national backgrounds to attend the same church. In one church made up of at least 90% Hawaiian people, the moderator was a "haole" from New York. His wife is Hawaiian. Of course, after 100 years there has been much mixture of the different groups until it is difficult to find a "pure" Hawaiian or some other group — just as it is hard to find a "pure" Englishman, or German, Scotchman or African in the southern part of the United States where we live.

On an island such as Lanai, which is one big pineapple plantation where the workers have been traditionally Japanese, our church is made up largely of Japanese people, plus "haoles" who also work for Dole. Interestingly enough, the minister is Armenian! In recent years Filipinos have been brought in to work in the pineapple fields and an effort is being made to make them feel welcome in this church.

According to the fine filmstrip, "Hawaii and Missions" (available free with recording from the Convention office), when statehood came to Hawaii there were 190,000 Japanese, 95,000 Hawaiian, 75,000 Caucasians, 65,000 Filipinos, 35,000 Chinese and 25,000 "others." Since often people are found living in areas predominantly of one group, it is natural that some of our churches are predominantly of one national or racial background. But anyone is welcome in any church.

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PRAYERS AT UNITED COMMUNITY CHURCH HILO, HAWAII

By Rev. William Kautz

(These prayers were used by the pastor the first Sunday in March when the editor preached there.)

PASTORAL PRAYER

O Thou who hast been the Creator of this amazing and complex universe ere our individual souls began, and hast through the centuries spurred our growth in ways we imperfectly understand; who even now dost influence and inspire us in so many ways and through so many beings — even our Lord Jesus Christ: our admiration is drawn from us toward Thee.

We are grateful for the allegiance we feel toward Thee — we recognize Thy stamp upon our souls. We would yield to this impression.

Being called by Thee again and again, our continued temptation toward separateness embarrasses our better selves. We are sorry for our sins — the evil of following our lesser goals instead of Thy greater ones.

Aid us now in our struggle to be a worthy residence for Thy Spirit so that our lives may be more firmly supported by Thee. May we be Thy honest and courageous helpers of all persons we are privileged to assist. So aid us in healing the sick, comforting the sorrowing, encouraging the fearful, and further understanding Thy love through all our ministry that we will become a true movement of worshippers knitted together in one body — a church of Christ. Hear our prayer as Jesus' prayer was heard, Amen.

Benediction: May the courage of the early morning's dawning, the strength of the eternal hills, the peace of the evening's ending, and the love of God be with you this day and forevermore.

Amen

Notes And Recollections From Convention

The 45th biennial session of the Southern Convention met in the Bethlehem church near Suffolk, Virginia, May 1-3 of this year as planned and announced. It began on time, kept well on schedule, and ended on time. President Joe A. French presided in a friendly fashion, and kept faith with the 271 enrolled attendants by keeping to the time announced.

Rev. Carroll W. Lewis, pastor of Rosemont church in South Norfolk, brought inspiring messages as chaplain in the opening and closing sessions.

Addresses by Dr. Sheldon Mackey (who is under promise to send for publication resumes of his three addresses), Mrs. George Kahlenburg, and Dr. Wm. P. Tolley were of high order, and inspiring to the congregations.

Secretary Max Vestal was always ready to give needed information to the assembled delegates.

The long list of reports indicated that committees and boards have been busy, and that they look to the future with hope. (Perhaps some of these reports will appear at a later date.)

Mr. W. H. Baker, president of the Eastern Virginia Conference, will long be remembered for the Citations given to Dr. H. S. Hardcastle who recently retired and who for about 40 years has written notes on the Sunday School Lesson for this paper, to Rev. O. D. Poythress who was pastor at South Norfolk for nearly half a century, to Dr. R. E. Brittle who has served the Bethlehem church since 1929, and to Mr. Caleb D. West, longtime member at Newport News and Trustee of our Home for Children. Laymen will remember the musical program given at their banquet evening by Mr. Baker and Dr. J. E. Danieley, president of Elon College.

Another feature of tribute and remembrance was given by Rev. John S. Graves when he presented to Rev. Robert Knowles, who has served so well and delightfully the Convention in religious education and youth work during recent years, a book of remembrance and a Carolina Rocker — one like President Kennedy has made popular. (One who has served in many capacities and who always has an eye ready for news is of the opinion that it is a near tragedy that the Knowles are leaving our area in its time of tremendous need for trained leadership.)

The convention was honored by visitors who brought greetings and shared in a panel discussion on how to make the United Church of Christ effective in Carolina and Virginia. Rev. Roy C. Snyder represented the Potomac Synod which he serves as president. Dr. J. Banks Peeler is vice president of the Southern Synod and represented his people well in the discussions. Rev. Purcel O. Alston, associate superintendent of the Convention of the South, told of the Negro churches of Congregational Christian background. Our own Superintendent Clyde L. Fields shared effectively in the panel. When these persons were through, it was believed by some that a motion for a united Conference would have been voted unanimously. Next day the vote to proceed was unanimous and without question.

"Do not pray for easy lives; pray to become stronger. Do not pray for tasks equal to your powers; pray for powers equal to your tasks."

—Phillip Brooks

Since 45 persons had their names printed in the program it is quite evident that personal mention cannot be made of all who shared in making the convention notable.

A very enjoyable feature was music by a double quartet of the Elon College Singers under the direction of Professor Charles Lynam, and with Mr. William Whitley at the organ. The singers were Mrs. Gala Lewis of Burlington, Misses Patricia Jones of Suffolk, Eleanor Smith of Winston-Salem, and Connie Blake of West Bloxford, Mass., and Messers. Walter Bass of South Boston, Robert Gwaltney of Durham, Tom Brady of Raleigh, and Fred Stephenson of Providence, Rhode Island.

Attendance could have been better, especially from some areas. The Valley conference was represented by five delegates, five ministers, one board member, and one visitor — 12 in all. Eastern Virginia people were near home and were represented by 53 delegates, 29 ministers, five board members, and 30 registered visitors — 117 total. Eastern N. C. conference had present 12 delegates, 14 ministers, one board member, and nine visitors — 36 in all. The Western N. C. conference furnished 10 delegates, six ministers, two board members, and six visitors — total of 24. The North Carolina and Virginia Conference was represented by 35 delegates, 29 ministers, three board members, and nine visitors — total of 76. Six other visitors were enrolled. All of which means that 115 delegates, 83 ministers, 12 board members, and 61 visitors — total of 271 — enrolled in this session of the convention.

For one who has attended sessions of the convention regularly for more than thirty years (except once or twice when sick), certain impressions were inevitable. Those who served valiantly in other years are nearly all gone to their reward, and a younger generation now carry responsibilities. The numerous new ministers who have come to our area during the biennium appear to be well trained and alert. Mimeographed reports told of the work and were adopted without "much speaking" on the part of committee chairmen or others. Discussion on the floor was minimum, but interest in what was being done was sustained. Members appeared to be greatly concerned with the possible Conference of the United Church of Christ, which must inevitably mean breaking some old ties, seeing the convention merged with at least two other groups, and a venture into an inclusive Church at convention level. Integration of races will be difficult for many people, but there seemed to be a willingness to proceed to set up a Conference that will have delegates from both white and colored churches — from all the Congregational Christian and Evangelical and Reformed churches in the area. All told, this editor believes that the Southern Convention met its responsibilities with courage, insight, devotion, and a deep desire to do what is right in the sight of God.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues. —Cicero

There are two kinds of men — the righteous who believe themselves to be sinners, and the sinners who believe themselves to be righteous.—Pascal

Meditation For Installation Of Officers

Leon Edgar Smith

I congratulate you, and you should be proud of the fact, that out of a great company of Christian people numbering more than 37,000 comprising the total membership of this Convention, after careful and deliberate consideration, you have been chosen to serve your Church, this Convention, in the position or positions so designated by the nominating committee.

This is an honor, but at the same time it carries with it certain great responsibilities and inviting opportunities. Perhaps you would do well to remind yourselves of the evident changes of the times in which you come to office; changes that will try your patience, test your abilities and determine your efficiency. I need not mention, I am sure, the economical and political changes that would seem to threaten the American way of life to which we have been accustomed. But I should, I think, remind you of the social and religious changes that will confront you in the discharge of your duties as officials in our Church.

Since the foundation of this country, and the formation of our government by which we are governed, the majority of our people, certainly in the South where you will serve, have been accustomed to and living in a segregated society. The Federal Government has ruled that such segregation is unconstitutional, and consequently is automatically prohibited. I certainly would not presume to pass judgment, but simply to remind you that as officials of the Church you will be confronted with these grave questions.

Equally, if not more serious, I think, are threatened changes in religious beliefs, practices and theological concepts. Even in our pulpits there seems to be a tendency to change from evangelistic preaching to materialistic and philosophical dissertations. In the vital program of the church to carry the Christian gospel into all the world, there is developing a determined opposition — "why send men and money into far away lands when the needs in our own parishes are so evident and so urgent?"

What effect, if any, will the present day invasion of outer space have upon our generally accepted theological beliefs. Are other planets populated? If so, how will biblical teachings be adjusted to these new and far-flung discoveries? You will not be expected to solve these problems, but undoubtedly you will be compelled to face them — "and who knows but that you have come to the Kingdom for such a time as this?"

In the fear of God we should all be reminded that the Church is not here to save itself, but to save the world; and that the only way for the Church to save itself is to save the world; and, furthermore, we are the Church, and that of ourselves, and by ourselves, we are helpless. We can do but little without God. We are dependent upon him. Without God our Church will die in its tracks.

May we, as did the Church on the Day of Pentecost, feel the rushing of a mighty wind that will consume the sin of our narrowness, selfishness, carlessness, and indifference, and charge our souls with invincible power that will send us forth conquering and to conquer in His Name. May you, as authorized officials in our Church become the instruments in God's hands to bring about this transformation, and be the channels of a new life for our faltering and failing Church.

Now it becomes my responsibility to propound to you the following questions:

1. Do you willingly, and of your own accord, accept the position to which you have been elected?

2. Do you, before God, pledge and avow that you will discharge the responsibilities that the position requires to the best of your ability, God being your helper?

3. Do you solemnly promise your Church, the local churches comprising this Convention, that during your term of office you will walk circumspectly before your fellowman, and that so far as is possible you will give the necessary time required for the faithful performance of the duties and responsibilities that the office to which you have been called requires?

EXPRESS GRATITUDE

Superintendent and Mrs. Clyde Fields express sincere appreciation for the gifts from churches and individuals to aid them in enjoying a trip to the International Congregational Council which will meet July 3-12 in Rotterdam, The Netherlands. Mrs. Fields is especially grateful for the gift of $500.00 presented at the Women's Fellowship banquet at the Suffolk church during the sessions of the Southern Convention.

The Fields expect to join others in a trip across Europe that will let them see the headquarters of the World Council of Churches in Geneva, Le College Cevenol, and other interesting phases of our church work. They will make pictures, and will be glad to share their experience when they return home.

Southern Convention Officers

The Southern Convention in session at Bethlehem recently elected the following persons to serve during the coming biennium, 1962-1964:

President, Rev. Joe A. French, Henderson, N. C.
Vice President, Dr. Frank Hamilton, Norfolk, Va.
Secretary, Rev. Max B. Vestal, Sanford, N. C.
Treasurer, Walter Cooper, Burlington, N. C.
Assistant Treasurer, Miss Edna Fitch, Burlington, N. C.
Superintendent and Registrar, Rev. Clyde L. Fields, Elon College, N. C.
Editor of The Christian Sun, Dr. F. C. Lester, High Point, N. C.
Historian, Dr. Wm. T. Scott, Chuckatuck, Va.

These persons were installed at the close of the Convention by a former president of the Convention, Dr. L. E. Smith, who used the accompanying talk in connection with the installation.

In addition to the above officers, the Convention elected members of the Mission Board, the Board of Publications, the Board of Christian Education, directors of the Historical Society, trustees of the Group Insurance Plan, delegates to the General Council of Congregational Christian Churches and the General Synod of the United Church of Christ to be held in Denver, Colorado in 1963, and nominated trustees for Elon College and for the Home for Children.

Members of the Board of Publications, the group responsible for the publication of this paper, are Irwin Smallwood of Greensboro, N. C., Rev. William A. Grissom of Windsor, Va., Rev. David W. Shepherd of Sanford, N. C., Rev. K. D. Register of Burlington, N. C., Rev. C. Carl Dollar of Holland, Va., and S. H. Basnight of Carrboro, North Carolina.

Equipping God's People

Excerpts from a convocation address at Chicago Theological Seminary.
By Dr. Fred Hoskins

"And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the Body of Christ. . ." (Ephesians 4:11, 12.)

Great enterprise, the local church, isn't it, one foot in Ephesus and one foot in heaven? Great calling, local church pastor and teacher isn't it? To equip a local church to be an obedient servant of God, to fit up a church which at the same time is as local as Ephesus and as widespread as the world, what a calling!

As remarkable a phenomenon in the religious life as the John Birch Society in the political is the zealous public flogging and private lampooning of the local church and its minister. Daily, church and minister are dragged to the village Green, stripped, and in their shame mercilessly put under a cat-of-nine-tails. There is something about a public punishment which both repels and attracts, and attracts somewhat more than it repels. Strange, but true, the persons who come reluctantly, albeit compulsively, to a public chastisement, once there easily can be induced themselves to lay on a few lashes. . .

What is the difficulty? It is not new to the local church to be told of its private and corporate sins. It is not news to Christians to hear that they are not perfect, not even reasonably good. From the earliest times local churches and their ministers have been scolded for not using good strategy or doing enough Long-Range Planning. It is possible that the local church and its minister latterly have responded to criticism with despair rather than stimulation because they have believed the castigations and deprecations captious rather than loving. There has not been convincing evidence that the experts in criticism also are expert in godliness. The local church and its minister suspect a bit of spiritual perversion in the merchants of local church flagellations. Glancing up between blows they recognize the torturer is a refugee, or emigre, from a local church, safely ensconced in a seminary, a national board of missions, or in some general synod or council. His blows may be more punitive than therapeutic just because he has only a distant and tenuous relationship, not any really integral part, to a local church. . .

You see, we have come to a situation in which a loveless negativism is eliciting a loveless negativism. Actually it is very ridiculous. We all are in the same household of God. In His household the local church has a unique place, a position of magnificent primacy. It is basic and integral to the continuing redemptive actions of God.

The "given" in the Christian enterprise is the local church. However complicated and intricate the bonding and knitting together into a great whole may prove to be, the original, the elementary, the prerequisite factor is the local church with one foot in Ephesus and the other in Heaven; it is the church gathered at the table of our Lord one day and dispersed the next day into all the world — there also at work in the service of God.

I. The Ordained Church

Paul's assurance to the Ephesians calls a seminary to hold in mind, more prominently than customarily is true, that we have to do not only with an ordained ministry but also with an ordained church. Remember, "and these were his gifts . . . some pastors and teachers, to equip God's people for work in His service, to the building up of the body of Christ?"

Here is acknowledgment of a primacy in the local church such as those who have been at its center always have known. It is in the immediate, intimate household of faith that God has been pleased to carry on with his children the most significant, the most redeeming, the most empowering part of his commerce. This is where his word is read and preached that the Way may be known and adopted. This is where the sacraments are administered, that the bodies and souls of his people may properly be domiciled and preserved. This is where the beloved dead are prayerfully consigned to his keeping and broken hearts are mended by the healing fellowship. This is where men confess their sins, are assured of forgiveness, and are strengthened to act like the new creatures they in truth are. This is where youth are inducted into the holy estate of matrimony with the prayers and rejoicing of the brethren. This is where children are admitted to the love and care of the whole church. Here men and women are constrained to share their time and devote their skills and give their money for the relief of relievable suffering, wherever it may be. Here crises innumerable are confronted and some kind of resolutions are achieved in faith, and God is given the glory. . .

Ordained to continue the work of Christ in the world, the Church thereby is ordained to bring "not peace but a sword," to bring abundant life; to be a light to the world; to judge the world; to overcome powers and principalities; to be a ministry of compassion; to reveal the judgment, display the providence, and to communicate the love of God; and in everything and at all times to know itself only as minister, servant, pointing to God. Thus is the Church ordained to speak, to be, to do.

The much-heralded "Renaissance of the Laity" is long overdue. A revival producing only extension of the Church's boundaries, numerically and geographically, has not been enough. An occasional revival producing only a more frantic search for the intellectual meaning of life for individuals has not been enough. The present revival, the sudden re-discovery that all those who compose the Church are the Church, called to be the Church wherever they go in the whole world, is enabling us to see the firstness, the initial character of the local church with new clarity. Lay men and women no longer work with blinders, seeing their functions only in terms of institutional housekeeping. With all the clergy, they have authority and responsibility for the whole mission of God's people. Moral sensitivity compels them to carry the Church out of its institutional walls into "all the world." And the move is authorized. . .

The Church tends to leave undeveloped its best resources of power appropriate to its authority. If the Church is God's people, can there be any doubt that there is available to it sufficient power to do what it is authorized and ordained to do and to be? Think of the power every local church does have.

It has the power to secure new members, to instruct them and discipline them.

It has the power to pray and to receive the gift of enablement.

It has the Word of God for instruction, guidance, and efficacy.

It has the Holy Spirit for leader and solace.

It has the sacraments for nourishment of soul.

It has the **koinonia** for mutual comfort, encouragement, and vantage-ground.

It has the power to be in the world not of it.

It has the power which comes from being unshackled by Christ.

It has the power to be good Samaritan to any man stricken by an enemy of his well-being.

It has the power to nurture in men an increase of love of God and neighbor.

It has the power to perform all the ministries required of God's people.

It has the power to seek the truth and to choose the truth.

This is the ordained Church with authority and power to redeem the world; it is the most relevant and most urgently important entity we know. And the parish ministry is inaugural and perpetually basic...

II. The Ordained Minister

It will be a long time before the dust of the lay-revival revolution will have settled sufficiently for the theologians to see clearly how theologically to describe what has happened.

This much is evident — there never was greater need for first-rate ministers of local churches than right now. There never was a time when opportunity for significant ministry was so wide and high and deep. Far from minimizing his status and distinctive service, all that has happened and is happening in the re-discovery that the people, the **laos**, have the ministry of reconciliation, is magnifying and exalting the task of the ordained minister.

It would be egregious error to suppose that the minister in the parish church tomorrow will have: any less need for preaching skills than at any former time; any less need for competence in the conduct of public worship and for knowledge informed by the Holy Spirit in the administration of the sacraments; any less demand for his kindly, skillful pastoral calls and counseling; any less need for competence as a teacher and interpreter of the Word; any less need for ability effectively to administer a complicated church program; any less rigorous requirement for him to be a leader by word and example. The truth is, standards for his ministry in all these areas are strikingly raised as consequence to the rediscovered nature and place of the ministry of the laity. With the elevated standards for workmanship come commensurate opportunities to be all-dimensional ministers.

This new-old age is comfort and encouragement for the minister. As with the Church itself, he too is ordained; he is called out, set apart, established for a particular kind of ministry. His work is authorized. However the technicians come finally to restate theologically the ministry and ordination, the minister now knows something about his authorization.

He knows that he has been called by God. Ke knows that he has been selected by the Church and settled upon by a particular church. He knows that he has been authorized by a measure of study and its resulting knowledge. He knows that he is commissioned to be a transmitter of God's grace. He knows that more than having attained a status, he has been made a minister to hand over, to communicate, to convey "the faith which was once for all delivered to the saints..."

All the people, with the minister, having the total mission of the Church, a clergyman now is able better to see the point of all his labors. His task, in the words of Paul, is "...to equip God's people for work in His service, to the building up of the Body of Christ." To equip that particular group of people in any Ephesus we shall know will require better preaching than has been done heretofore, better and wiser counseling, more sensitive and informed leadership of worship, and more encouragement than ministers customarily have given.

Some are attempting to suggest an analogy of how the minister will work at his authorized task. It has, for example, been proposed that his work is to be a teacher of teachers. Some say the work of a minister now is more like that of an athletic coach: he himself does no longer play the game with all the people cheering him on from the bleachers; the people are to play the game and the minister is to coach, encourage, and direct. Others say that the role of the minister is simply that of a servant of a servant church.

Doubtless no analogy or simile will ever be adequate and we shall need for the present to be satisfied to say that the minister's task is to equip with the Word, refresh with worship, empower with the sacraments, encourage in the Fellowship, all the people that each week they may go out from the Lord's house to God's world, there to be the Church doing a good and redeeming service...

The 1962 Budget Of The United Church Of Christ

EXECUTIVE COUNCIL		$ 655,000.00	4.6%
BOARD FOR WORLD MINISTRIES		5,389,000.00	37.7%
Mission Division	$4,100,549.00		
Service Division (World Service)	1,288,541.00		
BOARD FOR HOMELAND MINISTRIES		4,356,300.00	30.4%
Higher Education and American Missionary Asso.	$1,090,000.00		
Church Extension	1,996,000.00		
Christian Education	875,000.00		
Health and Welfare	60,000.00		
Evangelism and Research	160,300.00		
Publication Division (United Church Herald)	175,000.00		
PENSION BOARDS		1,396,000.00	9.8%
Congregational Christian	$ 495,188.00		
Evangelical and Reformed	847,812.00		
United Church of Christ	53,000.00		
COUNCIL FOR CHRISTIAN SOCIAL ACTION		270,300.00	1.9%
COUNCIL FOR LAY LIFE AND WORK		340.700.00	2.1%
COUNCIL FOR CHURCH AND MINISTRY		280,000.00	2.0%
STEWARDSHIP COUNCIL		1,103,600.00	7.7%
OFFICE OF COMMUNICATION		245,100.00	1.7%
CONTINGENCIES		300,000.00	2.1%
TOTAL		$14,300,000.00	100.0%

History of Great Bridge Women's Fellowship

1960-1961

Margaret La Monte, Secretary

The Women's Fellowship of the Great Bridge Congregational Christian Church began their new year with two circles and the following officers:

President, Mrs. Sam P. Frost; Secretary and Treasurer, Mrs. Douglas Wall; Chairman, Lillian Hall Circle, Mrs. Douglas McClain; Chairman, Etta Parker Circle, Mrs. Dan Allen; Christian Education Chairman, Mrs. Bill Simmons; Missionary Chairman, Mrs. Harold Philbrick and Mrs. Mazella Bruce; Stewardship Chairman, Mrs. W. R. Hodges and Mrs. Graham Outland; Friendly Service Chairman, Mrs. Rupert Sawyer and Mrs. H. C. Cahoon; Spiritual Life Chairman, Mrs. T. W. Parker and Mrs. B. J. Staley; Social Action Chairman, Mrs. J. A. Frost and Mrs. Donald Caffee.

The officers were installed at the August meeting and were ready to go to work in September.

This year started out to be a big year for our fellowship for we were to entertain The Woman's Conference in November, this being the first time that our church had ever entertained the Conference. Our group being small and our church not too large we knew that we had to do a lot of planning. However, when the day arrived, it was a lovely fall day and the ladies turned out over two hundred strong. But everybody found a seat and was very comfortable. The ladies of the church served a delicious box lunch and we think everyone had a fine day. We were real proud of ourselves when it was over.

In November we also had our Thank Offering Program on Sunday night. Even though we had a very small attendance we collected $120.89 in our boxes.

At the December meeting the two circles had a joint meeting and Christmas party. The Friendly Service gifts were dedicated at this meeting, after which games were played, gifts exchanged and refreshments served. Everyone seemed to get in the spirit of Christmas.

It has been the custom of the Women's Fellowship for a number of years to remember the sick, aged and shut-ins with a poinsetta. These poinsettas are placed in church for the morning worship service and then delivered. The bright red poinsettas always make the church very beautiful, and this year since Christmas Day was on Sunday, they seemed to be more brilliant and to have a special meaning.

In December we sent $41.75 to the Interdenominational Religious Foundation to fill stockings for those who were in institutions, and in February when we received a receipt with a card like the one placed in the stockings that were delivered, we truly had the feeling that it was good to have been able to spread a little Christmas cheer to these unfortunate people. Except for the Grace of God we might have been one of them.

Our Fellowship being part of the World Council of Churches, World Community Day, World Day of Prayer and May Fellowship Day were observed with the other churches in the community. World Community Day was held at the Oak Grove Methodist Church. We gave six complete medical kits and much clothing. The World Day of Prayer was held at the Good Hope Church. We had six members present. May Fellowship Day was held at the Mount Pleasant Church.

We observed Family Week with a covered-dish meal and Mrs. Simmons gave a very nice program which took in a large number of families. The picture, "Into All The World Together" was shown at this time.

The six area chairmen provided interesting and informative programs each month of the year.

Robert Cowan, a little boy from the Children's Home was sponsored by the Etta Parker Circle. They clothed him, provided his Christmas gifts and other gifts throughout the year, and had him visit in their homes during the Christmas, Easter and summer vacations.

Many of the ladies bought Easter lillies at Easter in remembrance of their loved ones who were with us no more. Doughnuts and coffee were served to those who attended the Easter Sun Rise Service.

We presented two Life Memberships during the year, one to Mrs. Lucille Smith and the other to Mrs. June Staley.

The Spring Rally was held at the Bayside Church. We had seven members present.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

May

Izmir

20—**Miss Mary Kutz** was appointed in 1959 to teach English at American Collegiate Institute for a short term, having previously served in Turkey and Southern Rhodesia for the American Board.
Miss Natalie Oliver was also appointed to serve there for a three-year term after graduating from Skidmore in 1959.

21—**Miss Dorothy Pickard** taught for more than 35 years in the U. S. and went in 1961 to teach English in Izmir for three years.

22—**Mr. and Mrs. Wallace Robeson** were married in Izmir in 1955, when both were serving short terms in the Near East Mission. They were appointed career missionaries in 1960. He is treasurer and business manager of Am. Collegiate Institute and she heads department of beginning English. He got his divinity degree from Oberlin in 1960.

23—**Miss Patricia Rosenkranz** has taught at University of Wisconsin and Berea College and now teaches art at Am. Collegiate Institute for three-year term (1959).

24—**Miss Patricia Russell** went to Turkey in 1960 to serve for three years as English teacher at Am. Collegiate Institute.

25—**Miss Fernie Scovel** went to Turkey in 1949 to teach three years at American Academy for Girls at Uskudar. She has since become a career missionary of our board and now teaches math and physics at American Collegiate Institute.

26—**Miss Martha Shaler** completed 36 years in public school work in Topeka, Kansas in 1961 and went to Turkey to serve three years as librarian at American Collegiate Institute.

We were very fortunate in meeting all of our financial problems for the year. We sent the treasurer of the Eastern Virginia Conference $338.89 and spent $339.09 for other good deeds during the year.

As we look back we see many things we should have done that we did not do and yet we are so thankful and grateful for the things the Lord gave us the strength and courage to do. The new year looks very promising. We hope to accomplish much more, with God's help, than we have in the past.

ROSEMONT CHURCH NEWS

Ruby Cannon, Reporter

The Sunday school classes at Rosemont Christian Church seem to be "reaching out" more and more all the time. This time we are delighted to give two outstanding reports on the two ladies' Bible classes: The Betty Gibson Class voted to send $25.00 to Ed and Fran Riggs in India, $40.00 to "Christian Literature Special" in India, $10 to CARE and $50.00 to buy two new banquet tables for the social hall of the church. At the April Class meeting of the Maude Hedley Class they voted to give $25.00 toward new banquet tables for the church and $50.00 on the new choir robes and an Easter lilly to the church in honor of Mrs. E. C. Casey. They are also collecting clothes for the clothes bank of the church. Mrs. J. F. Morgan, wife of a former pastor, was the guest for this meeting. She is always such an inspiration.

April 8 at 7:30 friends from the Oak Grove Methodist, Great Bridge and Rosemont Christian churches met in a union service at the Great Bridge church. The combined choirs sang and the singspiration was fine. Do you know it seems that the Rosemonters out-sang the other two churches (due to a larger representation???). Rev. Mr. Carlton of the Oak Grove church delivered a meaningful sermon, "God's Blessed Assurance," to a full house. There is something about mass meetings that seem to have more zest and power. The more volume, the more force! Those of us who went came home with a better feeling for having participated and enjoyed the friendship of our neighbor churches. The service of the ushers was especially notable. The offering was to go to "One Great Hour of Sharing."

Let's Take A Look At Ourselves

The Sunday School is a vital force for good in a community. It seeks to mold Christian character and morals in both children and adults. These are qualities that every parent should want their boys and girls to possess. However, the facts do not show this to be true. Below are the figures of our potential Sunday School members and those present on last Sunday:

	Potential	Present
Nursery 1	16	3
Nursery 2	14	4
Kindergarten	20	0
Primaries	24	6
Juniors	30	16
Junior Highs	25	3
Senior High & Col.	30	6
Women	167	9
Men	140	10
	466	57

This potential list is by no means all of the people in the community. It consists of only those people connected with our church and with whom the pastor is acquainted.

Each Christian has a witness to make for Christ and His Church. Attendance at Sunday School and Worship is a positive way to witness to what Christ has done for you. Staying away says to those about you that the church really has nothing to offer and really isn't worthwhile.

By our attendance or absence, we affirm Jesus as Lord and Master of our lives or we deny that he has any power over us.

This matter of church attendance should become the most important matter in each of our homes. The rearing of children in a Christian atmosphere is a grave responsibility which faces every parent. Every adult should attend and support the church and set an example for our youth to follow. What our children finally become depends largely on the factors with which they come in contact.

Some parents think it is unfair to influence their children in religious matters. They feel that the children should choose for themselves when they come to years of discretion. Samuel Coleridge took a friend of his who felt that way out into his back yard and said, "This is my botanical garden." "How so?" asked his friend in surprise. "It is covered with weeds and burdocks." "Just so," was the reply. "It has not yet come to its age of discretion and choice. The weeds, ye see, have the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

All of us want the best for our children, and sometimes we think that we do too much for them. However, all that we do is not enough, unless we give them the spiritual nourishment and growth which they need. Let us go into the house of God.

—Harry Mathis,
Union Virgilina

ENCOURAGE

Kenneth Kohler, Executive Secretary, Churchmen's Brotherhood, Council for Lay Life and Work.

A few years ago I visited a Churchmen's Fellowship. The leaders were discouraged because they did not have a great crowd of men attending meetings.

That evening I met a shy, ill-adjusted looking fellow who just stood there and grinned. He didn't look like much.

Later I re-visited this group. The shy man was president and chairman of the meeting. What a change! Confident, radiant, adequate, this man had been loved into leadership.

If that Churchmen's Fellowship had done nothing except give Christ's love a chance in the life of that one man — it would have helped perform a miracle.

JOINT SPIRITUAL RETREAT

A Spiritual Retreat for the executive boards of the Valley Women's Fellowship and the Virginia Regional Women's Guild was held at Camp Strawderman near Woodstock, May 11-12. The program committee consisted of Mrs. Ruth Bishop, Mrs. Catherine Andes, Mrs. Ada Whitlock and Mrs. Margaret Brantley.

Guest leader was Mrs. Clair V. Rhodes, new president of The Women's Guild. The theme was "He Calls Us Into His Church," from the Statement of Faith of the United Church of Christ. I Corinthians 12 was used as the basis for Bible study.

The program included a dialog, "Lay Life and Work—Where Are We Headed?" by Mrs. Rhodes and Mrs. Guy Benchoff.

Elon College News

PAGEANT ENTRANT

Eleanor Conn Smith, daughter of Mr. and Mrs. E. L. Smith, of Winston-Salem, and granddaughter of Mrs. J. W. Barney of Elon College and the late Prof. Barney, was named first runner-up in the recent Miss Burlington pageant. A talented pianist, she was also chosen Most Talented Non-Winner.

MUSIC RECITALS

The Elon College Department of Music presented William C. Whitley, organist, in a recital, May 1, in Whitley Auditorium.

A junior from Tarboro, he played selections by Mozart, Brahms, Langlais, Messiaen and Vierne.

On May 7 Richard Apperson, junior from Newport News, Virginia, presented a piano recital. His program included works by Lubeck, Chopin, Mozart, Liszt, Debussy and Dohnanyi.

SCIENCE SCHOLARSHIP

Prof. E. Roy Epperson, of the Elon College Science Department, will attend a Summer Institute for College Teachers of Chemistry at the University of the Pacific, Stockton, California, June 18 - July 20.

The National Science Foundation, which is sponsoring the institute, has granted Prof. Epperson a stipend that will cover all expenses of the Institute, including a travel allowance. The Institute will carry graduate credit.

INTERNATIONAL CONFERENCE

Nabil Abu-Aitah, Elon College junior from Beit Fahar, Jordan, recently represented the college at a conference of international students held in Warrenton, Virginia.

The conference, which was staged under the auspices of George Washington University with the cooperation of the U. S. Department of State, was held at the famous Airlie House at Warrenton, with a general conference theme entitled "America Today — Image and Reality."

In addition to attracting foreign students from 17 universities and colleges all over America, the conference also presented a cosmopolitan group from all parts of the world. No less than 27 foreign nations were represented among the delegates present, with some of the nations having several students in attendance.

The program featured outstanding educational and political figures from both universities and government groups, speaking on topics pertaining to the American social and political system and international relations.

STUDENT GOVERNMENT OFFICERS

Jim Buie, rising senior from Darlington, South Carolina, has been installed as 1961-62 president of the Elon College student government organization.

Buie, along with other student body officers and leaders of the three upper classes, was named in the annual campus elections held earlier this spring at Elon.

Other student government officers named with Buie are Lynn Ryals of Durham, vice president; and Eleanor Smith of Winston-Salem, secretary-treasurer.

Leaders of the rising senior class include Jerry Hollandsworth of Danville, Virginia, president; Jim Shirley of Portsmouth, Virginia, vice president; and Barbara Burnett of Danville, Virginia, secretary-treasurer.

Officers of the rising junior class are Larry Biddle of Dover, Delaware, president; Robert Young of Oyster Bay, New York, vice president; and Valerie Spangler of Silver Springs, Maryland, secretary-treasurer.

Leaders of the rising sophomore class are Fred Stephenson of Greenville, president; John Paul Jones of Greensboro, vice president; and Linda Keck of Burlington, secretary-treasurer.

MAY DAY

The annual Elon College May Day pageant was held May 5 in Alumni Memorial Gymnasium.

The pageant, entitled "The Colorful West" was presented under the direction of Mrs. Jean Griffin, director of women's physical education for the college.

Ruling as May Queen was Jane Morgan of Greensboro, escorted by May King Dean Yates of Mayodan. Harriet Hammond of Balfour, was maid-of-honor and she was escorted by Fred Shull of Burlington.

The senior attendants for the May Queen and her royal consort were Pat Jones of Suffolk, Virginia and Helen Wright of Greenville, South Carolina, escorted by Allen Foster of Newport News, Virginia and Billy LaCoste of Bishopville, South Carolina.

The attendants from the junior class were Diane Clary of Lawrenceville, Virginia, and June Evans of Princess Anne, Virginia, escorted by Dudley Purdy of Edgewater, Maryland, and Jim Buie of Darlington, South Carolina.

Sophomore attendants were Gail Bond of Gales Ferry, Connecticut, and Judy Hudson of Fort Bragg, escorted by Roger Grimson of Durham and Bill Morningstar of South Boston, Virginia.

Freshman attendants were Judy Carolyn Jones of Franklin, Virginia and Mary Moser of Graham, escorted by Jerry Bolick of Linden and Rex Harrison of Norfolk, Virginia.

A feature of May Day Weekend at Elon College was the observance of Parents' Day May 5.

Parents were invited to attend classes of their choice in the morning. Other activities included campus tours, the May Day pageant, a western style supper and the May Day dance.

Win A Free Week At Moonelon

The Southern Convention Pilgrim Fellowship Executive Committee is sponsoring a contest open to any young person in our Southern Convention churches. Read the following rules and get started on your entry immediately:

1.Topic: "Why I Want To Go To Camp Moonelon This Summer."

2. Written in essay or poetic form — 250 words or less.

3. Deadline for entries: June 14, 1962.

4. Awards: Three free camp scholarships; one each for:

   a. Juniors—9-11 years old or entering grades 4-6 in the fall of 1962.

   b. Junior Highs—12-14 years old or entering grades 7-9 in the fall of 1962.

Ten Ways To Observe The Lord's Day

1. When you wake up, you might start the day right by remembering why we have Sunday, anyway. It's simply because on the "first day of the week" our Lord rose from the dead. Every Sunday, therefore, should be an Easter, at least in spirit. Why not take a moment of prayer to thank God for Jesus Christ our Living Lord?

2. Beginning with breakfast we should try to make Sunday a bit different from the routine of our other days. Genesis tells us that for six days God worked at his creation, then on the seventh he rested. It adds that on this seventh day "he looked upon his work and saw that it was good." In other words, even God took time away from the routine of his work in order to get some perspective on what he was doing. Sunday is a good day to alter the daily routine.

3. Family prayers should be observed, if only briefly. Worship in the church does not take the place of worship in the home. Often Sunday is one of the few days the family can be together in some sort of peace and quiet.

4. We should go to Church School, as a family. No one is ever too old to learn, particularly in matters of the Christian faith. A good rule for parents to observe in this regard is: "Don't send your children to Church School; bring them."

5. Church Services should be attended and supported faithfully by every Christian. Sunday is primarily a day of worship and nothing should be allowed to interfere. One day in seven for public worship is not too much to ask of anyone.

6. Why not in the afternoon enjoy a few hours together in family recreation? Sunday is a good day to show what we really count valuable in life; other days are often too hectic and rushed.

7. Plan one good deed of kindness or extra thoughtfulness to be done on the Lord's Day. This was one reason why Jesus quarrelled with the Pharisees of his time about Sabbath-observance. They were always talking about what you could do wrong on Sunday, Jesus was always talking about what you could do right.

8. Some Christians use Sunday to "speak a good word for Jesus Christ" to neighbors and friends, to encourage them to make decisions and commitments to Christ and His Church. This opportunity comes every day for a Christian but often Sunday is the one day people reflect on such matters.

9. Special Sundays can be observed with extra care and reverence. Sundays just before Christmas, and the Sundays of Lent before Easter. All of us can have personal or family projects to make these Sundays doubly significant.

10. At the close of the day we can all thank God for the rest and spiritual uplift of another Lord's Day. We can pray to carry the spirit of Sunday into the workday world of Monday. In this way, for the earnest Christian worship leads to better work, in turn, leads to better worship.

—Warwick Messenger

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c. Senior Highs—15-18 years old or entering grades 10-12 in the fall of 1962.

5. Judges: The Camp & Conference Committee of the Southern Convention Board of Christian Education.

6. The winner in each age group will be notified by mail. If the camp registration fee has already been paid at the time of judging, a cash refund will be made. The scholarships are not transferable to persons other than the winners.

7. Winning entries and those receiving honorable mention will be printed in The Christian Sun.

Don't delay;
Sit down today.
Get your entry on the way!
Be sure to include:
Your name and address
Birthdate
Name of church

Mail To:
Camp Moonelon Contest
Box 336
Elon College, North Carolina

About * * * A FAMOUS HOUSE

Among the historically famous homes in the United States the Carlyle House in Alexandria, Virginia, ranks as a first. Even its foundation is of historical interest, for the old mansion, built in 1752, occupies the site of an old fort which early settlers constructed as a protection against the Indians. Many of the stones supporting this colonial home were brought from the Isle of Wight in England as ballast of the sailing ships which came for Virginia tobacco.

Originally this old manor, built by John Carlyle, a member of the first board of trustees of Alexandria, has beautiful and extensive lawns and box gardens. Modern buildings now occupy much of that setting, although an old walled garden at the rear of the house still conveys some idea of its former beauty.

Within the walls of this old mansion many of the most important men of American history assembled to hold official council. There General Edward Braddock held a conference in 1755 and planned his disastrous expedition against the French at Fort Duquesne in the 150-year struggle between France and England for possession of the North American continent.

Among those who attended that history-making conference where Carlyle was host were the governors of Pennsylvania, New York, Massachusetts, Maryland, and Virginia, and Benjamin Franklin. Since Franklin was in charge of colonial mail, he came by stagecoach from Philadelphia to Carlyle House to arrange the mail and wagon train facilities of Braddock's army.

Among other business transacted in Carlyle House, one measure brought on an important event in American history. Those present on one occasion voted to ask King George III to impose a tax on the colonists to pay expenses of Braddock's campaign. This action later resulted in the Stamp Act and other taxation which caused the American Revolution.

Those who visit this historic shrine enter the same wide colonial doorway through which Virginia's social elite were invited by Carlyle and his aristocratic wife, Sarah Fairfax, granddaughter of Lord Culpeper, once Governor of Virginia.

Carlyle House is more than a house, for like many other old American homes made famous by events of national importance, it serves as a connecting link between past and present. C. B. Riddle

The Day Of The Lord

Background Scripture: II Peter 3; Jude.

Devotional Reading: I Peter 3:1-9.

Memory Selection: **I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.**
II Timothy 1:12.

In the background of this lesson is a big word and an idea that have haunted men from time immemorial: the big word is "eschatalogy" which means "last things," and the big idea is that judgment awaits all of us. In the Old Testament the Jews called it "the day of the Lord," and it usually was associated with bad things: Amos made it a day of terror and darkness; Zephaniah made it a day of wrath, Isaiah made it a day of destruction. In the New Testament it is usually associated with the "Second Coming of Christ" and his coming to judge men and nations and to establish his kingdom at the end of this age.

At times this idea has taken on fantastic aspects, but it is, after all, a logical one. If God is the One Who created and orders and sustains the universe, if this is a moral universe, then it is inevitable that there is purpose in it, that history is going somewhere, and that judgment inevitably will come. To assume that the same fate awaits both the righteous and the unrighteous, that history has no meaning, that there are no clearly defined goals for human life, that all things come alike to all, is to deny both the goodness and power of God, and to make human life meaningless. Back of the whole idea is the belief that ultimately God will conquer, that his kingdom will be established, that justice will be done, that right shall triumph, that the "one far off divine event" to which the poet referred will be realized.

It should be noted that most of the references to "the day of the Lord" come out of hard times, out of epochs when the fortunes of the chosen people were at a low ebb. They saw no hope for better things in this world under present world rulers; their hope was in an intervention by God and a supernatural affair. It is against this background that Peter and Jude wrote. It is all a part of the Old Testament apocalyptic literature which has intrigued so many people and which has given rise to so many theories and "isms." Much of the emphasis has been put upon THE TIME OF THE DAY OF THE LORD. And all kinds of ingenious answers have been given, and predictions made. There are of course, many who think that the time is approaching, and is even now when these prophecies and predictions are to be fulfilled. Their sureness must be evaluated against the words of the Master who said that not only did the angels in heaven not know, but even he himself did not know the time.

All of which reminds one of the story — and a true one — of the little youngster who lived in Boothbay, Maine, where a station wagon, owned by a man belonging to such a fringe movement, had painted on the side of it "Jesus is coming" followed by the Scriptural reference, I Thess. 4:16. The youngster asked his father if he knew when Jesus was coming, and the father replied that he did not think that any one knew that. "I do" said the boy, and when in surprise his father asked him when it was and how he knew it, he said, "He is coming on Thursday at 4:16!" He had, of course, mistaken the abbreviation "Thess" for the word "Thursday!"

Get this clear — the writers of these references to "The Day of the Lord" were emphasizing A FINAL JUDGMENT, upon both men and nations. That point needs to be emphasized. Hammer it in.

The second idea in today's lesson, concerns "DAILY LIVING." If there is to be a final judgment, then folks ought to begin to do something about it, they ought to be ready for it. A careful reading of Peter's words makes that clear. One may not know when it is coming. He may be sure it is coming. Therefore he ought to get ready for it and stay ready for it. HE THEREFORE ENJOINS THEM TO LIVE GODLY LIVES. HE ALSO REMINDS THEM THAT CHRIST WILL HELP THEM IN THIS HIGH ENDEAVOR.

SUNDAY SCHOOL LESSON
MAY 20, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

There is one reference in Peter's letter which is intriguing. He says that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up." All things "shall be dissolved." The "heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Those words have at least some pertinency in this age of nuclear developments, even if they are not specific references to them. It may be, of course, that Peter was simply saying what scientists frankly avow, that ultimately the earth as we know it will pass away in one way or another. But nothing that material or physical forces can do, will affect the human spirit or soul. God can keep us from falling, and present us before the presence of his glory with exceeding great joy, and to him be glory and majesty and dominion and power, both now and forevermore. Amen.

Some Teaching Points

1. Cynics and scoffers walk after their own lusts because they ignore or forget the day of reckoning. (3)
2. A man may deliberately shut his eyes to the truth. (There were those who refused to look through Galileo's telescope because they did not want to see the facts.)
3. God is patient, sometimes exasperatingly patient and slow. (8)
4. The coming of the "Day of the Lord" is unknown. (10) It will come as a thief in the night.
5. God keeps his promises even if he is sometimes seemingly tardy in fulfilling them. (9)
6. History has meaning and purpose. (13)
7. God is able to keep that which we committed unto him.

Five carloads of Boy Scouts from Great Bridge church, Hickory, Virginia, took a trip to Mariners' Museum, Newport News, April 14. In addition to touring the museum, they enjoyed boating, hiking, and a picnic lunch.

Visit With Our Churches And Church People

Following a coffee hour at 10:00, the May Fellowship Day observance for Asheville was held in our church May 4. Mrs. Charles Lloyd, president of the YWCA, was speaker.

The largest attendance in the history of Beverly Hills, Burlington, was recorded on Easter Sunday with 328 present for morning worship. 235 were at Sunday school.

Dr. J. Earl Danieley was the guest of our Asheville church May 9, speaking to the women in the afternoon and at a supper meeting for the laymen.

Dr. William Tolley, missionary to Angola, Africa, spoke at Great Bridge church May 6. He was the guest speaker at a supper honoring new members at First, Portsmouth, May 7.

The Norfolk Council of Church Women held its May Fellowship Day service at 11:00 a.m. May 4 at The Christian Temple. The host church served dessert and coffee to augment the sandwich lunch brought by the participants.

On Palm Sunday five young people were received into our Asheville church membership, and on Maundy Thursday twelve adults were received. New associate members include Dr. and Mrs. D. D. Wilson. Dr. Wilson is pastor emeritus of Plymouth Congregational Church, Racine, Wisconsin, where he was pastor 17 years.

The six churches in the tidewater area of Virginia served by Dr. and Mrs. H. S. Hardcastle honored them with a banquet at the Planter's Club, Suffolk, Sunday evening, May 13. According to **Voice of The Temple,** a purse amounting to $2,651.50 (as of April 30) was presented to the Hardcastles from these churches.

A Family Game Night will be held at The Christian Temple, Norfolk, Friday evening, May 18. Sponsored by the Fellowship Class, those attending are asked for 50¢ donation. Card games and other games will be enjoyed in the social hall, and it is suggested that those not wishing to participate in the games can enjoy conversation and good fellowship in the church parlor.

$8,058 is the Christian World Mission goal of Wake Chapel, Fuquay-Varina, for this year. According to the last ANNUAL, this church has 382 members.

The Congregational Church of Christ, Tryon, North Carolina, has received a bequest of $5,000 through the will of the late Reverend Charles G. Sewall. This is being placed in the "Living Memorial Endowment Fund."

Homecoming service was held at Bethel church, Route 3, Burlington, Sunday, May 6, with the pastor, Rev. Bill J. Traylor, preaching at the morning service on "What Can God Do?" Following a fellowship dinner there was an afternoon service featuring singing and a sermon by Rev. Lafayette T. Wilkins, Jr., pastor of Lakeview and Lebanon churches.

Great Bridge church, Route 3, Hickory, Virginia, had a goal of $1,000 for an Easter offering for their building fund. The result: an offering of $1,507.40. A six-year old girl, Barbara Ange, gave 1,700 pennies! She had been saving them since a baby to buy something special for herself — she gave them to help get a new church building.

HOMECOMING AT BEVERLY HILLS

The eleventh anniversary of Beverly Hills church, Burlington, was observed with a homecoming service Sunday, May 6. The pastor, Rev. K. D. Register, preached on "An Act of Love!"

Memorial gifts dedicated on this special occasion included:

Ten memorial windows, seven given by individuals, one by the Laymen's Fellowship in honor of the ministers who have served the church and another by the laymen in "honor and memory of the faithful women of our church," and one by the church in memory of Miss Sadie Fonville and Mr. D. R. Fonville, Sr.; two communion bread plates; a Book of Remembrance; and a stand for the Book of Remembrance given by the Laymen's Fellowship "in honor and memory of the faithful men of the church."

A picnic lunch followed the morning service.

Mrs. J. Everette Neese was awarded a blue ribbon for top honors for her florals in oils at a recent art exhibit in the YMCA, Albemarle, N. C. For the two days of the art exhibit more than 1000 people viewed about 600 paintings and drawings by sixty-two artists from Albemarle, Pfeiffer College and Stanly County.

BE REPRESENTED AT PURDUE!

You Are Invited to join several thousand other Christian education workers in the National Conference on Christian Education, August 21-24, 1962, on the spacious, well-equipped campus of Purdue University, Lafayette, Indiana.

If You Wish to... seek new and deeper insights into your Christian faith, share your hopes and thoughts with dedicated persons from many parts of our nation and world, improve your skills in one or several areas of Christian leadership... be present at this great conference bringing together workers of the United Church of Christ (Evangelical and Reformed Church, and Congregational Christian Churches).

The Purposes of the conference are to... see ourselves in the life of the Church of Jesus Christ, see ourselves as Christians in the life of the world and study the implications of the forces that impinge upon the world and us, and to see ourselves as Christians called to mission.

Any Person (15 years of age or older) who is an active or potential Christian education worker is eligible to attend. Any number of persons from a given church may register as delegates. The Conference Program is designed to include a balance of planned and informal activities that will help you meet your responsibilities in Christian education.

Program Events Will... focus on the local church program of Christian education and the persons who serve in it, to develop a sense of the United Church of Christ and its mission, present and interpret the foundational points of view underlying the United Church Curriculum, and offer opportunities to the Christian Education Associates for further enrichment and service.

The total registration fee, if paid by July 1, is $37.50. Include this amount in your church school budget.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Four Seniors To Graduate

Dear Friends:

On June 1st four of our young people will graduate from Elon High School. This will be the last class to graduate from Elon since our school here will become a part of a consolidated high school known as Western High School.

Those graduating with this Class from our Home are: Ann Rich, Frances Coggins, Sidney Johnson and James Crumpler.

Ann Rich came to live with us at the Home in 1953. She is from Randleman, N. C. While living at our Home Ann has been a fine worker and an excellent student in school. She is planning to go one year to Burlington Business School and there take a secretarial course. She hopes to continue to live in the Burlington area. This past year Ann worked as a part-time checker on week-ends at the Big Bear Super Market in Burlington. Mr. Dan Walker, the manager, lived at the Home when he was a boy. He has been most helpful to our boys and girls who have worked with him. This has been valuable experience for Ann and the others as they prepare to go out into the world on their own.

Frances Coggins also came to live with us in 1953. She also, like Ann, has been a fine worker and also an excellent student in school. Frances is planning to enter Elon College this fall. At present she is planning to go only one year. It is our hope that once she is enrolled in college she will decide to go four years. Frances also worked at the Big Bear Super Market this past year as a checker, part-time on week-ends.

Sidney Johnson came to live at the Home in 1956. In the years Sidney has been with us he has been a big help in our farm program. This last year as a senior Sidney has attended the Industrial School in Burlington, where he has taken an automobile mechanic course. He goes a half-day at Elon and the other half at the Industrial School. Sidney is not sure just what he will be doing when he leaves the campus. He will probably either work in one of the hosiery plants in Burlington or go into service. Sidney also has worked at Big Bear part-time on week-ends during his senior year in high school.

James Crumpler is the fourth member of this group. He came to live at our Home in 1951. James has also grown into a fine young man, being much help to us in our farm program. James has also been an outstanding athlete at the Elon High School in both basketball and baseball. James attends the Industrial School in Burlington half of each school day. He is taking Industrial Art. James is not sure yet what he will be doing when he leaves our Home. In all probability he will either go into one of our hosiery plants or go into some branch of the service.

Mr. John Biggerstaff, Assistant Superintendent in charge of Social Service, has been working since the first of this year in trying to guide these four into selecting what they want to do when they leave us. He has also been working on finding them places to live. When high school graduates leave us we try to keep in touch with them until they are securely acclimated in their field. This ranges anywhere from a month to four years.

We are very proud of Ann, Frances, Sidney and James and certainly hope for them the very best that life has to offer.

REPORT FOR MAY 7, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward	$19,983.12
NO REPORT THIS WEEK	
Grand Total	$19,983.12

SPECIAL OFFERINGS

Amount brought forward		$39,682.80
J. E. Barlow, Graham, N. C. (camp fees)	$ 50.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Carolina Power & Light Co. (dividend)	2.05	
Eure Christian Church (EVA) — Special Offering	111.95	
Union Christian Church, Virgilina, Va.	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Pope's Chapel Christian Church (ENC)	5.00	
Charles V. Sharpe, Burlington, N. C.	4.00	
James G. Marvin, Burlington, N. C.	10.00	
Rudy M. Fonville, Burlington, N. C.	10.00	
Anderson-Wells Marble & Tile Co., Inc., Burlington, N. C.	15.00	
Luta Harden, Graham, N. C.	10.00	
Mr. & Mrs. W. L. Fayle, Burlington, N. C.	10.00	
Miss Bessie Thomas, Burlington, N. C.	10.00	
Burlington Specialty Co., Burlington, N. C.	5.00	
Mebane Home Telephone Co., Inc., Mebane, N. C.	10.00	
Mr. & Mrs. D. J. Walker, Jr., Burlington, N. C.	10.00	
The Bank of Burlington, Burlington, N. C.	10.00	
Hanford Brick Co., Inc., Burlington, N. C.	25.00	
Clarence Ross, Graham, N. C.	10.00	
Ed Hicklin, Burlington, N. C.	10.00	
Goldman's Shoes, Inc., Burlington, N. C.	10.00	
Mrs. Blanche Lamm, Burlington, N. C.	10.00	
Leroy Stadler, Greensboro, N. C.	10.00	
Mrs. R. B. Baker, Greensboro, N. C.	30.00	
William E. Sellers, Burlington, N. C.	5.00	
C. M. Euliss, Burlington, N. C.	10.00	
Wayne D. Fullers, Burlington, N. C.	10.00	
Mr. & Mrs. R. C. Jarrett, Hampton, Va.	10.00	
Mrs. George D. Cornelius, Fairport, N. Y.	1.00	
Miss Eleanor Fountain, Norfolk, Va.	10.00	
W. K. Holt, Milledgeville, Ga.	10.00	
James P. Kinard, New York, N. Y.	10.00	
Mr. & Mrs. C. R. Byrd, Burlington, N. C.	10.00	
Charles A. Hines, Greensboro, N. C.	10.00	

Charles W. Smith, Greensboro, N. C.	10.00
Mr. & Mrs. J. G. Toler, Brown Summit, N. C.	10.00
Mr. & Mrs. C. A. McIver, Burlington, N. C.	10.00
John A. McCrary, Jr., Burlington, N. C.	10.00
Dr. Henry V. Murray, Burlington, N. C.	5.00
Dr. T. E. Powell, Jr., Elon College, N. C.	10.00
Dr. George L. Carrington, Burlington, N. C.	15.00
Dr. James W. Johnston, Burlington, N. C.	10.00
Mrs. M. K. Hassell, South Norfolk, Va.	10.00
Dr. & Mrs. G. M. Bullard, Mebane, N. C.	10.00
McLeod Oil Co., Mebane, N. C.	10.00
B. Everett Jordan, Saxapahaw, N. C.	10.00
Luther L. Bondurant, South Norfolk, Va.	10.00
John P. Lentz, Burlington, N. C.	5.00
General Tire Supply, Inc., Burlington, N. C.	10.00
Lloyd C. Piper, Burlington, N. C.	15.00
Woman's Society, First Cong. Church, Glen Ellyn, Ill. — Friendly Service Gift	50.00
Church School Children, Immanuel Cong. Church, Hartford, Conn. — Friendly Service Gift	12.50
Miss Georgia Bradley, Mebane, N. C.	15.00
Miss Eva Wiseman, Burlington, N. C.	10.00
Mr. & Mrs. Donnell Tate, Burlington, N. C.	10.00
Mr. & Mrs. Richard E. Hargrove, Graham, N. C.	10.00
Miss Hattie Brakefield, Chester, S. C.	10.00
R. E. Brown, Randleman, N. C.	10.00
Mr. K. L. Smith, Reidsville, N. C.	10.00
Stephen I. Moore, Jr., Burlington, N. C.	10.00
Mr. & Mrs. John H. Davis, Burlington, N. C.	10.00
Mrs. Ethel C. Roberts, Burlington, N. C.	10.00
Mr. & Mrs. Nelson Jackson, Tryon, N. C.	20.00
L. P. Best, Mebane, N. C.	10.00
Mr. & Mrs. Staley P. Gordon, Burlington, N. C.	10.00
Mr. & Mrs. DeRoy R. Fonville, Jr., Burlington, N. C.	10.00
Louis C. Allen, Burlington, N. C.	10.00
Mrs. Walter R. Sellars, Burlington, N. C.	10.00
Mrs. Ida P. Murray, Elon College, N. C.	10.00
Thomas O. Jones, Burlington, N. C.	10.00
John W. Long & Sons, Burlington, N. C.	10.00
Mr. & Mrs. David S. McAdams, Burlington, N. C.	10.00
Baker-Cammack Hosiery Mills, Inc., Burlington, N. C.	10.00
Miss Susie D. Allen, Raleigh, N. C.	10.00
Olivet Cong. Church, Livingston, N. J.	50.00
Miss Celeste Penny, Raleigh, N. C.	10.00
In Memory of Mrs. John Swink	
In Memory of Benjamin Franklin Barlow, III	
In Memory of Benjamin Franklin Barlow, III	
Total Memorial Gifts	15.00
Special Gifts	705.52

Total	$ 1,722.02
Grand Total	$41,404.82
Total for the Week	$ 1,722.02
Total for the Year	$61,387.94

P. F. Sponsors Maundy Thursday Service

The Senior Pilgrim Fellowship at Pleasant Ridge (Route 1, Ramseur) sponsored the Maundy Thursday service at their church. Leading the worship service was Doyal Allred, assisted by Gene Joyce, Harold Brown, Sarah Lowdermilk, Willa Mae Dunn, Paul Joyce, Butch Newell, William Brown, and Mamie Fay Joyce.

Messages were given as follows: "Path of the Cross" by Janice Carter, "Glory of the Cross" by Johnny Beane," and "Victory of the Cross" by Sandra Hubbard. The communion service was conducted by the pastor, Rev. Lynwood Hubbard.

Organist was Kieth Lowdermilk, and Linda Rumley and Becky Maness sang a duet. Ushers were Wayne Hubbard, Franklin Allred, Wayne Allen and David Brown. The decorating committee was composed of Brenda Jessup, Ann Hemphill, Willie Dee Cox, Carol Pugh, Billy Allred, Jackie Carter and Mrs. Eloise Cox.

Easter Sunday there was a total of 528 (counting the nursery) at The Christian Temple, Norfolk. Twenty-two members were received on Palm Sunday. Lenten Self-Denial Folders brought in more than $1,000.

In Memoriam

BUMGARNER

God in his infinite wisdom and mercy saw fit to call to his eternal home, Mr. Clyde S. Bumgarner, April 15, 1962.

He was a member of the Seagrove Congregational Christian Church and a member of the Young Peoples Bible Class No. 5 for nearly 12 years, and had a perfect attendance record for 8 years of that time. Clyde was a young man, being 36 years old at his passing, and was a man of simple tastes, friendly spirit and a loving character. He had been in ill health for sometime. However, his abiding faith enabled him to endure his suffering with much courage and patience.

Therefore, be it resolved:

1. That we bow in humble submission to the will of Our Heavenly Father, who doeth all things well.
2. That we extend our heartfelt sympathy to the members of his family.
3. That a copy of this memorial be sent to the family, one placed in the church record, and one sent to The Christian Sun for publication.

This 29th day of April, 1962.

O. W. Parks,
Clinton Comer
Nancy Spencer
Committee

ODELL

We, the members of the Rosemont Christian Church (United Church of Christ) wish to pay this tribute of love and respect to the memory of one of our beloved members, Mrs. Evelyn Odell, who passed away on March 21, 1962.

Through her years of affliction, she still loved her church and was interested in all its activities. Even though she was unable to attend its services, she never ceased to pray and ask God's blessings upon it. We shall always miss the cheerful smile, the quick words of appreciation for any little thought, visit or deed of kindness shown her.

In memory of her we present the following resolutions:

First, we bow in submission to our Heavenly Father's will.

Second, that we extend to her family our sincere sympathy.

Third, that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and a copy be entered in the Church records.

Mrs. William Sparkman
Mrs. Al Weaver
Committee

The Spiritual Dimensions Of The Cold War

Congressman Judd in speaking on "The Spiritual Dimensions of The Cold War" at the 13th anniversary of "Religion in American Life," said:

"The world conflict is not over different means to the same good ends, different ways to attain the same good objectives; it is a conflict over objectives. Ours is peace; theirs is conquest. We want to call this world conflict off; they intend to win it.

"A truce to them, or a conference at the summit, is not, as we assume, a move toward real peace, which means a resolution of difficulties; rather it is a politico-military tactic designed to win another victory. If they offer a truce in Korea, when their military operations there are no longer paying them dividends, it is not because they desire to end the struggle; it is only to shift to some other place like Laos or Cuba or the Congo or Geneva where they believe they can carry on the war more successfully...

"Most of us in America are not working very hard to increase our devotion to our cause; we just hope those on the other side of the cold war will lose their ardor and zeal for theirs. We are not trying to conquer the world or win the world, or even working very hard to change the world; we just want to enjoy the world. We say we want peace; what we really want is to be left in peace. Our choice in the years just ahead is destruction by default; or salvation by rebirth.

"If our faith is not true, if God is not. and if we are not His children, then of all men we are the most foolish. Our world effort, in our lives and in our land, is futile, in fact makes no sense. But if God is, then what ought to be can be. Though there may be dark valleys to go through, there is no reason for dismay or despair.

"Surely God has a right to expect the people of this land whom He has so blessed, to turn again to Him and to serve and work with Him in building His world. If we in our wealth and comfort will not rise to this challenge, will not accept this world task — God will not be destroyed. He will not even be mocked. As He has had to do before, He will find some other land, some other people to do His will. And our civilization will go to its doom as have some twenty civilizations before it."

A Prayer For Armed Forces Day

May 19, 1962

All wise and merciful God, on this Armed Forces Day, 1962, as we dedicate anew our military power for the cause of peace, both at home and abroad, we do so in the spirit of our forefathers who believed that mankind is endowed by God and that freedom is inherent in man's inalienable rights.

As our forefathers determined to build an island of freedom in a world of tyranny and to establish a republic which would respect the human dignity of every individual, may we be determined to share this freedom and respect with all men everywhere.

Help us, O Lord, not to be intimidated, swayed, or thwarted in our purpose by the rattling sabers and brutal tyranny of despots and the power lust of Godless and selfish men, but may we be ever vigilant to keep the fountainhead of freedom open that its waters may flow down through the earth and quench the thirst of those who starve for righteousness and long for liberty.

May we walk in this land uprightly and dispel wickedness by fostering righteousness. May we dissipate discord and misunderstanding with truth and brotherly love. May we combat the false and devastating premises of Godless ideologies and destroy their blighting presence in our land by reflecting the light of God and American Democracy upon them.

We pray, O God, for the men and women who constitute the fabric of our military strength. We dedicate ourselves to unselfish service and pledge to walk in the paths of righteousness that we may effectively serve our fellow man, our country, and our God. Amen.

(The Armed Forces Chaplains Board)

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational [illegible] Churches.

The CHRISTIAN SUN

Church History Room
Box 232
X

Vol. 114 May 22, 1962 No. 21 A Religi [illegible] eekly for Christian Homes

Southern Convention Officials For 1962-1964

Ministers seem to have taken all the major offices when the Southern Convention elected at Bethlehem May 3 for the coming biennium. Mr. Preston Charles, Suffolk correspondent for The Virginian-Pilot of Norfolk graciously made the above picture for this paper.

Reading from left to right, the officers are President Joe A. French of Henderson, N. C., Editor F. C. Lester of High Point, N. C., Vice President Frank Hamilton of Norfolk, Va., Secretary Max Vestal of Sanford, N. C., Superintendent Clyde L. Fields of Elon College, N. C., and Historian Wm. T. Scott of Chuckatuck, Virginia.

EDITORIALS

"The Day He Was Taken Up"

Translators of the New Testament differ greatly on some phrases they use, but there is a remarkable agreement concerning "the day he was taken up" as found in the first verses of The Acts. Dr. Luke ended his story of Jesus with that day, and he started the story of the Young Church with that same day — the day Jesus "was taken up."

Bewildered disciples left the crucifixion in despair, marvelled at his appearances, and dated the Church from the day he ascended back to the Father. It was after this that they went to work to build the Church about which their Master had talked. Of course they "waited in Jerusalem" until they were endowed with the promised Spirit, but that was a necessary part of the process of beginning the Church.

The birth of Jesus was a sublime event witnessed by angelic visitation; the life of Jesus was so very different that people believed that he was the Christ; the death of Jesus tugged at the heart-strings until those who loved him could never be the same again; the resurrection startled them out of their deadly lethargy and gave them hope; but it was when they saw him ascend that they were convinced beyond the shadow of a doubt that Jesus was God's Son whose kingdom should cover the earth.

The Ascension is not discussed much among Congregational Christians hereabouts, but it should be. Too often when it is considered at all, emphasis is on the **method** of his future return to earth rather than the fact of his going back to the Father. "He came from the Father and went to the Father" is a doctrine that must not be forgotten in the theology that gives strength and foundation to belief in the deity of Jesus.

An Ascension Day service for May 31, 1962, has been prepared by the Women's Guild of the Evangelical and Reformed Church. As we become better acquainted in the United Church of Christ there will doubtless be a greater emphasis placed on the Ascension of our Lord — which may easily lead to a more eager endeavor to establish his kingdom among men.

In Memory

Yesterday — what matters which yesterday — an elderly man lay quietly on his bed while the cold hand of death moved across his sweating brow and chilled him to the bone. Then he lay breathless. His spirit slipped quietly from his tired body and went back to the God who gave it. The family stood around the bed weeping — wishing they could have done something to make his life longer, and bring back his health. They could do nothing — nothing but accept the plan for human beings, birth, life, death.

Yesterday that was the plan; today the plan is operative; tomorrow there will be no change. Birth, life, death! Birth brings joy. Life is a thrilling experience filled with hopes and fears. Death — what do we know about that?

We know that it comes to all. For some it is early; for others it is after many years: But it comes. The human body, made of dirt, returns to earth again. This is inevitable, and as natural as birth and life. No one can shun it. The healthy and happy people of yester-year are gone today, and we will be gone tomorrow. This is no secret. It should be familiar to children, young people and adults.

Memory makes it possible for those who remain longer than some they love to keep in the treasure-chest of the affections pictures of times and places and people and conversations. Memorial Day aids memory to hold fast to these recollections.

But is memory all that is left when the physical form has gone? To those who believe in Jesus Christ there is more — much more. They sit with him at table and hear him say: "I go to prepare a place for you. . . I will come again and receive you unto myself that where I am there you may be also." They hear the witness of women who went to a cemetery early on a famous Sunday morning and returned to their companions to announce breathlessly: "He is risen!" They believe that St. Paul was right when he said: "We want you not to remain ignorant, brothers, about those who sleep in death; you should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus."

I Thessalonians 4:13,14
(New English Version)

What more could we ask? Yesterday we stood in awe as a friend let loose of life here to take hold of it in the presence of God elsewhere. Today the experience may be repeated. And some tomorrow our friends will do the same for us. And then? When eyes are closed to the beauties of earth, they will open to the glories of heaven — for those who have prepared to go that way. Methinks that at that very moment Jesus will reach a hand, like a loving mother to her child, and will welcome us. Hardby will be those we have "loved long since and lost a while." It will be good to see the Master face to face, and to dine with those we love in the Father's House.

Weep not as those who have no hope. Keep memory fresh and fragrant, and let faith do its perfect work so death will be but the opening of a door into eternal blessedness.

Rural Life Sunday In Church

May 27 is designated in the church calendar as Rural Life Sunday. Why? Why does the Church pick out one group of its churches to be considered apart from others?

Rural churches have been the backbone of the church in America just as farming has sustained the life of the nation. But the picture is changing. Machinery has taken the place of farm hands. Better stewardship of the soil makes it possible to grow more food than the populace can eat. Farmers are moving to cities to get gainful employment, and cultural advantages. Many rural churches have passed their heyday and are on the decline. They need special consideration, and aid so they can have good ministerial leadership and otherwise share in the good life of America,

Some rural churches are meeting the challenge of these new times with devotion and courage. Church buildings become community meeting places to consider all the needs of the people who live there. Young people are given similar opportunities to those in the finest churches anywhere. Parents are trained for their holy office. Clinics are established with adequate facilities and skilled physicians. Ministers with seminary training — with some specialization for rural life — are leaders who know and do. Farmers are trained to be good farmers and good churchmen. There is a wholesome community climate in which youth can find love and marriage, and not be too eager to run away never to return. Stewardship of the soil becomes stewardship of the soul, and vice versa. A good country church should be the hope of all people who live in the rural area, and all others

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COMMITTEE TO CHOOSE NEW CONVENTION WORKERS

Rev. Joe A. French, president of the Southern Convention, has named the following members of the Personnel Committee, who are charged with the responsibility of suggesting nominees for Convention workers to the Executive Board of the Southern Convention:

Dr. John G. Truitt, Chairman, Elon College, North Carolina.

Dr. David W. Shepherd, 326 McIver Street, Sanford, North Carolina.

Mrs. Ray Gordon, 218 Grace Street, Suffolk, Virginia.

Mr. J. Letcher Eley, Box 73, Franklin, Virginia.

Mr. I. L. McDowell, Route 3, Asheboro, North Carolina.

Suggestions regarding new Convention workers should be addressed to the chairman, or to a member of the committee. The first meeting will be held at the First Congregational Christian Church, Henderson, North Carolina, June 5, at 11:00 a.m.

Clyde L. Fields, Supt.

Vol. 114 No. 21

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

DR. C. C. RYAN

Dr. C. C. Ryan, pastor of our Richmond church 1925-32 and at a previous date pastor of Memorial Temple, Norfolk, died in Lima, Ohio, May 17. Funeral was at Ottawa River Christian Church, Monday. We are indebted to Mr. John T. Kernodle of Richmond for this information.

Friends of Mrs. Annie Staley Calhoun will regret to learn that she is a patient at Obici Hospital, Suffolk.

Congratulations to Rev. and Mrs. Dwight Moore of South Boston, Virginia, who announce the birth of a daughter, Deborah Lorene, on May 9.

Twenty-two members joined our Suffolk church recently. Nineteen of them were members of the pastor's class in which membership.

The Valley of Virginia Sunday School Convention will be held June 9 at Linville church, near Harrisonburg.

At its annual business meeting May 6 the Congregational Church of Christ, Tryon, voted unanimously to increase its benevolent budget by $500.

Special services were held each evening last week at Hunterdale church, Franklin, Virginia, with Rev. John R. Lackey of Winston-Salem as guest speaker.

Letters have gone to each local Women's Fellowship president and to conference and convention officers concerning the joint Summer Conference at Elon College June 19-22. This is a successor to the School of Missions. Please contact your local president to secure a registration card. These are to be in to Mrs. W. B. Williams by June 10.

Elon Commencement

BACCALAUREATE SPEAKER

Dr. Robert C. Dodds, general director for the National Council of the Churches of Christ in the U.S.A. will be guest baccalaureate speaker for Elon College.

The 1962 commencement will get underway on Saturday, May 26, when alumni will register and attend a coffee at 10 a.m. A picnic luncheon will be held at 12:30 p.m. at McEwen Dining Hall, to be followed at 2 p.m. by the Alumni Business Meeting in Whitley Auditorium. An Open House will be held in West Dormitory at 5:30 p.m. and the annual alumni banquet will begin at 6:30.

On Sunday, May 27, Dr. Dodds will give the baccalaureate sermon at 11 a.m. in Whitley Auditorium. A Vesper Recital will be held in the auditorium at 4 p.m. and a cantata will be presented at 8:30 p.m.

The graduating ceremonies will be held in Whitley Auditorium beginning at 10:30 a.m. Monday, May 28, with the commencement address being delivered by the Honorable Charles R. Jonas, Congressman, Tenth District of North Carolina.

PARDON AN EDITOR'S VANITY, PLEASE

Jobs Blend Well For Pastor-Editor

Suffolk — Dr. F. C. Lester denies that he is a man of letters or a journalist. Yet in six years as editor of The Christian Sun, he's managed to increase the number of paying subscribers by 25 per cent.

Many ministers have a yen for the life of an editor, but few would envy Dr. Lester's workload. For he is also a minister with a full-time pastorate. He lives in High Point, N. C., where he serves as pastor of the Congregational Christian Church, but spends most of his time at the editorial office 25 miles away in Asheboro, where the paper is printed.

What makes it really tough is that The Christian Sun, official organ of Congregational Christians in Virginia and North Carolina, comes out every week and there are 15 or 20 pages to fill.

Of course he has help — his wife, who serves as his assistant when she isn't working at her teaching job in Asheboro.

"I couldn't do it without her," he observed here last week while in Suffolk for the biennial session of the Southern Convention of Congregational Christian Churches. "She has a nose for news, and she's an excellent secretary. I don't have to write any letters. I just tell her what I want to say — or more often hand her a letter and say, "Answer that."

When Dr. Lester took over as editor in 1956, there were about 2,700 subscribers to The Christian Sun, as best he recalls. Today there are 3,400 — down a little from a peak of 3,600.

The editor refused to speculate on the cause of the rise in subscribers, except to say that a special "deal" was inaugurated several years ago that probably helped. If a church has as many as half of its families subscribing, the rate to all is dropped from $3 to $2 a year.

Dr. Lester did have definite ideas on what readers want.

"The first thing," he said, "you have to have something interesting. We pick up a lot of news by reading the church bulletins, which we try to get all of the congregations to send us every week. We read these and look for things that are unusual."

The Christian Sun also accepts contributions of written opinions. It's all right if they're controversial and the writer expresses himself strongly, so long as no personal attacks are made.

Dr. Lester also believes that pictures help a great deal.

Filing Problem

"We use many more than we used to," he said. "But filing the cuts (photo engravings) is a real problem. We have cuts everywhere, a house full of these. I find, too, that it's important to keep the news items short."

Amateur poets, the bane of many a newspaper office, don't get a cold shoulder at The Christian Sun.

"We run poems," he said, "if they seem to have a good idea and aren't too long. Of course, they have to come from our own people. We don't print just any poem that comes in from somebody who wants to break into print."

He is not disturbed by the fact that some poems may be poorly written.

No Critic

"After all," he remarked, "I'm not a literary critic."

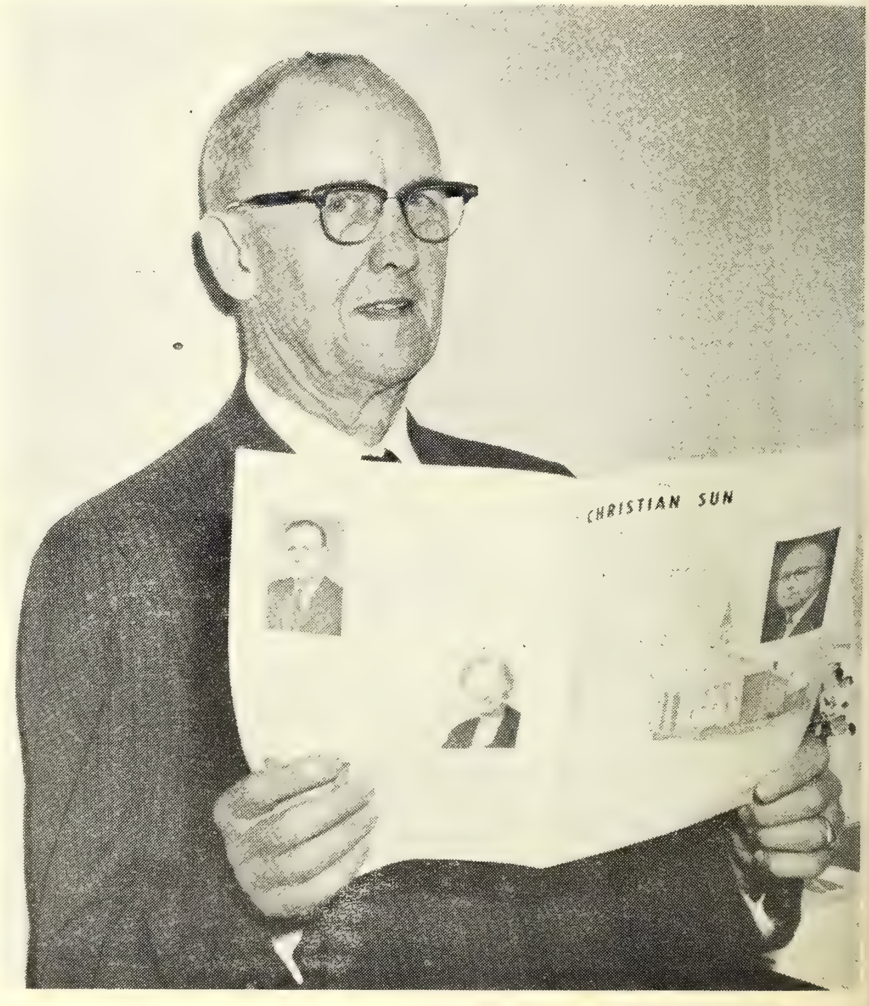
The long hours and hard work don't seem to bother the tall, graying editor. After all, he explained, there are compensations.

"They let me say what I please on the editorial page," he said. "Nobody has ever bothered me about that, even though I sometimes disagree with the prevailing opinion."

Sometimes he'll get an idea for a sermon from his journalistic work — or perhaps an experience as a minister gives him the germ of an editorial.

"The two jobs work together," he concluded, then excused himself to rush off to a meeting of the convention executive board.

Usually the editor of The Sun tries to be modest. He seldom prints what people say about him, or his product. However, the articles on this page and the next by Preston Charles, Suffolk reporter for The Virginian-Pilot of Norfolk, so flattered his vanity that he is breaking the rule. Excuse it, please. FCL



Church Meeting Answers Prayer

By Preston Charles

Quite often business meetings of church groups are boring to an outsider, especially to a reporter who has been around the circuit.

There are long-winded reports, prayers and speeches; discussions that get nowhere because the presiding officer is too polite to cut anyone off, parliamentary wrangles, lame and hoary jokes, and speakers with a flock of cliches and platitudes.

Happy Exception

The biennial session of the Southern Convention of Congregational Christian Churches here last week was a notable and refreshing exception for several reasons:

- The men who addressed the Lord followed the old Hebrew proverb, "The prayers of the righteous are short."
- Practically all the reports were printed in a "blue book" available to all delegates; in line with another old saying, "To see once is to hear a thousand times."
- The speakers generally struck to the point and told their story without a 6-joke preamble.
- Business sessions were conducted efficiently. President Joe French gave prompt ruling, and when he got stuck on a question of procedure, he turned it over to the parliamentarian, Dr. Earl Danieley who spoke promptly, without waiting to check Robert's Rules of Order.
- There were some lively discussions, but personalities never figured in them. And when a question was asked from the floor, the man who answered it did so promptly, briefly and firmly.

As most people know by now, there were some pretty hot issues confronting the convention, but somehow nearly everybody stayed in a good humor. It just goes to prove that people don't have to get mad just because they're arguing about religion.

On one occasion, someone made a motion that proceedings of the executive board be printed in the convention's weekly paper, The Christian Sun. A minister rose and said he didn't think that was necessary. "We wouldn't want to know that Mr. Knowles was directed to hire a termite exterminator for the office," said Dr. H. S. Hardcastle of Suffolk.

Opinions Differ

"Well, I would," said W. H. Baker, a layman from Newport News. "If he knows a good exterminator, I'd like to find out his name."

The last thing I heard when the convention broke up Thursday afternoon, Mr. Baker still hadn't located an exterminator to suit his requirements.

Another incident one morning struck me as amusing, but perhaps I'd better not mention any names. They were just getting ready to open the morning session when a minister button-holed me.

"You be sure and stick around for the entire business session," he whispered. "There's going to be some fireworks."

"And darn it," he added. "I can't stay. I have to leave and preach a funeral."

About ※ ※ FAME'S ETERNAL TRAMPING GROUND

(First of two articles)

Several hundred thousand people visit Washington, D. C., every year, and nearby Arlington National Cemetery is a must for them to see.

High on Virginia hills across the Potomac River, overlooking the Nation's Capital, lies noted Arlington, which is literally worshipped. Admirals and generals with equal honors have been laid to rest with the humblest soldiers and sailors in this eternal tramping ground.

This hallowed spot is still receiving heroes and near heroes, for no weekday passes without its procession of flag-draped caskets to be planted in the earth beside other heroic dead. These newcomers to their final battlefield, or their kin, arrive at the rate of from 10 to 20 a day.

The total laid to rest in Arlington as of May 30, 1961 was 109,000 whose names are known. The first soldier buried there was in the spring of 1864. But from the battlefields of Bull Run, the Wilderness, and other battlefields, lie the remains in one grave of 2,111 soldiers whose names are unknown. In other graves lie 2,602 of the nation's brave whose names are also unknown.

But the best known and most visited spot — and where silence takes over and the mind has a thousand thoughts — is the Tomb of the Unknowns where the bodies of an unknown soldier of World War I, World War II, and the Korean War lie encased in a marble tomb guarded day and night by selected personnel of the guardians of liberty.

The original national cemetery in the District of Columbia area was established on the grounds of the Soldiers Home, seven miles from downtown Washington. As the Civil War progressed, the number of soldiers dying in battle from wounds or from diseases, increased so much that the Soldiers Home Cemetery was about filled. Out of the need came the idea of acquiring a large grant of land on the hills of nearby Virginia then known as the Howsen grant made to Robert Howsen by Sir William Berkeley, Royal Governor of Virginia, for whom Berkeley, Virginia, was named. Howsen was given the land for bringing colonists to America, but sold it for a thousand pounds of tobacco which he exchanged for cash in London.

The present Arlington had its beginning with John Parke Custis, father of George Washington Parke Curtis, and only son of Martha Washington by her first husband, Daniel Parke Custis. John Parke Custis purchased in 1778 from Gerard Alexander, for whom historic Alexandria, Virginia, was named, 1,100 acres of the Howsen grant. It was John Parke Custis who gave the name Arlington to his new estate. Arlington was the name of the old Custis homestead in Northampton County, Virginia, which was so named in honor of Henry Bennett, Earl of Arlington of the British Isles.

In addition to Arlington Cemetery, there are ten other national cemeteries in the United States and numerous cemeteries for American war dead maintained in Belgium, France, England, North Africa, Italy, the Philippines, and other places. But Arlington is the most visited of all and contains the largest number of bodies.

To see this sacred city of the dead is to quicken the pride and patriotic spirit. It is not only a beautiful and perpetual memorial but a symbol of sacrifice and valor of men who have defended the flag that proudly waves "O'er the land of the free and the home of the brave."

C. B. Riddle

Tributes To Distinguished Leaders

G. I. (Kenny) Satterfield

By Rev. Clyde L. Fields

It was the writer's opportunity and privilege to join with pastor William A. Rich in a memorial service to the memory of Mr. G. I. (Kenny) Satterfield, held at the Ingram Christian Church on a recent occasion. Mr. Satterfield was a long-time, faithful member and beloved deacon of the Ingram Christian Church. He had held numerous offices in the Sunday School and the Church over a long period of years.

I first came to know Mr. Satterfield while I was a student pastor doing my college work at Elon College. The Ingram Christian Church was gracious enough to extend an invitation to me to become pastor of the Church in 1946. On one of my early visits to the Ingram community, it was our privilege to enjoy the hospitality of the Satterfield home. Here, we met a gracious family, who have shared their friendship and interest with us through the intervening years. Here, we found a fine Christian home, where parents and children joined in Christian fellowship in the home, in the community, and in the Church.

It was in my relationship as pastor of the Ingram Church as a student minister that I came to appreciate more fully the meaning and significance of a fine Christian layman in the life of his local church. Mr. Satterfield offered us the hospitality of his home, the warmth and friendliness of his personality, the quiet and deep reserve of his Christian faith, his encouraging remarks concerning the morning sermon, and his prayers for the success of our ministry. His deep loyalty and support of the Ingram Christian Church, his love for the beauty of the out of doors, his love for nature and growing things, and his intense love for the living of the Christian life at its quiet best were well-known traits of Mr. Satterfield. He had that rare quality of making every day living most exciting and satisfying. He never allowed the acquisition of material things and success to prevent him from sharing all that he had with his family, his community, and his church.

I take this opportunity to express my deep gratitude for this quiet man of God, who shared the things of faith with us in such a way that we have never forgotten him. The writer and family offer their tribute and respect to the memory of a deeply consecrated Christian gentleman and share with his family our continued love and loyalty in the things of Christ and His Church.

The Satterfield family, the Ingram community the Church, Halifax County, the North Carolina and Virginia Conference, and the Southern Convention have lost a quiet man of God who has gone on to be with Christ in a place of service prepared for those who lovingly serve him.

Professor Lillian Vaughan

By Rev. S. C. Kilburn, Pastor

A Memorial Sermon at United Church, Raleigh, March 23, 1962.

It is not possible for me to give articulation to the various memories and feelings which are called forth by this occasion. The life of L. L. Vaughan was long and broad and deep. You have known him in a wide variety of associations. Some of you knew him as neighbor, as colleague, as fellow citizen, as teacher, as helper, or as friend. And some of us knew him as fellow disciple, a brother in Christ.

Because he moved in many different circles, because he touched so many lives in so many different ways, the words spoken in these moments are bound to be woefully incomplete. And you must complete them yourselves. While we remember together, each one of you will have to perform his own private act of remembrance. While we pray together, each one of you will have to offer his own private prayer of thanksgiving for that special grace, or that special instance which may be known only to you and to the Father who knows the secret places of the heart.

Here in The United Church we knew him as a man of profound conviction who would not judge others whose convictions were not so profound. We knew him as one who has carried far more than a normally expected share of responsibility. But without desire for praise or special consideration. We knew him as one who loved the Church of Christ, who wanted others to share that love, but who had no thought of condemnation for those who did not. We knew him as a man who "loved the brethern," to use the language of the New Testament. Though his position among us was an exalted one, a position of leadership and responsibility, he did not count simple deeds of helpfulness beneath his dignity. In large measure he fulfilled the exortation of Saint Paul. (Philippians 2:5-7) "Have this mind among yourselves, which you have in Christ Jesus, who though he was in the form of God, did not count equality with God as a thing to be grasped, but emptied himself, taking the form of a servant. . ."

How is it that a man could give so much of himself and of his possessions without exalting himself. What made possible this combination of great service and great humility? Was it that he knew that he belonged to Another? Was it that he knew that it was not he but the grace of God in him? L. L. Vaughan was a pillar of this church precisely because he knew he wasn't the pillar. And his greatest contribution to the church was that he pointed beyond himself to the true foundation. He gave of himself because he knew the God of Christ who gives himself completely and continuously. He cared about persons because he knew the God whose nature is compassionate caring. He worked because he knew the God who is at work in the world healing and redeeming.

The death of a person like Professor Vaughan raises the question about the meaning of life. His life was based upon faith in the God of Christ. Is this faith an illusion? Is a cynical attitude toward life really more in harmony with the nature of ultimate reality? Is it more realistic to adopt a philosophy of "eat, drink, and be merry."? Or is human life in truth grounded in God and shot through with purpose? Thorton Wilder in his play "Our Town" has one of the characters make this statement:

"I don't care what they say with their mouths — everybody knows that something is eternal. And it ain't houses and it ain't names and it ain't earth, and it ain't even stars... everybody knows in their bones that something is eternal, and that something has to do with human beings. All the greatest people ever lived have been telling us that for five thousand years and yet you'd be surprised how many people are always losing hold of it. There's something way down deep that's eternal about every human being."

The something was down deep is God. "Underneath are the everlasting arms." God is the Lord of life and death. He is the Lord of the living and the dead. Now we do not know anything about heaven. Except that God is there. And that is all we need to know. Because the God we meet on the other side of the bridge is the same God who in Christ reveals himself as Love. He is the same God who has been with us in the joys and hardships of this life. He is the same God who from our birth has been trying to break through to us with his grace and reconciling power. He is the Shepherd who, even now, is seeking for his lost sheep. He is the Hound of Heaven in loving pursuit of our hearts.

What is Heaven? It is, very simply, restored fellowship with the One who follows us all our days. And if we have had even some small glimpses, some slight taste of what it is to be captured by the love of God, to rest in his care, to trust in his grace, then we can rejoice at a time like this.

So, in the midst of our sorrow and our sense of deep loss, we thank God for the life of this our departed brother. And we rejoice in the faith that he has passed through death into the fullness of Eternal Life.

PASTORAL PRAYER

Our Father, before whom a thousand years are but as yesterday when it is passed, and as a watch in the night; we give thee thanks this day for thy servant, L. L. Vaughan, who has been taken from our company to be with thee. In our sorrow and grief we remember with gratitude all thy grace which was mediated through him. We thank thee for the quiet dignity of his spirit and for the unpretentious goodness which rebuked our vanities. We praise thee for the great humility which accompanied his good works; for the patience and trust with which he carried heavy responsibility; and for his courage in adversity. We remember before thee his kindness, which touched the lives of young and old, friend and stranger. We thank thee for the excellence he gave to his profession, the concern for justice which he gave to his community, and the great devotion and reverence which he showed for thee in his church. For the wise counsel, the leadership, the encouragement he gave to us, we praise thee, O God, and for thy love which he knew and shared, we bless thy name. Grant that we may not forget his example, nor neglect that Light which, coming from thee, was reflected in him. Grant that we may not forget thy mercy in giving him to us. AMEN.

In Memoriam

EDWARDS

We, the members of the Deaconess Board of Rosemont Christian Church wish to pay tribute to Mrs. Treva Edwards, who passed away February 22, 1962. She will be remembered by those who knew her for her kindness and friendly manner.

It is therefore resolved: That we bow in humble submission to the will of our Heavenly Father, who doeth all things well; that we extend our deepest sympathy to the members of her family, and commend them to God for comfort; and that a copy of these resolutions be sent to the family, a copy printed in The Christian Sun, and a copy entered on the Rosemont Church records.

Retta Litchfield
Sally Richardson
Grace DeLong
Committee

LICENTIATES NOW ELIGIBLE FOR ANNUITY FUND

The Annuity Fund will now accept as provisional members licentiates, who are serving as pastor. Churches are urged to pay 11% of the salary for their annuity.

This is a new program of the Annuity Fund and should be investigated by every licentiate, since a minister who joins the Annuity Fund at age 25 receives about three times as much annuity as a man who joins at age 45 and pays the same annual dues. If you are a licentiate, contact Dr. William Kincaid Newman, The Annuity Fund, 287 Park Avenue South, New York 10, New York for application blanks.

BURLINGTON HAS UNIQUE PROGRAM

Mrs. M. Z. Rhodes, Publicity Chm.

There were a few surprised members of the Women's Fellowship, First Church, Burlington, on Monday the 7th of May when they realized that they had been caught by the "Candid Camera." For the past several months Eleanor Fix, an excellent photographer, had been slipping in and out of different meetings at the church. There she had caught on beautiful colored slides the activities of members of our church. Since the topic for May was "The Church — a Family of Families," what more appropriate time or way to show the families of the church? May we tell you about it?

First, we saw an outside view of the church and then the inside with its stained glass windows. Upon the altar were lovely flowers, both from the Christmas Season as well as Easter. Rev. Mr. Kimball stood behind the pulpit, and looked real enough to speak. There were dressed up occasions such as the Lila B. Sellars Class banquet, and the reception for Dr. Marr, our Lenten speaker. Here the members in their "Sunday best" vied with the decorations to form a lovely picture. There were scenes from "The Family School of Mission." Many individuals were caught unawares, some giving a program, some just attending, while others found that they had been caught in the kitchen. There were moments in prayer, moments in the swim of activity, moments when friend met friend. Boy and girl scouts were there, all brought together in a big "Church Family."

Members of the Fellowship will not soon forget another part of their May program. Miss Julia Woodson, teacher of the Special Class in our city schools brought her children and gave a delightful and educational program. Here was shown what love and patience can do for the retarded child. This program was so worthwhile and our women deeply appreciate Miss Woodson sharing her children with us. All in all we shall not forget our May Meeting.

At Bethlehem church, Tenth Legion, Virginia, a special Mother's Day worship service was held at 9:45. The youngest, oldest, and the mother with the most children present were honored. This church enjoyed a fellowship supper last Sunday evening.

Meaningful Service

Dr. and Mrs. Hale H. Cook
Vadala Mission, India

Just recently we secured a nurse for Public Health work who had been in Government service for 15 years. Her husband had joined us as a secretary some months before. She liked the idea of working where he worked, but it meant leaving a big new house, and the relatively high salary and basic security which Government service provided. She finally determined to jump in with us. She now reports that she is the happiest she has ever been — smaller house, less salary, but a strong sense of **meaningful service** in a team practically all of whom, very ordinary human beings though we are, are committed to and motivated by the love God has shown us in Christ. In short, she now feels clearly that she is an ambassador for Christ. Both Margit and I, since coming here, have felt strongly this very same thing. We are healthier than ever before, busy continuously, yet seldom with any feeling of "burden," for we can see daily that this work in all its aspects is deeply significant.

One Generation From Extinction

Louise F. Torrence
Southern Rhodesia, Africa

In front of me I have a collection of nativity scenes by African artists depicting the Holy Family as Africans. The significance of these is the faith that every child of whatever race is a potential child of God. All Africans that I have known acknowledge belief in God as Creator. What is needed is an understanding of the Gospel of Jesus Christ. Until they accept Jesus Christ as the Unique Revelation of God as a loving Father, and as their personal Savior, they are too easily swayed by politicians who are preaching a return to ancestor worship which can only lead to tribalism and division rather than to unity. The teen-age young people ask, "What is the advantage of worshipping God through Jesus Christ rather than through our ancestral spirits, since God is one?" There is indeed a real challenge to all of us to witness to our own belief in Jesus Christ as the Light of the World.

Someone has written in a letter announcing the progress being made on the Africa Sunday School Curriculum: "At any given moment this church of ours is only one generation from extinction." Unless the Christian faith and experience become real for children and youth, our church can fade and decline within their life time. Unless adults continue to grow in faith and understanding the church can become a perversion of its high purpose even more quickly. Therefore, our church has no choice: it must teach or die. This has been true in each generation for the last 2000 years. It is no less true today.

It is impossible that a man can keep company with one who is covered with soot without being a partaker of the soot himself.—Epictetus

Why Go To Church?

A JUNIOR WRITES

Members of the junior class at Union Grove church (near Asheboro) were asked to write on "Why I Like to Go to Union Grove Church." The best, written by Ann Allen, was published in the Union Grove news and reads as follows:

"I like to go to Union Grove because it is a nice place. You meet new people and go places like Bible school. We try to help other people in hospitals by sending flowers and presents to them.

"We learn more about Christ and His helpers. We learn about the Ten Commandments. We read the Bible and learn how the world was made. The teachers try to teach us more about God."

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

May

Izmir

27—**Dr. and Mrs. (Dr.) Richard Updegraff** both have medical degrees from the University of Pennsylvania, marrying in 1954 following their graduation. He did his undergraduate work at Oberlin. They went to Turkey about a year ago and following language study are to work in Gaziantep hospital. They have four children.

28—**Mrs. Homer Washburn** was a leader in Women's Fellowship work in Massachusetts. Following the death of her husband she worked as church secretary at First Congregational Church, South Hadley, and in 1958 went to Turkey for three-year term. She has been appointed for a second three-year term and is dormitory supervisor at American Collegiate Institute.

29—**Mrs. Lois Winegarner**, who has taught in Kansas, Wyoming and Alaska (where her husband died) is serving for three years as teacher of home economics at Am. Collegiate Institute.

30—**Miss Harriet Yarrow** has been in Turkey since 1927 (graduated from Wellesley in 1924), having taught in Istanbul, Tarsus and Izmir. She now teaches English and math at Am. Collegiate Institute and works with alumnae association and social service club.

Mardin

31—**Rev. and Mrs. Walter Wiley** have been in Turkey since 1920, with the exception of a period during the depression when they had to return to the U. S. Their last service has been in the Diyarbakir-Mardin area where they work with Protestant churches in an area of 225 mile radius. Here is where half of the dozen Protestant churches in Turkey are located.

June

Talas-Kayseri

1—**Miss Mildred Brandt** went to Turkey as an associate missionary in 1961, working as housekeeper at American School for Boys, Talas.

2—**Miss May Bryant** has been a nurse at Duke University Hospital, Yale School of Nursing and U. of Pennsylvania Hospital, as well as serving as army nurse in India. She went to Turkey in 1956 and served four years at Gaziantep Hospital, but now is working at the Talas-Nute Clinic.

How Do You Rate As A Churchman?

Answer "Yes" or "No"

1. I attend public worship whenever possible.
2. I avail myself of every opportunity to grow through group study.
3. I am a good steward of all God has entrusted to me.
4. I carry my share of responsibility for the ministry of the church.
5. I make my time and talent available to the church.
6. I consider myself as part of the church's ministry to the sick and shut-in.
7. I invite new people and delinquent members to attend services.
8. I always speak positively and constructively about my church.
9. I try to make my life a credit to Christ and the congregation.
10. I try to keep informed on religious matters.
11. I support and encourage church leaders and officers.
12. I greet people I do not know at church services.
13. I pray daily for the church, my congregation, our missionaries, my pastor and the church staff.
14. I cultivate my personal devotional life.
15. I never repeat malicious gossip.
16. I am optimistic about the possibilities of my church under the inspiration of the Holy Spirit.
17. I contact the church office of situations that need the pastor's attention.
18. I make constructive suggestions for the improvement of the church's ministry.
19. I am happy to tell my friends about my church.
20. I refer to the church as "my church" or "our church" rather than "his church" or "their church."

A score of 18-20 is excellent and we need more like you. 16-18 is good if you are still developing. 14-16 is fair, you have possibilities. Below 14 is poor, you need to re-evaluate your relationship to Christ as expressed through his Church.

—Olean Presbyterian Times

Aid To Algiers Asked

(Geneva, Switzerland) — To assist 3,255,000 Algerians in urgent need following the cease fire, the World Council of Churches, through its Division of Inter-Church Aid, Refugee, and World Service, has made plans to launch an appeal for a comprehensive program of relief, medical care, material, aid, technical training, and education.

It is estimated that the program will cost $1,400,000 in its first year, and an appeal for this sum has gone out to the WCC's 197 member churches in more than 60 countries. (Indications of the availability of funds, material aid as well as personnel for training and service from the United States should be communicated at once through Church World Service of the National Council of Churches, 475 Riverside Drive, New York 27, New York.)

A special Christian Committee for Service in Algeria is being formed to supervise the program and will include representatives of churches in the United States, Britain, France, and Germany. It is hoped Lutherans, Presbyterians, Quakers, Brethren, Mennonites, and many other churches will be officially represented on this Committee as well as the World Council, Innere Mission and Hilfswerk in Germany, and the World's YMCA and YWCA.

The Committee plans to recruit at least 100 carefully selected and trained people to work as teams in the towns and villages of Algeria. They will be responsible for carrying out the relief work and many other forms of person-to-person service.

It is emphasized, however, that the primary aim of the undertaking is not to bring in outside aid but to help Algerians to help themselves in their own programs of rehabilitation.

The program aims at serving the 2,400,000 people now in the "regroupement" centers who must now re-establish themselves. Others who will benefit are the 600,000 refugees from the countryside now in the towns whose situation is often urgent; the 200,000 refugees to be repatriated from Tunisia and Morocco; and 55,000 political prisoners and civilian internees at present in France and Algeria.

"CHRISTIAN'S HANDBOOK ON COMMUNISM"

An important study of "a religion without God, a religion of men and machines," has been issued by the National Council of Churches. Prepared by its Committee on World Literacy and Christian Literature, this new edition of "A Christian's Handbook on Communism" provides an analysis of what communism is and does and plans to do.

"A program of positive Christian witness that includes social education and action is the most effective way to combat communism," declares the booklet. Its six chapters deal with the appeal, theory and practice of communism; the position of religion in Communist countries; basic Christian belief contrasted with Communist dogma; and the Christian responsibility in combatting communism.

"Communism comes preaching world brotherhood but practicing a new type of revolution," the handbook warns, pointing out that the Communists demand "absolute control over the minds and hearts of men."

In treating the Christian response to communism, the booklet recalls "the long history of Christian social concern which has its roots back in the earliest Christian beliefs and Scriptures." The handbook also states that, as Christians accept their vocations as God-given opportunities to serve Christ and their neighbor, the Communists "will be confronted with men and women who have a passion to match their own; men and women supremely concerned about human need."

The handbook may be ordered at $1.00 a copy from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Fifteen boys and girls were received into the fellowship of South Norfolk Congregational Christian Church at the Sunday morning worship service May 6 by the Reverend Calvin Felton, Interim pastor. Mr. Henry Seymour, member of the Board of Deacons, instructed the Membership Class during the last month in the absence of a minister. The ordinance of baptism will be administered at a later date by the Reverend Mr. O. D. Poythress, pastor emeritus.

Activities At Elon College

DANIELEY IS CIVITAN "DISTINGUISHED CITIZEN"

Dr. J. Earl Danieley, Elon College President, has been honored as North Carolina's Distinguished Citizen of 1962. The announcement was made at the annual statewide meeting of the Civitan Clubs recently in Asheville.

In the presentation of the award, it was pointed out that Dr. Danieley, at the age of 37 years, is the youngest man ever to receive the state award. Dr. Danieley received a gold medallion bearing the inscription of "Distinguished Citizenship Award, North Carolina District, Civitan International."

In 1957 Dr. Danieley was named "Young Man of the year in N. C." by the statewide Junior Chamber of Commerce. He has also received awards as Alamance County's Young Man of the Year by the Burlington Jaycees and as Alamance County's Citizen of the Year by the Burlington Kiwanis Club. He has also been a recipient of the annual award as Elon College's outstanding alumnus.

He is listed in Who's Who in America and Who's Who in American Education. He is a member of board of Alamance County United Fund, a member of the Board of trustees of Southern Union College in Wadley, Ala., a member of the executive committee of North Carolina Symphony Society and last year was president of the Community Council of Alamance County.

He has served as president of National Laymen's Fellowship of Congregational Christian Churches and is chairman of the Council for Lay Life and Work of the United Church of Christ.

He holds the A.B. degree from Elon College and the M.A. and Ph.D. degrees from the University of North Carolina. He has served as a research associate at Johns Hopkins University.

A native of Alamance County, he is the son of Mr. and Mrs. Henry Danieley and is married to the former Miss Verona Daniels of Beaufort. The Danieleys have three young children.

Mrs. W. E. Wisseman was the guest speaker for women's Fellowship Sunday in Lincoln Memorial Church, Washington, D. C. May 20.

AWARDS PRESENTED

The annual Elon College Awards Day Program was held May 14 with a number of students receiving awards for outstanding services and performance.

Carolyn French received the John W. Barney Memorial Scholarship which was established by faculty colleagues, former students and friends of the late John Willis Barney, a member of the faculty of Elon College for 33 years.

The Stein S. Basnight awards were presented to Mary Ann Hepner, outstanding Biblical student and Leroy Myers, outstanding athlete for the 1961-62 year.

Donald John Rankin received the William Moseley Brown Award which is presented to the outstanding senior student who has made the most valuable contribution to Elon College — scholarship, character and extra-curricular activity. The first annual presentation of the award this year was sponsored by Sigma Mu Sigma Fraternity.

Brenda York received the Achievement Award in foreign language, awarded to a French major for achievement and for encouragement in the pursuit of his studies.

The Pi Gamma Mu scholarship award, presented by the North Carolina Alpha Chapter of Pi Gamma Mu, National Social Science Honor Society, to the outstanding student in the division of the social sciences, was received by Mary Ann Hepner.

The Shackley Awards were given to Hinson Mikell, student showing most improvement in piano during the year, and Richard T. Apperson, student showing most improvement in organ during the year.

The Jerry Dalton Strader awards, given in memory of Mr. Strader who was active in the religious, educational and civic affairs of Burlington, N. C., were presented to Martha Brittle Wilkins in Christian Education and Larry Biddle in Dramatic Arts. These awards go to a student whose concern is for the total campus life, who shares his abilities in these activities and who conceives his field to be a call to the services of God and his fellowman.

Also a feature of the awards program was the announcement of seniors who have won scholarships and fellowships for graduate study.

Dick More and Lenny Riddle have been awarded $1,000 fellowships for graduate study in physical education at the University of North Carolina for 1962-63.

Mrs. Sallie P. Anderson has been awarded the American Association of University Women Fellowship to study in the English Department of University of North Carolina.

Roger Stilling has been awarded three fellowships — the University of Tennessee, Wake Forest College and the University of South Carolina. He has decided to accept the one offered by the University of South Carolina.

Carolyn French has received a $1,700 scholarship in English at Wake Forest College.

Mary Ann Hepner is the recipient of a $2,400 scholarship for graduate study in Religious Education at Hartford Seminary, Hartford, Connecticut.

Charles Bateman has been awarded a Duke University Law School Scholarship.

Also, it was announced that Karl Walter Grom has been selected as one of the American students to spend the junior year in study at the University of Heidelberg, Germany, under the plan sponsored by Heidelberg College, Tiffin, Ohio.

MUSIC RECITALS

Hinson L. Mikell, pianist, was presented in a recital by the Elon College Department of Music May 14.

Mr. Mikell's program included selections by Bach, Haydn, Mendelssohn, Chopin, Hindemith and Granados.

Miss Susan Leona Sandefur, organist, presented a recital May 13 in Whitley Auditorium.

Her selections were by Purcell, Johann Ernst Eberlin, Bach, Guilmant, France, Jongen and Pierne.

Ministers Life and Casualty Insurance Company recently listed the six responsibilities exercised by the average minister with an active congregation: as pastor, preacher, priest, teacher, administrator and organizer. Then it reported on his weekly activities in comparison with those of the average layman: WORK — Minister, 70 hours; layman, 40 hours; BODILY MAINTENANCE (sleeping, eating, etc.) — Minister, 70 hours; layman, 70 hours; REMAINING FOR SELF-IMPROVEMENT, FAMILY HOUSEHOLD TASKS, LEISURE, ETC. — Minister 28 hours; layman, 58 hours.

GARNER PLANS BUILDING FUND DRIVE

The Community Church of Garner, North Carolina announces its Capital Fund Drive for June 4-10. A goal of $12,000 has been set which will incorporate pledges for a two year period.

The unit which they hope to begin work on very shortly will consist of three building: a sanctuary with a seating capacity of 150-180; a fellowship building with kitchenette, assembly hall and pastor's study; and a kindergarten building to house the nursery, kindergarten and primary groups. The approximate cost of the unit will be $62,000.

At present the congregation is holding its services in the Vandora Springs Elementary School in Garner, North Carolina. Some of the Sunday School classes are being held in hallways of the school. Nursery furniture must be transported each Sunday in order to have facilities for caring for the younger members of the church. There is a real need for a place for night meetings and for an evening nursery in order that a man and wife may take part in evening services together.

This is a rapidly growing area and as people move in, we must be able to offer them the services of a full and complete life.

FAMILY SCHOOL OF MISSIONS AT TURNER'S CHAPEL

Mrs. John A. Redding, Reporter

The Turner's Chapel (near Sanford, N. C.) Women's Fellowship recently completed a Family School of Missions which proved interesting, inspiring, and helpful to all who attended. The study lasted over a period of three Sunday nights.

Mrs. James Harrington, general president of the Women's Fellowship, and the pastor, Rev. James E. Porter, were directors.

The three older young people's classes were taught by Mrs. Phyllis Scoggins and Mrs. Clyde Wicker. Their theme was "Days of Decision." The three younger people's classes were taught by Mrs. Zora Ross under the theme "South Americans All." Mrs. James E. Porter taught the adult class. The theme was "The Land of Eldorado."

Visitors were present from Zion and Northview churches.

A MEDITATION

DISCIPLINE RIGHTLY ACCEPTED

John G. Truitt, D.D.

"You bore your hurt in God's way, and see what its results have been." II Cor. 7:11.

It will not do much good to go off and lick your wounds and pout. To be sure most of us will, if hurt bad enough, go off for a while and lick our wounds, but the smart ones among us will take a look at ourselves inside and seek to improve ourselves with humble acceptance of God's help in that effort to improve. I have tried both ways. The latter is much better!

I can remember times when some one in a spirit of ill temper has rashly rapped on me. I knew it at the time, and in almost every case they themselves have later admitted it; but knowing my own weaknesses, and high temper, I applied the better of the two above mentioned ways of handling hurt. I was happy with the consideration and kindness I exercised — pardon me, if I seem to you to be boasting, rather I am confessing my own weakness, and giving God praise for helping me to be a gentleman.

Whenever some good friend of mine has come to me, and sort of timidly led up to the words: "Let me offer you a little piece of fool's advice," I have quietly encouraged him to go ahead with it; for I knew I was in need of some sort of discipline. Much more than half of the time I have thanked him most sincerely and taken the advice head on. There is something about being able to listen, especially to a friend; and I may rightly, in my humble opinion, add that listening to the unsalted criticism of a foe will give you a very valuable clue! The stones he throws may become stepping-stones! I have seen it so! Losing your temper and having your fun right there on the spot will be greatly in the way of your being the fellow "Who laughs last!"

"You bore your hurt in God's way." Make that a prayer, a personality goal, a character-builder. It will help you, not by what you say about it, but by what you are, and do, to help others. Ah, yes, there was great rejoicing in the Corinthian Church, also in young Titus' heart, and such great rejoicing in Paul's heart. "See what its results have been," says Paul. Amen.

Who Will Be At Moonelon This Year?

Robert A. Knowles

Each year at Camp Moonelon four or five hundred lucky persons have the opportunity to spend at least a week in the out-of-doors in an atmosphere of Christian fellowship. Over the past several years, many churches have regularly sent campers from their congregations and they have found it helpful not only to the individuals involved but also to the total church program, as these persons have come back filled with enthusiasm and a deeper Christian understanding.

During the summer of 1961, there were 67 churches represented during one or more weeks. Be sure that your church takes advantage of this wonderful opportunity this year and be sure to get registrations in early. Moonelon folders may be secured from ministers or church school superintendents. Additional copies may be had by writing to Miss Ruth Dunn, Box 336, Elon College, North Carolina. For the best week of your life, come to camp this summer. We will be looking for you at Camp Moonelon.

According to the **Maroon and Gold** of Elon College, the late Dr. L. L. Vaughan of Raleigh left provision in his will for Elon College, State College Foundation, Inc. and the United Church, Raleigh.

Tests Of Our Faith

Background Scripture: I John 1:2-2:17.

Devotional Reading: I Thessalonians 5:12-24.
Memory Selection: **Prove all things, hold fast that which is good.**
I Thessalonians 5:21.

When John wrote his letter there was a group of people who had strange ideas. They were called Gnostics from the Greek word "gnosis" which means knowledge. They prided themselves on having "inside dope" secret knowledge, knowledge that ordinary people did not have. Furthermore they had a strange doctrine concerning Christ. According to their thinking, Christ was not a real man, but a "shadow." If we keep this in mind we see the point and the meaning of the opening sentences in this letter "that which we have seen with our eyes, which we have looked upon, and our hands have handled, for the life was manifested and we have seen it, that which we have seen and heard declare we unto you." Christ as Jesus was not a shadow, He was a real man of flesh and blood. He was God in the flesh. And John was writing "these things unto his friends, that their joy might be full."

IF IF IF

There are several "ifs" in the opening verses of this chapter. IF we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. God is light and in him is no darkness. The man who walks in darkness therefore does not know God. And to say that one is walking in the light when he walks in darkness is to lie. How can a man have fellowship with God when he walks in the darkness of uncertainty of what and who God is?

IF we walk in the light as he is in the light, then we have fellowship, not only with God but with one another. There is perhaps a reference here to the fellowship in the Church. And in that fellowship with Christ, and in the community of the Church, there comes cleansing and new life — the blood of Jesus Christ cleanseth us from all sin.

IF we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This is the good news of the gospel. Confession of sins brings forgiveness of sins. Not the cancellation of the penalty of sin, but the reconciliation with God through Christ. The barrier between God and man is broken down. We can rest assured that if we truly and sincerely and whole-heartedly confess our sins, God will forgive us our sins. But this does not mean, of course, that we can go right back and continue to sin. Forgiveness is based upon true penitence. And with forgiveness comes cleansing.

IF we say that we have not sinned, we make him a liar, and his word is not in us. All have sinned and come short of the glory of God. Only one man ever lived without sin and that man was Christ Jesus. That makes him unique. There has never been another like him. There are those who profess through doctrine of sanctification that they are above sin, or do not sin. John says that all such persons are liars. God's word asserts that we are sinners. We all sin and we all need God's forgiveness and God's cleansing grace.

IF any man sin, he has an advocate with the Father, Jesus Christ the righteous. An advocate is in common language a lawyer or one who pleads our case. Christ is our great Advocate. He represents us before the Father. He pleads in our behalf. He speaks a good word for us. What a privilege it is to have such an one as the righteous Son of God to be our Advocate!

IF we keep his commandments, hereby we know that we know him. One of the ways, and one of the best ways to show our love for Christ is to obey his commandments. Jesus himself said, "If ye love me keep my commandments." Faith which does not issue in obedience is a poor kind of faith. And again John uses some strange and strong language. He says that if a man says he knows God and does not keep his commandments, he is a liar and the truth is not in him! Again he says that the man who says he abideth in him, ought also himself to walk as Jesus walked.

SUNDAY SCHOOL LESSON
MAY 27, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

KNOW

In addition to the emphasis upon the little word "if" there is an emphasis upon the slightly longer word "know." John insists that one can know, and not only a selected inner circle, but any man. There is a certainty in the Christian religion. It is based on faith, but it is also based on knowledge. Again and again John uses the word know. Thinking, arguing, debating have a place in religion, but they are not ends in themselves, but only means to an end, that one may know.

And knowledge should find expression in action, in worship and in service. And in fellowship. Jesus himself said that if any man would do he would know. God may be an object of faith, but he may also be an object of knowledge. One may start out on a quest for God by faith, but he can through that faith come to know God.

John is pleading for first-hand religion. He wanted his friends to know God, and not simply to know ABOUT God. And there is a great difference. There are many people who know about God, know a great deal about God. But they do not know him in any intimate, vital, personal way.

A LEGEND OF THE LARKSPUR

Once there was a beautiful garden where Jesus loved to walk. There the grass was greener, the sky bluer, and the sun brighter than anywhere else . . . and there lovely flowers bloomed and little animals lived.

There came a time, however, when Jesus did not come to the garden. All His little friends missed Him, and particularly one little bunny, who waited day and night for the return of the Master.

Early on the third day Christ came . . . and as He walked into the sunshine He gave the bunny a loving smile. Later, when Jesus' friends came to the garden to pray, they found a path of lovely flowers. These flowers were larkspurs — and to this day one may see in the center of each blossom an image of the little bunny who waited three days and three nights to greet the Risen Lord.

**Gratitude is a duty which ought to be paid, but not a right to be exacted.
—Rousseau**

MRS. G. A. KERNODLE IS "WOMAN OF THE YEAR"

Mrs. G. A. Kernodle, who attended Elon College with the class of 1905, was named "Woman of the Year for 1961" by the Burlington Civitan Club.

This award was presented at the recent Ladies Night program of the Civitan Club.

Harvey Mitchell of the club made the presentation, reviewing Mrs. Kernodle's life and activities for the more than 120 people present, including Mrs. Kernodle's family.

Born in Yellow Springs, Ohio, the daughter of Dr. and Mrs. Daniel Albright Long, she attended schools in the Burlington area before becoming a student at Elon College where she met and married George Albert Kernodle, who died in 1944.

Mrs. Kernodle is the mother of five children, two of whom attended Elon College — Dr. John Robert Kernodle, prominent physician of Burlington and Mrs. Carrie Kell Kernodle Hackney of Durham.

Mrs. Kernodle has shown a great loyalty for and interest in Elon College over the years.

One of the greatest projects in which Mrs. Kernodle has been concerned for many years is the Alamance Battleground, located near Burlington. She saw her efforts bearing fruit when the Battleground was officially recognized in elaborate ceremonies held last year.

—Elon Alumni News

The May issue of "New Hope News" reports that their new educational building is about half completed. Indebtedness of $6,000 will pay for the remainder of the building.

That One Essential

By The Rt. Rev. Lesslie Newbigin
Bishop of the Church of South India

The gathering of the Ecumenical Council of Churches at New Delhi, India was a potent symbol of the true understanding of the word "ecumenical." Its theme, "Jesus Christ, the Light of the World," was a reminder to all who had any part in it that our concern is with the Gospel for all men. Its taking place in the capital city of India brought home to the delegates the Gospel's challenge to non-Christian systems of life.

The one thing essential today is the Gospel of the saving power of God in Jesus Christ. We share it as copartners with our Christian brethren everywhere. Often I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Muslims standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words I speak will carry weight only if those who hear them can see that they are being proved true in the life of the congregation sitting in the middle.

If they can see in the congregation in the center not a new clique or a new caste or a new party, but a family into which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life that is rooted in peace with God, then there is a possibility that they may believe the Gospel.

That village scene is a true parable of the position of the Church in the world. Wo do not need to be anxious about His cause. Nations and empires are but small dust in the balance before Him. He is the first and the last, the living One whose cause is not in doubt. What is essential is that we should know Him through His Word.

Courtesy **American Bible Society**

New Minister At Berea

Rev. and Mrs. Loyal L. Pearce and family have accepted a call from the Berea (Nansemond) Church and moved to that Eastern Virginia community March 6.

Mr. Pearce is a graduate of Central Michigan College and Chicago Theological Seminary. He received his A.B. in 1951, and his B.D. in 1957. He was ordained by the Central West Association of the Illinois Conference of Congregational Christian Churches in June of 1957.

He has served churches in Coleman, Michigan; New Troy, Michigan; Brimfield, Illinois; and Gibraltar, Michigan. He comes to the Berea Church from a new church situation at Gibraltar,

Mr. Pearce, his wife, Yuvonia, and children, Sharon Kay and Stephen Wade, are hereby introduced to the Southern Convention, which in turn issues a cordial welcome to the entire family.

Rev. and Mrs. L. L. Pearce, Sharon Kay and Stephen Wade Pearce

Help The History Room

The curator of our History Room, Mrs. Oma U. Johnson, is anxious to locate the following issues of "The Herald of Gospel Liberty," so the magazines may be bound. If you have these, send them to Mrs. Johnson at Elon College.

HERALD OF GOSPEL LIBERTY

Missing Numbers

1905—August 24.
1906—All of them Missing.
1907—April 11, Sept. 26, Dec. 26.
1909—March 25.
1910—June 2, Aug. 18.
1912—April 18.
1913—March 27, April 3, 10, July 10.
1914—Jan. 1, 15, 28, Dec. 17.
1915—April 15
1917—March 8.
1919—All of April, Sept. 4, Nov. 6, May 15.
1922—All of them Missing.
1924—May 8.
1929—March 14, Sept. 5.

Twelve great grandmothers were recognized in the service at our Southern Pines church on Mother's Day.

Rev. W. W. Snyder of our Home for Children will be the baccalaureate speaker for the Elon College High School May 27.

Friday evening, May 18, young people from Concord church were guests of the young people at Bethel for supper, worship, recreation and a series of filmstrips on "Life Adjustment." Rev. Bill Traylor is pastor of both churches.

Guest speakers preached during special services at Mt. Pleasant church, Route 2, Vass, North Carolina, the week preceding the dedication of their church building, April 29. Speakers included Rev. Max Vestal, Dr. David Shepherd, Rev. Carl Wallace, Rev. T. N. Daughtry and Rev. W. T. Joyner. Rev. Ronald Nichols is the pastor.

At Apple's Chapel Mr. John T. Oliver presented gifts on Mother's Day to the mother with the youngest baby, the oldest mother, the mother with the most children present, and the mother with the most grandchildren present. Memorial and Homecoming day will be observed at this church May 27.

AT OUR CHURCH HOME FOR CHILDREN

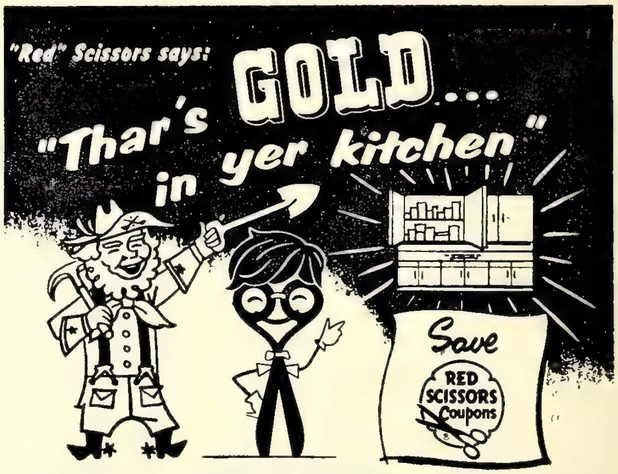
Coupons Are Needed

Dear Friends:

Our "Coupon Year" ends on July 31st and this year we are running behind our goal on the "Red Scissors" coupons listed here. We receive cash benefits and bonuses for these coupons from these products. We have a goal of 75,000 coupons for this year and we are hoping to be able to reach it by the end of July. Will you check your kitchen and see if you have some "Red Scissors" coupons which you might send us. These coupons mean cash to us so you can really help our Home for Children by making a contribution in this way.

We also save Betty Crocker and General Mills coupons. With coupons from these products we receive many useful items for our kitchens and dining rooms. We will appreciate your continuing to send these coupons also.

Walstein W. Synder, Superintendent



SAVE... RED SCISSORS Coupons

from these popular brands...

BORDEN'S
Silver Cow Evaporated Milk and Sweetened Condensed Milks

LUZIANNE
Coffee, Instant Coffee & Tea

OCTAGON
Soap and Detergent

MRS. FILBERT'S
Margarine • Mayonnaise and Salad Dressings

PRIDE OF ILLINOIS AND JOAN OF ARC
Canned Vegetables

CALUMET
Baking Powder

GOLD SEAL & PENNY
Dog and Cat Foods

SKINNER
Macaroni Products
Raisin Bran and
Raisin Wheat Cereals

ARGO
Gloss Starch (Red Package)

GRANDMA'S
UNsulphured Molasses

Save the coupons you get with these popular products. Contribute them to our Coupon Fund. When we exchange the coupons for cash we build together a brighter future. Thank you for your help.

REPORT FOR MAY 15, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$19,983.12
Eastern Virginia Conference	$ 690.02	
Eastern North Carolina Conference	304.70	
Western North Carolina Conference	205.23	
North Carolina and Virginia Conference	281.17	
Total		$ 1,481.12
Grand Total		$21,464.24

SPECIAL OFFERINGS

Amount brought forward		$41,404.82
W. T. Mottinger, Burlington, N. C. (camp fee)	25.00	

"Birthday Money", Beginners' Class, Cypress Chapel Christian Church (EVA)	4.50
Oak Grove Church (EVA)	10.00
Dorcas Fellowship, First Cong. Church Highland, Ill. — Friendly Service Gift	15.00
Hebron Sunday School, Thomaston, Ga.	10.00
"Fa-Ho-Lo" Sunday School Class, Semon Cong. Church, Topeka, Kansas	50.00
Elon Sewing Group, First Cong. Church, Hendersonville, N. C.	75.00
Wachovia Bank & Trust Co. (dividend)	81.00
Pope's Chapel Christian Church (ENC)	13.00
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	10.00
The First Congregational Church, Old Greenwich, Conn.	363.70
Woman's Fellowship, First Cong. Church, Anoka, Minn. — Friendly Service Gift	10.00
Mr. & Mrs. John Dockery & Bronza Dockery, Reidsville, N. C.	20.00
Sellars' Dept. Store, Burlington, N. C.	15.00
Dr. & Mrs. William R. Best, Burlington, N. C.	10.00
Walker F. Rucker, Greensboro, N. C.	10.00
Mr. & Mrs. Nolyn J. Bline, Aberdeen, S. D.	10.00
John A. Boland, Jr., La France, S. C.	10.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
D. Earl Pardue, Burlington, N. C.	10.00
Miss Violet J. Holt, Burlington, N. C.	10.00
Mr. & Mrs. Walter Bain, Burlington, N. C.	10.00
R. H. Coble, Burlington, N. C.	10.00
J. M. Whitley, Suffolk, Va.	10.00
A Friend	15.00
Mr. & Mrs. Duncan A. MacKenzie, Burlington, N. C.	10.00
Alamance Radio-TV Service, Burlington, N. C.	25.00
F. B. Butler, Norfolk, Va.	10.00
Sunday School Class, Cong. Church, St. Petersburg, Florida	10.00
Clarence Hooper, Burlington, N. C.	10.00
Mr. & Mrs. S. J. Watkins, Hinsdale, Ill.	10.00
Mr. & Mrs. J. I. Sharpe, Reidsville, N. C.	10.00
J. C. Penney Co., Burlington, N. C.	10.00
Mrs. J. E. Bryant, Harrisonburg, Va.	10.00
Hugh B. Nelson, Greensboro, N. C.	10.00
J. H. Webster, Pittsboro, N. C.	10.00
Mrs. Ruth H. Strong, Chapel Hill, N. C.	10.00
Carolina Tank Lines, Inc., Burlington, N. C.	5.00
Herman Capps, Norfolk, Va.	10.00
Mrs. Pauline B. Perry, Mystic, Conn.	10.00
Women's Fellowship, United Church of Christ, First Cong., Saugus, Mass.	5.00
Moore Union Church (ENC)	10.00
Mr. & Mrs. Maurice N. Jennings, Burlington, N. C.	10.00
Humble Oil & Refining Co., Charlotte, N. C.	10.00
Mr. & Mrs. S. Howard Thrasher, Jr., Norfolk, Va.	15.00
A Friend	10.00
Mr. & Mrs. Tommie C. Farrell, Pittsboro, N. C.	10.00
Mr. & Mrs. A. B. Howle, Burlington, N. C.	10.00
A Friend	10.00
Mrs. J. Ed Napier, Burlington, N. C.	10.00
Mr. & Mrs. Odell H. King, Burlington, N. C.	10.00
Joe H. McIntyre, Burlington, N. C.	10.00
Mrs. Ethel M. Holmes, Franklinton, N. C.	10.00
J. Harold Smith, Burlington, N. C.	10.00
Paul C. Walker, Gibsonville, N. C.	10.00
Mrs. Mary B. Farlow, Sophia, N. C.	10.00
Dr. Darden W. Jones, Franklin, Va.	10.00

(CONTINUED NEXT WEEK)

Next Sunday is to be Homecoming and Memorial Day for Concord church, Route 2, Elon College. Rev. Carl Landes, consultant in human relations for our denomination in this area, will be the afternoon speaker.

Wood's and Wissler's Chapel churches in the Valley of Virginia have voted for Mr. Tom Good to build their new church building. The combined church will be known as Central Church. Rev. Bland Leebrick is pastor.

"Glimpses of Our Church Missions Around the World" will be the topic of Mrs. Nelson Jackson when she speaks at the annual luncheon meeting of the Tryon Women's Fellowship May 28. Mr. and Mrs. Jackson have recently completed a trip which took them to many of our mission areas.

LAST CALL FOR E. N. C. SUNDAY SCHOOL CONVENTION

In accordance with previous announcements, the annual meeting of the Eastern North Carolina Sunday School Convention is scheduled to be held Tuesday, May 29, 1962, at the Wake Chapel Christian Church, Varina, North Carolina. Registration is to begin at 9:45 a.m., with the call to order at 10:00 a.m.

The theme of the Convention this year is "The Educational Mission of the Sunday School." The worship service is to be conducted by Rev. Carl F. Dunker, Pastor of the Wake Chapel church. The main address of the morning is entitled "What Constitutes Good Teaching in the Sunday School" by Rev. Max Vestal, pastor of the Shallow Well Congregational Christian Church.

In addition, each Sunday school represented will be called upon for a short report of its progress and problems during the past year.

The afternoon session will feature three workshops:

(1) Explanation and usage of new literature prepared by the United Church of Christ conducted by Rev. Robert Knowles; (2) Superintendents and Boards of Christian Education by Rev. Rosser Lee Clapp, pastor of the Garner Community church; (3) Aids Available from the Southern Convention Office by Miss Ruth Dunn.

The goal of the planning committee is to have one of the best conventions possible.

Religion As Love In Action

By Richard K. Morton

A vital aspect of religion is love — love as a quality and love as a kind of action. It is love by God and love by man. It is love for the wonders of existence and creation; it is love based upon gratitude for the possibilities that lie within human understanding, relationships, and labors.

As Paul so well said for all time, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Cor. 13:1).

In a truly unique and unforgettable chapter, too, the author of I John has gathered together many indispensable concepts vital to the Christian life (chapter 4). In verse 9 he says: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him," and follows with: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Compare these words with those of John 3:16.

Love is of God; one who loves, to some extent at least knows what God is and intends. Love is the medium through which both God and man must work. If a man really loves God, he must necessarily love his fellow man.

Love for God or man, however, is both a mature and maturing power and value. Our concept and use of it are so often pitiably incomplete and shallow.

A noted psychologist, in a recent book, indicated that love was really simply — as he understood Freud to claim — an illusion and response to the sex drive. He sees this as the basis of the family, and religion as "mass neurosis." No one would deny that elements of physical attraction and sex are to be found within the activities of the institution of the family and the exercise of love. No one would go so far as to deny that there was no element at all of homosexuality in friendship between people of the same sex. But how shallow can a man be, how superficially can he think, if he says that love at its best and fullest, the real essence of what love, mature love, comes to mean in human life is simply the activizing of something having to do only with the sex drive? Can anyone who has ever had or been a friend see in the most developed aspect of this concept evidences of homosexuality? Can anyone who has ever been moved deeply to appreciate, to serve, to aspire, to meet life with courage, ever see religion largely as mass neurosis?

When such a learned man looks at love and sees an illusion and a sex response, what can he do with the young couple who live in hardship while the young husband cares for years for an invalid wife under conditions providing little outlet for sex? What can he do with the situation in which many of us have been involved when a young husband comes repeatedly to the bedside of his heartbroken young wife whose baby is found to be stillborn, and the doctors say she cannot have any more children? Yet each tries to conceal his heartache, and each pours out his love in a new form. Learned professor, is this not love also? How pitiful indeed to find traces of some material or physical elements in some life experience — and to see nothing more!

Religion indeed may become little more, to some individuals, than the appreciation of the values of architecture, music, fellowship, liturgy, or homiletics. It can mean little more than a response to something in ritualism, ceremony, or an atmosphere of reverence. It can be more centered in the activity of an organization called the church than in any form of spiritual regeneration or religious enrichment. But is this to say that when one describes it at its fullest and best and looks out upon what it has meant in the life of man, this is all the substance that can be found?

God so loved that He sent His Son into the world. He so loved that He provided a plan of salvation which discarded a quite defensible plan to sweep everything away because of sin and idolatry and unfaithfulness, and offered forgiveness and love.

There is really no such thing as inactive love or purposeless love. If it is love, it is in action; if it is love in action, it seeks fulfillment of a purpose. All the tools and facilities of organized religion basically are for the service of the individual and his group in the business of assisting divine and human love in action. There is no value in religion without love. If we are working for the success of a church organization or a creed or a campaign or a form of ritual, and have not love, whatever we accomplish, it is not in the field of religion as the Christian knows it.

Love fulfills its purposes in many ways, just as God comes to the individual in many ways. I doubt very much that any two persons have, or ever have had, exactly the same religion. There are vital esoteric elements in it, for God loves each of us in His own way and has His own task for us to do. Love is the catalyst of our human nterrelationships. It is what gives power and meaning to what we believe.

Love transcends the limitations of organization and creed. As Amos, Hosea, Micah, and Isaiah, among the great prophets, so well knew and declared, it is more than burnt offerings and gifts; it is in doing justly and loving mercy; it is in righteousness and justice poured out in a mighty stream. It is in obedience to the laws and the spirit of God. It is in the moving of the center of life's concerns away from the narrowly selfish and entering upon the building of a new kind of kingdom. It is the enthronement of a new and life-transforming activity within the human soul which enables him to come into the understanding of the fullness of God's love and purpose and to attain the highest of which he is capable.

Love is wisdom in the highest sense, for virtue is also wisdom, and love without virtue is a contradiction in terms. Indeed love may be shown in various ways by people otherwise agents of evil, for in the process of loving, they are assuming the role of the virtuous. Love is the supreme validation of personality and religion alike. It is the one medium through which problems can be approached and social agencies set in motion.

Love is not the whole of religion, and one who loves knows that there is much more that he must do. But if he does in fact love, he inevitably proceeds to these other responsibilities. One cannot say that to love is to fulfill all the functions of the religious person. But one can say that in loving God and man, one is joyously and dynamically sent forward on a life mission which will place value upon all these other elements which need to be added.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

Church History Room
Box 232
X

The CHRISTIAN SUN

Vol. 114 | May 29, 1962 | No. 22 | A Relig[illegible]eekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Congratulations

and

Best Wishes

to

College and

High School

Graduates

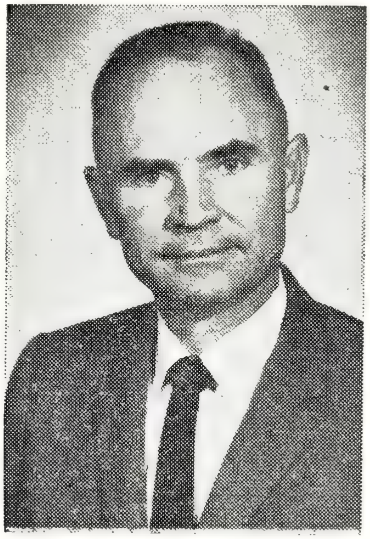
Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

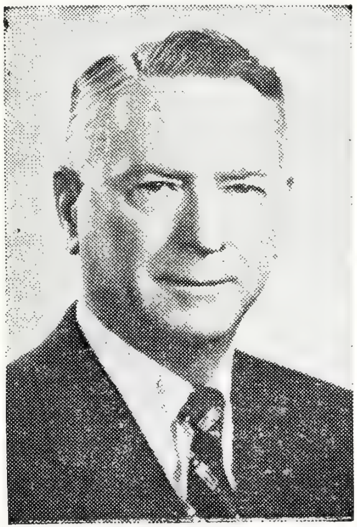
Subscription office:
Elon College, North Carolina

Recipients Of Degrees At Elon Commencement

(See Story on Page 6)



Clyde Lee Fields



Charles Raper Jonas

George J. Kelley

EDITORIALS

Miscellanea

This is not a dissertation on the meaning of a word, but rather a combination of ideas.

* * *

The editorial following this is by one of our young ministers who frankly tells some things as he sees them. There are two possible reactions to be expected from readers. Some will say he is a "radical" who should be shunned. Others will know that there is truth in what he says, and will be shamed by it, and **may** undertake to correct the situation. A careful look at the long list of young ministers who have gone, and are still going, to other sections for work will indicate the seriousness of the situation.

* * *

This issue of The Sun is not the kind the editor delights in. Recently there have been special issues, and more are to come. Much material is in type awaiting a chance to appear, and some, especially relating to the Convention Office, seems to need to appear now. A story: A little boy asked for some chicken for his dog, but was given only the bones left from the family meal. When he presented the food to the dog he said: "Fido, I wanted to give you an **offering,** but the best I can do is a **collection."**

* * *

The materials prepared by C. B. Riddle, a former editor of The Sun who delighted in the success of the paper, were intended to give information that would be especially interesting to students. Your editor sometimes wonders if we have students or **critics.**

* * *

Not more than a third of the families in our convention churches receive this paper. Where do they get their information of what our Church is doing? The Board of Publications is eager for this situation to change, and proposes a campaign in September to put The Sun in every family. Do you vote YES or NO?

* * *

We do not have any churches along the Carolina-Virginia beaches, but many of our members spend their summer Sundays there. Why?

"Prophet, Go Home"

A prophet has been defined as "one who speaks for God." A revised version of this definition which many seem to prefer is that a prophet is "one who speaks for the majority of the people he represents." In almost any sampling of clergymen (prophets) statements similar to the following can be heard: "As far as I am concerned these conditions are wrong, but 'my people' don't feel that way. After all, you have to wait until the people in the churches are ready to go along with these things."

Am I hearing this incorrectly, or is the suggestion here that the minister should wait until everybody agrees with him before he tries to present a clear and challenging presentation of "God's Word" in relation to controversial issues? Is the suggestion that the minister should make it his business to say, not what God wants said, but what human beings want said? If this is the suggestion behind such a remark (and it seems to be) then we who give utterance to it are a long ways from being in the tradition of prophets such as Elijah, Jeremiah, Amos, et al. These men spoke for God in dangerous times and received for their effort the ridicule and persecution of "the majority of the people they represented." Those who speak for "their people" rather than God in these times may very well be prophets, but they are prophets of a particular kind; namely, false.

Unfortunately, there are many sincere and well-meaning persons among our churches who obviously prefer that the minister be a false prophet. They would have their minister give them a nice digestible summary of what they already believe rather than a proclamation of what God wants done. They don't want him to preach about race relations, politics, money, and other such "worldly things." They want him to stick to the "simple Gospel" (which means by interpretation their own gospel) and bring them a steady diet of sweet nothings every Sunday. With such a minister, they would be happy. No doubt they would, but is it the minister's task to make people happy in this way?

The minister is encouraged to be a false prophet not only by well-meaning church members but, even worse, by the organized church. On the one hand great efforts are made by the church to recruit sensitive and courageous young people to the Christian ministry. They are trained by the church to know and unflinchingly represent the will of God as revealed through his Son. But what do those who have thus been recruited and trained see in the corporate life of their church? In all fairness they do see rare examples of a truly prophetic witness being made.

But in addition, they see seasoned and experienced "prophets" settled down comfortably among the powers that be enjoying an undisturbed life of ease in Zion. They see, too, many instances of the corporate church moving along the line of least resistance. They see, too, many decisions made in accordance with what most of the people are likely to want and too few made in accordance with the will of God. They see more intelligence and effort displayed in attempts to evade responsibility on crucial issues than at any other point in the life of the church. They see and hear so much in their church which subtly suggests to them: "Don't be a fool and ruin your chances for success by being branded a 'radical'. Keep quiet and try not to take all that stuff you learned in school so seriously." They have only to be reminded of other prophets who have been squeezed out of commission or out of the area because their presentation of the Gospel differed too sharply with the "prevailing climate of opinion."

In short, these newly trained prophets have everything to gain and nothing other than their calling (a trivial matter) to lose, if they will only "go along" with what the established hierarchy and the majority of the people want and leave this matter of "speaking for God" to the naive persons yet to be recruited, who after all, haven't learned any better.

—William Joyner

From Honolulu To Elon College

By Emily C. Lester

One pleasant spring Sunday afternoon recently (May 6) our family went to the Greensboro-High Point-Winston-Salem airport to meet a friend from Hawaii — Dr. Abraham Akaka, known to intimates as "Abe."

Dr. Akaka was to speak at the Elon College Community Church that evening and at Elon College chapel the next morning, but duties called us elsewhere at those times, so we took advantage of the opportunity to greet him at the airport, along with Dr. and Mrs. J. E. Danieley and small daughter, who were there to take him to Elon.

There is just no one like Dr. Akaka this side of Hawaii, and maybe he cannot be duplicated there! He got off the airplane loaded — a duffel bag, camera, guitar and huge florist box meant both hands full for the man in clericals.

He seemed glad to see "old friends" (we met him first at General Synod last July in Philadelphia, and then in March worshipped in his church in Honolulu and visited his home) and greeted us in true Hawaiian fashion, with a caress on each cheek. He had been to Pennsylvania to be the speaker for a laymen's retreat, to Charlotte as the guest of an insurance man there who had worshipped in his Honolulu church, and at the behest of Dr. Danieley "squeezed in" a short visit to Elon College en route to the Seattle World's Fair (where he was to open the Hawaiian exhibit with appropriate religious ceremonies) and home.

The florist box proved to contain a beautiful lei made of white carnations, which Charlotte friends had given him. The guitar, as we remembered from Philadelphia, could be used to express Hawaiian ideas in music. This brown-skinned man, chaplain for the Hawaiian state legislature, in great demand as a public speaker as well as a preacher, impresses one with his friendliness and humility. A believer in the Church, a profound speaker who can express truths in simple words, a surf-boarder of distinction on Waikiki where there is much competition, a much-beloved husband and father — there is none in these parts quite like Abe Akaka. We wish "you all" could know him!

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Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

This week we start a series of devotional meditations by Rev. Richard W. Wong of Honolulu. He is minister of the Community Church, one of the largest of our denomination in the city and composed quite largely of people of Chinese descent. The editor had the delightful privilege of speaking to a down town luncheon meeting of laymen of this church when he was there last March.

DR. A. R. VAN CLEAVE HONORED

Saturday, February 24, 1962 was a great night in the life of Dean A. R. Van Cleave of Southern Union College. The largest group ever to turn out for the Annual Churchman's Fellowship banquet was in attendance. The ladies of the group were also the honored guests. As the group met for fellowship and entertainment, all attention was shifted to the person of Dean Van Cleave.

There is no sufficient way to truly honor a man for years of loyal dedicated service to both school and churches. This night was devoted to the man who has served unselfishly and untiringly in Southern Union College, and in the churches of the East Alabama and West Georgia conference of the Congregational Christian Church. "Dean Van," as he is referred to by all the students and faculty, was presented a purse that represented contributions from all of the churches that were represented.

DANGER!

By Rev. Richard W. Wong
The Community Church
Honolulu, Hawaii

"O Lord, our Lord, how majestic is thy name in all the earth."

Psalm 8:1. Read the Psalm

We who live in these volcanic islands in the middle of the Pacific ocean are constantly amazed at the wonders of creation. How wondrous, how grotesque, how supernally lovely are some of the sights of these green-clad islands! Yet Nature speaks to us in lessons of her own.

Along the shores of the Hamakua coast of our Hawaii island are little inlets and bays where our fishing boats are tied at anchorage. Almost every year some volcanic quake rumbles in the far off Aleutians which sets off a giant wave rippling down to the south Pacific.

For all except the seafaring men, to tie your boats in the covert of the little inlets seems the greatest security. Don't they ward off the angry sea? But, no, their safety is not real against the tidal waves. So the men wise to the sea, take their boats out to sea and there in the deeps ride out the storm. The giant waves flood the safe places and fling the unwary boats on the land.

So often, prudence is not the best counsellor and apparent security a false hope. But to launch out into the deeps and to battle the seas out there is to find salvation.

Prayer: O God, help us to see beyond the safe counsels of the timid and to adventure into the deeps of life where lie our safety and our enlargement through Jesus Christ. Amen.

The end of human law is to be useful to man.—Thomas Aquinas

Originality is the one thing which unoriginal minds cannot feel the use of.—Mills

Homecoming And Memorial Day

By Clyde L. Fields, Superintendent

It was an honor and a privilege to be present and provide the sermon for the Homecoming and Memorial Day services held at Good Hope Congregational Christian Church near Youngsville, North Carolina, on Sunday, May 13. The writer seeks to share his reflections of that day with the readers of The Christian Sun.

It was delightful to have Mr. E. N. Pearce, an insurance man and active layman in the First Christian Church of Burlington for many years, accompany me on the journey to Good Hope. Mr. Pearce shared with me many of his experiences as a boy and a young man in the Good Hope church and community. He left there to attend Elon College, and later married. Settled in Burlington, North Carolina, where he has remained. We visited the cemetery of the Good Hope church where Mr. Pearce's parents and a sister were laid to rest.

The worship service for the day was led by Rev. E. M. Carter and the New Hope Church choir. Rev. Mr. Carter was ordained in 1900, has been pastor of New Hope for 36 years, is spiritually and physically alert at past 80 years, is a beloved servant of God and loved by present and former members of the churches he has served. He is indeed a man of God, worthy to be called "Minister." His native Alabama and his adopted Southern Convention may well rise up and call him blessed.

After the morning service, more than 200 people gathered in the church outdoor picnic area for food and fellowship. The meal was spread on a large table, sheltered by a covering roof erected just recently by the men of the church. The tin roof was salvaged from the church proper, where a new asphalt-shingle roof had been placed. The cedar posts were provided by the men of the community, who also did the work. The dressed lumber for the table, roof, and framing were bought. One of the men who worked on the project estimated that the cost of the large shelter had been about $200.00. The huge table groaned with good food. Ham, chicken, vegetables, cake, pie, and other delicious foods were in abundance. The writer confesses that he ate too much ham and entirely too much chocolate cake.

The fellowship of eating and visiting together was of great value. It was good to meet people from Durham, Raleigh, Franklin (Virginia), and other towns in eastern North Carolina. These people had grown up here in the Good Hope church and had gone from the community to other communities to earn a living and participate in church and community life. On this day, they returned to renew acquaintance, share experiences, revisit the church and community of their youth, and seek to find God in a service of worship. This is one of the fine contributions made by the rural church, which gives itself in training young people for activity in other communities and in other churches. In our impersonal and technological age, such contribution is valuable indeed.

The writer expresses his gratitude for the privilege of worship with the Good Hope church, for the good singing, for the fine fellowship, for the friendliness and hospitality of pastor and people on the occasion of Homecoming and Memorial Day services held May 13 at our Good Hope Congregational Christian Church, near Youngsville, North Carolina.

Pilgrim Fellowship of Apple's Chapel enjoyed a picnic at Guilford Battleground Park, Greensboro, May 20.

AN EDUCATED MAN

He keeps his mind open on every question until all the evidence is in. He always listens to the man who knows.

He cross-examines his day-dreams.

He never laughs at new ideas.

He knows his strong point and plays it up.

He knows the value of good habits and how to form them.

He knows when to think, and when to call in the expert to think for him.

He lives the forward-looking, outward-looking life.

He cultivates a love for the beautiful.

He cherishes a love for God.

—**Union Church News**

NOTES FROM APPLE'S CHAPEL

Mrs. E. H. Thompson, Reporter

Much interest has been shown in our work at Apple's Chapel during the spring months. Attendance has been good at Sunday school and worship services. Our church entertained the Township Sunday School Convention Sunday, May 6. A good program was given on "The Youth of the Church."

During Lent Pastor Seymour preached each Sunday night. The services were well attended and much interest was manifested. The sermon topics were based on the lives of six of the disciples; Andrew, Peter, James, John, Phillip and Matthew.

Our annual spring revival was held April 1 to 6. Rev. Lawrence Leonard of the St. Mark's E. and R. church near Burlington was the visiting preacher. Rev. Mr. Leonard is a good preacher and his sermons were well received and much good was accomplished.

The Easter Sunrise Service was held in the cemetery and was attended by an estimated four hundred people. The ladies of the church served breakfast to all who would eat.

The service was in the form of a pageant depicting the last days of Christ, his death, burial and resurrection. Sixty men and women took part in the program. For the eighth consecutive year Lloyd Chrismon was narrator of the program. Mrs. Max Elmore, Mrs. Edith Elliot, Mrs. Mary Brown, and Mr. Robert Pritchett were directors of the program. Mrs. Norman Brooks was director of the music.

May 4 the Ladies Fellowship held a Family Night program. A light supper was served and a program was given. Mrs. Orelia Hogan had charge of the program. Mrs. Homer Andrews, Mrs. Frank Pritchett, Mr. Wayne Seymour, and Rev. Collie Seymour were speakers. Mrs. Andrews spoke on Family Living, and Mrs. Pritchett, Wayne Seymour and Rev. Mr. Seymour spoke on their recent trip to the United Nations.

Our next special service will be Homecoming and Memorial Day, the fourth Sunday in May.

A recent cartoon shows a minister coming out of a doctor's office and speaking to a fellow minister thus: "I felt great after he told me that I'm 'sound as a dollar' — until I remembered that it's worth less than half what it was 20 years ago."

Do You Just Belong?

Are you an active member — the kind that would be missed?
Or are you just content that your name is on the list?
Do you attend the meetings and mingle with the flock?
Or do you stay at home to criticize and knock?
Do you take an active part to help the work along?
Or are you satisfied to only just belong?
Do you bring in new members and help the old ones stick?
Or leave the work to just a few and talk about the clique?
Now think this over, members, for you know right or wrong.
Are you an active member, or do you just belong?

—**Northview Star**

About ※ ※ FAME'S ETERNAL TRAMPING GROUND

(Second of two articles)

Arlington National Cemetery, beautiful and peaceful, has a history that is not so beautiful and peaceful. How the Federal Government finally gained lawful title to this famous tract of land is not one of Uncle Sam's glorious victories.

George Washington Parke Custis inherited the land which is now Arlington National Cemetery from his father, but did not live on it until after Martha Washington's death in 1802, and it was he who built Arlington House which is one of the showplaces in the cemetery.

Custis died in 1857, and his daughter, who married Colonel Robert E. Lee in 1831, became life tenant of the property. When Lee became head of the Southern forces in 1861, he feared Union troops would seize Arlington House and its priceless relics, many of which had been brought from Mount Vernon after the death of Martha Washington. This fear caused Mrs. Lee to remove many of the furnishings farther into Virginia.

True to Lee's belief, General Mansfield was ordered by General Winfield Scott to seize and fortify the high hills on the Virginia side of the Potomac. Troops moved on the night of May 23, 1861, and the next day the Arlington estate was in the hands of the Union forces. The armed forces of the Federal Government have been in possession since.

Congress had passed a law regulating the collection of taxes in all districts in which Arlington was located. The United States Commissioners whose duty it was to make tax collections, refused to accept Mrs. Lee's taxes which she had sent by a neighbor. The Commissioners exercising their functions within the military lines of the Federal Army, held that the owner must tender the money in person. This Mrs. Lee could not do, since she had fled to Virginia and was not permitted to come from behind the Confederate lines. The amount was less than $100 with a 50 percent penalty. Under the circumstances the large estate was sold for taxes and bought by the Commissioners for the Federal Government. It was in this way the United States became temporary owner of the estate.

General Lee died in 1870, and three years later Mrs. Lee died, leaving a son, George Washington Custis Lee. The son contended that the sale was illegal and that the Government was a trespasser, and undertook recovery of the land. Congress ignored young Lee's petitions, but Lee instituted ejectment proceedings in 1877 against custodians of the property.

The case was hard fought in the courts with a decree in the son's favor. The Attorney General of the United States appealed the decision to the United States Supreme Court. On December 4, 1882, a divided opinion held that the tax title was void, and that the estate was the property of George Washington Custis Lee, the last heir, as evidenced by the will of his grandfather.

The decision created a serious situation, for under the circumstances the remains of thousands of soldiers would have to be removed or the property bought from the owner. The decreed owner agreed to sell for $150,000, and the following year Congress appropriated the amount. The United States was then in lawful possession of the property through a properly executed deed.

C. B. Riddle

TWO JOHN 3:16

W. R. Cullom, Wake Forest, N. C.

John 3:16 is probably the favorite verse in all the Bible to most people. Did you know that there are two John 3:16 in the New Testament? I have just read page 330 of Dr. E. Stanley Jones' **Christian Maturity.** In my judgment this page is worth the price of the whole book. Nor is this statement any reflection on the other 363 pages of the book. I am going to pass this paragraph on in the hope that it will lead many of my friends to purchase and read the whole book. If any one will do this and tell me that he is not well paid for doing so, I will agree to pay the damages:

There are two John 3:16's. We think of only one: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." It is no wonder that Christians of all ages have fastened on this verse as the greatest in all literature. For into these twenty-four words has been packed more of truth than in any other twenty-four words in our language.

But there is another John 3:16; "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (I John 3:16). Both of these have the same theme — He gave His life for us; and both have the same number of words — twenty-four. And yet we have taken to one and not to the other. The latter is seldom quoted. Why? Perhaps for the reason that in the first passage God does everything and we have only to **believe.** In the second, God does His part — "he laid down his life for us"; and then it says that we are to do our part — "we ought to lay down our lives for the brethren." That last part isn't quite so popular. So we have made popular the one and soft-pedaled the other.

The book may be had in any Book Store.

An Interesting Fact: The New English Bible in its first year has outsold "Lady Chatterly's Lover" around the world by 750,000 copies.

Men do not reject the Bible because it contradicts itself, but because it contradicts them.

—Rosemont Christian Caller

Honorary Degrees Conferred By Elon College

REV. CLYDE L. FIELDS
DOCTOR OF DIVINITY

Clyde Lee Fields, son of Mr. and Mrs. Brady W. Fields (deceased), was born in Reidsville, North Carolina, January 8, 1913.

He attended the public schools in Reidsville and graduated with the class of 1931 of Reidsville High School.

He attended the First Congregational Christian Church of Reidsville where he became a member under the ministry of Dr. Jesse H. Dollar, now minister of the First Congregational Christian Church of Newport News, Virginia.

He is married to the former Bertie Virginia Stone of Reidsville and is the father of Clyde Lee Fields, Jr., an alumnus of Elon College, married and is assistant office manager with Bates Manufacturing Company in Greensboro, North Carolina.

He was employed for several years with the American Tobacco Company in Reidsville. He made a decision for the Christian ministry during the pastorate of Rev. Joe A. French who was then the minister of the Reidsville church. Mr. French is now minister at the First Congregational Christian Church of Henderson, North Carolina.

He served for 26 months in the Navy during World War II. He had overseas duty in the Pacific Theatre.

On returning from service, he entered Elon College and graduated with the class of 1949. He was on the Honor Roll during student days at Elon and was President of the Day Student Body in his senior year. He was also a member of the College Ministerial Association.

He received a B.D. Degree from the Divinity School of Duke University in 1952. He did graduate work in preaching under Dr. James Cleland of Duke Divinity School.

He served as pastor of Berea Congregational Christian Church, Ingram Congregational Christian Church, and Mt. Bethel Congregational Christian Church, during his college days at Elon.

He served Pleasant Ridge, Spoon's Chapel, and Union Grove Congregational Christian churches near Ramseur, North Carolina, while attending Duke Divinity School.

He has also served Hunderdale United Church of Christ, Franklin, Virginia, and Asheboro Congregational Christian Church, Asheboro, North Carolina. He was called to become Superintendent of the Southern Convention of Congregational Christian Churches in 1960.

He has served as a member of the Convention Executive Board, Chairman of the Convention Committees on Evangelism and Recruitment, and other Convention Committees. He has served as Conference president and on conference committees on the ministry and evangelism.

He is a past member of the Sertoma Club and the Ruritan Club. He is a member of the Board of Trustees of Elon College, the Congregational Christian Home for Children, and Franklinton Center. He is a member of the Masonic Order and the North Carolina Tercentenary Commission.

HONORABLE
CHARLES RAPER JONAS
MEMBER OF CONGRESS
DOCTOR OF LAWS

Charles Raper Jonas attended public schools in Lincolnton and was graduated from the University of North Carolina in 1925 with an A.B. degree, and from the UNC Law School in 1927 with a J.D. degree.

At the University, he was President of the Student Body, permanent President of his Class, Captain of the Track Team, Editor-in-Chief of the North Carolina Law Review, Member of the Golden Fleece (Senior Honor Society) and Member of the Debating Team.

Upon being admitted to the Bar, he joined the law firm of Jonas and Jonas at Lincolnton, North Carolina, and has remained a member of that firm until this date.

Mr. Jonas entered the National Guard in 1928 and has remained an active member of the Guard since that year with the exception of five years during World War II when he was in military service. He holds the rank of Colonel in the North Carolina National Guard and is on leave of absence while discharging his Congressional duties.

He is a member of the North Carolina, District of Columbia and American Bar Associations. He was President of the North Carolina Bar Association in 1946 and served on the Board of Law Examiners in 1947.

Mr. Jonas is a Methodist and served for many years as Superintendent of the Sunday School and as a member of the Official Board of his church at Lincolnton.

Mr. Jonas has been active in civic affairs, having served as President of the Lincolnton Rotary Club, President of the Executives Club, and Director of the Lincolnton Chamber of Commerce. For many years he served as a Director of the Alumni Association of the University of North Carolina.

He was first elected to Congress in 1952 and has been re-elected at each subsequent election.

In the Congress, he serves on the important Appropriations Committee and is ranking Minority Member on the Military Construction Subcommittee.

GEORGE J. KELLEY
VICE PRESIDENT, SWANK, INC.
DOCTOR OF LAWS

Dr. Kelley was born December 14, 1915. Graduate of Bryant College in Providence, Rhode Island where he received a B.A. degree. He took courses in economics and business administration at La Salle Extension University. Received an honorary degree of Doctor of Science from Piedmont College at Demorest, Georgia. He also received an outstanding alumni award from Bryant College. He is Vice President and Controller of Swank, Inc. where he started as office manager in 1946. Prior to coming to Swank, he served as Warrant Officer in the Air Force and before that, he worked for Ernest and Ernest, Certified Public Accountants.

He is Moderator of the Park Place Congregational Church and is also member of the Higher Education Committee of the Congregational Christian Conference of Rhode Island. He is a member of the Board and Director of the Jewelers Board of Trade and Rhode Island Association of Credit Men. He is a member of the Controllers Institute and serves on the Educational Committee of this group. He is also a member of the American Ordnance Association. He is a member of the Personnel Board of the Town of Lincoln, Rhode Island

SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Apportionment Payment
January 1, 1962 — May 9, 1962

Virginia Valley Conference

Antioch	$ 410.50
Bethel	
Bethlehem	605.50
Beulah	42.00
Concord	
Dry Run	70.00
Joppa	
Leaksville	73.76
Linville	203.25
Mayland	
Mt. Lebanon	120.50
Mt. Olivet (G)	50.00
Mt. Olivet (R)	284.00
New Hope	75.00
Newport	290.00
Palmyra	
Timber Ridge	66.20
Winchester	400.00
Wissler's Chapel	
Wood's Chapel	
Total	$ 2,690.71

Eastern Virginia Conference

Antioch	$ 50.00
Barrett's	
Bayside	
Berea (Nans.)	200.00
Bethlehem (Disp.)	
Bethlehem (Nans.)	464.75
Burton's Grove	69.68
Centerville	52.25
Cypress Chapel	
Dendron	101.60
Eure	
Franklin	1,300.00
Franklin-Hunterdale	624.80
Great Bridge	564.00
Holland	
Holy Neck	406.25
Hopewell	200.00
Isle of Wight	
Liberty Spring	545.00
Lynnhaven Col. Comm.	255.36
Mt. Carmel	
Mt. Zion	
New Lebanon	
Newport News	1,122.12
Norfolk, Bay View	
Norfolk, Central	25.00
Norfolk, Ch. Temple	2,232.00
Norfolk, First	
Norfolk, Little Creek	150.00
Oak Grove	100.00
Oakland	625.00
Portsmouth, First	300.00
Portsmouth, Shelton, Mem.	270.00
Portsmouth, United	200.00
Prince George	103.00
Richmond, First	248.00
Richmond, St. Andrew's	57.18
So. Norfolk	1,200.00
So. Norfolk, Rosemont	2,000.00
Spring Hill	56.97
Suffolk	2,646.00
Sunbury, Damascus	200.00
Union, Surry	
Wakefield	
Warwick	393.00
Waverly	388.50
Windsor	1,198.00
Total	$18,348.46

Eastern North Carolina Conference

Amelia	$ 200.00
Antioch	
Auburn	
Bethel	10.00
Bethlehem	
Beulah	
Chapel Hill	
Christian Chapel	
Christian Light	
Clayton	
Damascus	
Ebenezer	100.00
Fayetteville	345.00
Fuller's Chapel	212.00
Garner, Comm.	62.50
Good Hope	
Hayes Chapel	400.00
Henderson	683.00
Hope Mills	88.84
Lebanon	
Lee's Chapel	
Liberty (Vance)	
Martha's Chapel	
Moore Union	93.00
Morrisville	
Mt. Auburn	
Mt. Carmel	59.00
Mt. Gilead	150.00
Mt. Herman	94.00
New Elam	100.00
New Hope	
Niagara	19.02
Oak Level	225.50
Piney Plain	
Pleasant Hill	
Pleasant Union	
Plymouth	
Pope's Chapel	
Raleigh	653.48
Sanford	
Shallow Well	500.00
Southern Pines	500.00
Turner's Chapel	
Wake Chapel	646.05
Wentworth	
Youngsville	
Total	$ 5,141.39

Western North Carolina Conference

Albemarle	$ 805.00
Antioch (C)	152.00
Antioch (R)	
Asheboro	910.85
Bailey's Grove	
Bennett	
Big Oak	
Biscoe	
Brown's Chapel	
Charlotte — UCC	23.42
Ether	
Flint Hill (M) (Paid in full)	259.00
Flint Hill (R)	
Grace's Chapel	69.35
Hank's Chapel	
High Point, First	150.00
Liberty	
Mt. Pleasant	124.75
Needham's Grove	100.00
New Center	
Pleasant Cross	159.00
Pleasant Grove	405.00
Pleasant Hill	
Pleasant Ridge	451.00
Pleasant Union	95.00
Providence Chapel	
Ramseur	
Randleman	398.85
Sanford, Northview	
Seagrove	300.00
Shady Grove	
Shiloh	
Smithwood	91.25
Sophia	
Spoon's Chapel	
Union Grove	100.00
Zion	100.00
Total	$ 4,694.47

North Carolina and Virginia Conference

Apple's Chapel	$ 827.76
Asheville	500.00
Belew Creek	
Berea	
Bethel	248.36
Bethlehem	
Burlington, Bev. Hills	462.00
Burlington, Edgewood	96.50
Burlington, First	1,549.70
Burlington, Lakeview	
Carolina	236.76
Concord	157.75
Danville	942.64
Durham	140.54
Elk Spur	
Elon College	300.00

(Continued on Page 15)

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and also a member of the School Building Committee of Lincoln, Rhode Island.

He is married and has one child. He has written many articles on the electronic computers and data processors. He is one of the leading authorities on the electronic computer of today.

Rally Rememberings

From a District Secretary's Notebook

The Master says, "Ye are my witnesses." The Bible is the textbook of our faith; a common bond, supplying to each his needs. It is our recreating — our renewal — our refreshment. We must translate its teachings into everyday lessons for our children. When Albert Schweitzer was asked where in the Bible one could find the answer to personal problems, he said, "There is no answer that I can give you — take it with you." One later wrote to him these words, "The answer was not there, but in using the Bible we found the answer."

The first Cross was planted in the earth where men live. The Church is here — with us — where men live.

The Church is not just glass and stone and wood — but, is our Church today what God meant it to be in this time?

Are we, as Christians, failing to get the real message of the Church to others? Are we in "The Company of the Committed?"

We are called to be Christian laymen as surely as ministers are called to be God's workers.

We must be witnesses where we are — to neighbors — to family — to friends — and to all the world.

Creating within me — renewing within me — must mean the Word of God both within me and about me.

We are here to meet human needs. It is not God's will that people suffer. But he does not set aside the laws of gravity to stop a speeding car in order to save a life. The deaf, the dumb, the blind, the aged, the crippled — all men everywhere are asking us who have Christian compassion to care for them. It is our responsibility to lessen human suffering where we can. It is only through God's grace that we can care, can give, can go — and the way is love.

We live in a changing world. Christians must recognize the changes, adapt themselves, and stay Christian.

If we who are the Church can take it wherever we go—

If we who are the Church witness where we go —

Christ will not have died in vain,

And people around us will know that we have met the risen Lord.

"The Church works in the world Monday through Saturday, then withdraws from the world on Sunday to renew its strength through worship, through fellowship, through the sacraments, so it can go out into the world to work Monday through Saturday."

Us.

"Recreate thyself in my Church,
O Lord, beginning with me."

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

June

Izmir

3—**Mrs. Darrell Gwynn,** who has had 25 years of experience as a nurse in six states, including Hawaii, went to Talas in 1961 to serve as a nurse in clinic for five years.

4—**Mr. and Mrs. Robert Keller** have extended their 3-year terms and now are career missionaries in Turkey, where he is principal of Talas Boys' School and she teaches English. She was Dorothy Birge, daughter of our missionaries in Turkey, and did her college work at Oberlin and Bryn Mawr.

5—**Lawrence Manglitz** graduated from Goshen College in Indiana in 1961 and went to Turkey to teach English at Talas Boys' School for three years.

6—**Mr. and Mrs. Alex Pogirski** went to Turkey in 1960 for five-year terms as science teachers at American School for Boys. He is now assistant director.

7—**Dr. and Mrs. Warren Winkler** went to Turkey in 1958 as medical missionaries for a five-year term. After studying Turkish language one year at Izmir, they went to direct the Talas Clinic, which includes a visitation program to nearby villages.

Tarsus

8—**Mr. and Mrs. Joseph Barry** are career missionaries who met at a World Council of Churches workcamp in France; he is a graduate of Harvard and she a nurse trained in Switzerland, her native land. He teaches English at American College in Tarsus and she serves as school nurse.

9—**Brad Bloomer** graduated from Brown University in 1960 and is teaching English, math, American literature and economics in Tarsus for three years.

AUBURN WOMEN'S FELLOWSHIP FURNISH ROOM AT HOME FOR CHILDREN

Mrs. Bobbie Marcom, President

The Auburn Women's Fellowship held its study course for this year on April 2, 3 and 4 at the church with everyone invited, and the Hayes Chapel Women's Fellowship joined us for these three nights of study. This study on the life of Paul was taught by our pastor, Rev. Conrad Cornelius, and everyone in attendance truly received a blessing as we saw his life unfold before us.

Our Fellowship has just completed one of the most gratifying projects we have ever done — the furnishing of a room in one of the new girls' cottages at the Christian Home. We had three bake sales to make up the money for this project. A group of us went to the Christian Home April 29 and took the final payment on the room and were told at that time that we were the first group to pay for the furnishing of a room. The group chose the room we wanted to furnish and went on a tour of the beautiful new cottages. We are all happy to have had a part in this worthwhile project.

Our Friendly Service projects have also been completed and were dedicated at our February meeting.

We look forward to the new year before us as a challenge and we know that our new slate of officers will carry on the work of the Fellowship in the spirit of Christian love.

Rev. Robert A. Knowles will preach at 11:00 a.m., June 3 at the Elon College Community Church. The service will be followed by a picnic dinner.

"He Being Dead, Yet Speaketh"

Clyde L. Fields, Superintendent

It is possible for one having departed this life to continue his good work past death. Many are now continuing their life interest in a worthwhile charitable or religious institution by setting aside an amount in their Wills, providing insurance policies, or setting up endowment arrangements, so that their concern might be perpetuated in the coming years.

The work of home and foreign missions was dear to the heart of the late Floyd Faison and his sister near Wakefield, Virginia. Setting aside a generous amount of their estate for the continuance of home and foreign missions has made possible their continued interest in the work of missions. The Mission Board of the Southern Convention, named in the Faison Will, now continues to support the work of home and foreign missions, near and dear to the heart of the benefactor. Such long-range vision might better be used by many of us in the Southern Convention.

Institutions in the Southern Convention such as Elon College, the Congregational Christian Home for Children, Moonelon Conference Center, and the Mission Board of the Southern Convention need permanent funds to carry on their work. Concerned individuals in the Southern Convention might well provide permanent or endowment funds by setting aside money in a will making an institution the beneficiary of an insurance policy or by creating a memorial endowment by outright contribution to an institution.

The Convention Superintendent calls this matter to the attention of the people of the churches of the Southern Convention. The institutions of our beloved Convention need undergirding with permanent funds. We place a terrific responsibility upon the leaders of our institutions by our failure to provide sufficient income for the work assigned to them to do. How much better it would be if many of us remembered to provide permanent funds, the interest of which would make possible the budget of our institutions. This would release our institutional leaders for other types of service, rather than seeking to raise funds. Perhaps we might lay this on our hearts and seek the will of God in this regard.

A Laywoman Reports

SOUTHERN CONVENTION MEETING

How interesting and exciting to go as a delegate from our church to the 1962 Biennial Meeting of the Southern Convention of Congregational Christian Churches held at Suffolk, Virginia May 1-3; interesting because there was so much I learned about the workings of the church; exciting because church history was being made before one's eyes.

A great deal of the time of the various sessions was given to the hearing of reports of the committees of work accomplished and plans for the future. The report which caused most discussion was that of the Committee on Convention Re-alignment. After hearing many points of view, a vote was taken favorably for a plan which would include all the churches of North Carolina, and all the churches of Virginia south of a line drawn north of Richmond, Virginia, forming a new United Church of Christ Conference. This new Conference would consist of all the Congregational Christian Churches and all of the Evangelical and Reformed Churches of the proposed area.

Inspiring speeches were made at the sessions by Dr. Sheldon Mackey, Executive Secretary of the Stewardship Council of the United Church of Christ, on "The Church and Its Mission and Stewardship"; by Mrs. George E. Kahlenburg, past co-Moderator of the General Synod of the United Church, on "The Church and the Laity"; and by Dr. William P. Tolley, a returned missionary from Angola, Africa, telling of his work and the conditions in Angola.

The whole Convention program was built around the theme, "The Church, a Learning and Witnessing Community."

—Eunice Kirtland
Tryon Church.

Rev. Melvin Dollar has completed two years as pastor of the new United Church of Mission Village, San Diego, California, during which time membership has grown from 0 to 503. Offerings have increased from $53 the first Sunday to an average of $650 per week. The church went off mission aid January 1, 1962. It has a budget of $33,000 with $2,500 for missions and benevolences. Congretulations to this new church!

MISSIONARY VISITS OF THE TOLLEYS

Rev. Clyde Fields, Supt.

A letter from Dr. and Mrs. William P. Tolley indicated that they had visited something like 40 churches in the Southern Convention during the last few months, telling of their work in Angola, showing slides of the work there, and answering questions. The Tolleys express a hope that their efforts have stimulated an interest in the mission work of the church all over the world through their visits to the Southern Convention. They suggest that the readers of The Christian Sun might be interested in a publication by Rev. Thomas Okuma, former American Board missionary to Angola. Mr. Okuma's book will be published in 1962, and is called, "Angola in Ferment." It is published by Beacon Press.

The Southern Convention is most grateful for the visits of the Tolleys as they sought to lift our sights to a greater vision of world missions. We are most grateful for the splendid contributions of Rev. and Mrs. William P. Tolley, 4 Wilcox Manor, Westerly, Rhode Island, to the Southern Convention and to the church at large.

TEAHOUSE ALONG AN INDIAN ROAD is the true story of a former Muslim priest in India who has become a Christian, supporting himself by running a tea house — but distributing Christian literature while serving tea. A 62-frame filmstrip of this true story may be secured for $3.50 with script or $5.00 with recording from Audio-Visual Department, American Bible Society, 440 Park Avenue South, New York 16, New York.

Vacation Church School for the Elon Community Church will be held in the form of a "day camp" at Moonelon, June 7-8, 9:30 to 11:30 a.m.; June 11-15, 9:30 a.m. to 4.00 p.m.

High school seniors of Rosemont church, South Norfolk, Virginia, will be honored in the morning service June 10. Rev. Aubrey Tomlinson, Louisburg, N. C., will preach at Rosemont June 24 and Rev. Walstein Snyder, former pastor, will preach July 1, while the pastor, Rev. Carroll W. Lewis is in Puerto Rico.

Much Accomplished At Moonelon

Robert A. Knowles

Saturday, May 12, was a bright warm sunny day and just as bright were the young people from the Clanton Park United Church, who had arrived at Moonelon the night before, and awakened ready to get going on some work projects in order to get the camp ready for the summer program.

Present for the weekend were: Rev. Jim Jackson, who will soon take up responsibilities with the Department of Specialized Ministries, giving special attention to the International Christian Youth Exchange, from an office in New York City. Adult Advisers accompanying the Clanton Park group were Mrs. Orien K. "Betty" Hart and her young son, Danny, two years old. Also, Mr. Gordon Weeks. The young people were Donna Patterson, Janice East, Patricia East, Carletta Hall, Carol Morris, Dave Hancock, Larry Little and Doug James.

The above group was joined early on Saturday morning by three young people from the Raleigh, United Church of Christ: Bruce Hoffmann, Lee Rigney and Roxanne Rogers: Also, John R. Kernodle, Jr., from the Burlington, First, Church.

The group started off the day's work by putting the newly laundered mattress covers on all of the mattresses in the cabins. Then, some of the boys picked up saws and axes and headed for Vesper Hill to put in new log seats, improving the looks of that beloved spot by some two hundred per cent. In the meantime, the girls were sanding the tops of the dining room tables and later in the day, gave them a fresh coat of paint, which makes them a sparkling white for the summer. Some of the painters were so eager to continue that they just kept right on going and gave the lawn furniture a new coat.

The tall grass in the ball field was soon laid low by several of the boys who took turns pushing the power

Camp Moonelon Attendance – 1961

Eastern Virginia Conference

Church	Boys	Girls	Total
Christian Temple	7	19	26
Suffolk	7	15	22
Bethlehem (Nans.)	6	11	17
Liberty Spring	5	11	16
South Norfolk	1	13	14
Berea (Nans.)	0	13	13
Hunterdale	10	2	12
Oakland	6	6	12
Bayside	3	6	9
Lynnhaven	3	6	9
Windsor	5	4	9
Cypress Chapel	2	5	7
Newport News	1	6	7
Holy Neck	1	3	4
Damascus	0	2	2
Holland	1	1	2
Mt. Carmel	0	2	2
Mt. Zion	0	2	2
Portsmouth, Shel. Memorial	2	0	2
Norfolk, First	1	0	1
Wakefield	1	0	1
	62	127	189

Eastern North Carolina

Southern Pines	6	14	20
Sanford	4	5	9
Henderson	2	6	8
Liberty Vance	2	4	6
Wake Chapel	2	4	6
Hayes Chapel	1	2	3
Fullers Chapel	2	0	2
Plymouth	0	2	2
Raleigh, United	1	1	2
Chapel Hill	0	1	1
Damascus	0	1	1
Eutaw, Fayetteville	0	1	1
Shallow Well	1	0	1
	21	41	62

Western North Carolina

Charlotte, Clanton Park	5	2	7
Asheboro	2	4	6
Sophia	2	4	6
Albemarle	0	4	4
Mt. Pleasant	0	2	2
Randleman	2	0	2
Flint Hill (R)	0	1	1
Sanford, Northview	0	1	1
Ramseur	0	1	1
Seagrove	1	0	1
	12	19	31

North Carolina & Virginia

Elon College	10	16	26
Greensboro, 1st	12	12	24
Burlington, 1st	15	5	20
Durham	4	4	8
Hines Chapel	0	6	6
Pfafftown	5	1	6
Hendersonville	2	3	5
Apple's Chapel	2	2	4
Beverly Hills	2	2	4
Greensboro, Palm St.	2	2	4
Happy Home	0	2	2
Liberty	2	0	2
Reidsville	1	1	2
Rocky Ford	0	2	2
Greensboro, St. Peter's	0	2	2
South Boston	1	1	2
Winston-Salem	0	2	2
Lakeview	0	1	1
Long's Chapel	1	0	1
Union Ridge	1	0	1
	60	64	124

Other Churches

Burlington, 1st E&R	3	2	5
St. Mark's E&R	0	2	2
Grove Park Baptist	1	0	1
	4	4	8

mower over the large expanse of grass. Also, new posts were installed for the volley ball net at the court near the swimming pool.

A great amount of work was also done by Mr. Gentry of the Elon College staff, who came out with his hay loader and deposited many loads of dirt at strategic places on the hillside, where it may be spread out by camp groups during the summer work projects.

Coach Bill Miller of the Elon College faculty has a group of his sturdy young men lined up to tackle the pool. It is to be scrubbed down and the bottom painted along with the pipes. When it is filled again and the filter system is working, we will once more have sparkling clear water for the summer swimming program.

Over the past several years, many people have given much of their time and effort in making Moonelon a more beautiful place. This is a possibility for any group of young people or laymen who want to have the satisfaction of accomplishing something worthwhile. One of the traditions of Camp Moonelon is that those who come there, leave it a better place than when they arrived. In this way, they are serving all of the churches of the Convention, who own the property.

SUFFOLK
PILGRIM FELLOWSHIP RETREAT

The Pilgrim Fellowship members and some of the parents met at the Suffolk Christian Church Sunday afternoon, May 20, for a Retreat at Planters Club at 3:30 p.m. Transportation was provided by bus and cars for 111 persons. After arriving, the group enjoyed swimming, games, and an outdoor cook. An inspiring vesper service after supper was presented by Miss Brenda Darden. The service closed with the Friendship Circle.

BOOK REVIEW AT OAKLAND

Earl Martin, Reporter

The Oakland Youth Fellowship held its regular monthly meeting on Sunday, May 20, at 6 o'clock at the church. The Junior and Senior groups met together after a fine supper given by the counselors of both groups. The meeting was called to order by the president, Skippy Underwood. A book-review entitled **The Future Won't Wait** was given by Clyde E. Kelly. It was about the problems that youth faces today. The review was very interesting and was enjoyed by all.

SUFFOLK
VACATION BIBLE SCHOOL

Mrs. E. C. Wilkins is planning for the annual Vacation Bible School of the Suffolk Christian Church to be held Monday, June 11, through Friday, June 15.

Classes will be held each day from 9:00 to 11:30 a.m., with Mrs. Wilkins, Director of Christian Education, in charge of the school. There will be classes for children from 3 to 15 years of age. All children not enrolled in a church school are especially invited to attend. The theme will be, "The Bible." There will be worship, handicrafts, recreation, and refreshments.

Departmental Superintendents are as follows: beginners, Mrs. Willard Andrews; kindergarten, Mrs. David Darden; primary, Mrs. W. L. Thompson, Jr.; junior, Mrs. Arthur Stone; junior high, Mrs. J. J. Felton.

AFRICA SECRETARY APPOINTED

Dr. Alford Carleton, executive vice president of our Board for World Ministries, has announced the appointment of Rev. Chester L. Marcus to supervise missionary activities in Africa. Mr. Marcus succeeds Dr. John A. Reuling, who has served in that capacity for the past 15 years and who now becomes general secretary for missions for the Board.

Mr. Marcus, the first Negro chosen by an American mission board to head an overseas field, is a native of Mississippi, where he graduated from Alcorn A. and M. College. He received his B.D. from Lincoln University in Pennsylvania. Since 1957 he has been secretary for racial and cultural relations of the United Church Council for Christian Social Action, and before that held the same post in the Evangelical and Reformed Church. He recently returned to the United States after a year of observation and studying in Africa.

Vacation Bible School Materials

By Ruth H. Dunn

The Cooperative Series Vacation Church School Materials for this summer are on the general theme of "The Bible." The American Bible Society has several excellent helps which can be used for your Vacation Church School or to supplement the material you will be using with Juniors and Junior Highs on this theme. Promotional material on the American Bible Society may be obtained free of charge. An offering at the end of your school may be used for the work of the Society. Any of the materials listed below may be ordered from The American Bible Society, P. O. Box 98, New York 16, New York.

How Our Bible Came To Us — Four color 35mm filmstrips with records — $15.00, with suggested worship services for the set.

Part I — "The Bible Is Put Into Writing" — Gives a background of scrolls and the old writings and also the New Testament writers and the adoption of the canon.

Part II — "The Bible Crosses Europe" — The story of how the Bible was established in Europe and the people who helped translate it.

Part III — "The Bible Comes To England" — Wycliff, Tyndale, Coverdale and others translate the Bible and bring it to the people.

Part IV — "The Bible Comes To America" — The Pilgrims bring the Bible with them to America. The King James Bible is completed and its influence is felt throughout America and the world. Later on, other scholars translate and bring other translations, including the Revised Standard Version of the Bible.

Our Bible — How It Came To Be— Feature length documentary film, black and white in three parts. Part I — "Formation Of The Bible," $8.00; Part II — "Bible Spreads Across Europe," $8.00; and Part III, "Making Of The English Bible," $9.00. Continuous running of complete film, $22.50. (Rental fees are given here.)

History Of The English Bible in Facsimile Pages — $6.00 a set. Excellent facsimiles of title pages of original Coverdale and King James Bible, two opening facsimile pages, each of nine historic Bibles and Testaments and other historic descriptions. (These may be borrowed.)

Our Most Precious Heritage — A 32-page booklet, with full-color reproductions of the poster scenes and expanded explanatory text on facing pages. 20¢ each or 15¢ for 10 or more.

Rev. Kenneth Register, Beverly Hills, Burlington, will be the guest speaker for a week of special services at Concord beginning June 10.

The Fellowship Of Love

Background Scripture: I John 3:11-18; 4:7-21; II John; III John.

Devotional Reading: Romans 12:1-5.

John has a great deal to say about love. But he is not talking about what is so commonly called love, the kind of "eye wash" that many popular songs emphasize, the kind of emotional impulse characteristic of teen-agers, the feeling tinged with sexual overtones which is so often erroneously called love. He is talking about a strong, pure emotion, called in the Greek "agape," the kind of love which is the essence of the character of God, an indiscourageable good will, the desire that everybody shall have the good things of life, the refusal to do evil to anybody, even one's enemies. John insists that this love is the acid test of Christian faith. It is not mere feeling, a passing ephemeral thing, but a settled state of mind and heart. One can will to love in the sense that John uses love. It is the same word that is used when it is declared that God so loved that he gave his only begotten Son.

A NEW COMMAND

Jesus said before he died, "A new commandment I give unto you, that ye love one another." He also said that it was by one's love for his fellowmen that men would know that we are his disciples. Not by our protestations of belief, not by our recital of creeds, not by our religious activities, not by our formal religious practices, but by our love, that men will know that we are disciples of Christ. Love is not an elective in the school of the Christian life; it is a required subject. We are to love one another, or else! ! !

A little reflection or observation will reveal how many there are who are not true disciples of our Lord. Think of the hate that dwells in so many hearts of those who profess to be Christians. I knew of one church in which a deacon would not serve communion because he feared that while serving he would have to minister to a man whom he hated! ! ! There are thousands of people who have hate in their hearts, who hold grudges and grievances against their fellowmen and who pride themselves on their Christian discipleship. John says "Nuts." He says something worse — he says that such folks are liars. "If a man say I love God, and hateth his brother, he is a liar." That is strong language.

AN EXAMPLE OF LOVE

"In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him." God took the initiative — "herein is love, not that we loved God, but that God loved us." And because God so loved us, we ought also to love one another. And of course we ought also to love God. Love to God is the instinctive response to God's love for us.

GOD IN US

To have love in our hearts is to have God in our hearts. "If we love one another, God dwelleth in us, and his love is perfected in us." And we may know that we dwell in him and he in us, because he hath given us of his spirit." There are but a few instances in the Bible where God is defined, and John gives one. "God is love." If we have God's spirit in our hearts we have love in our hearts; if we have love in our hearts, we have God in our hearts. It is as simple and as profound as that.

We love him because he first loved us. That is, our love for God comes originally from God. It is upon his initiative that we ourselves love. With his love in our hearts, we love one another. And if we love him, we need have no fear for the day of judgment. "Herein is love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world."

FREEDOM FROM FEAR

"There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." How many there are of us who live in torment because of fear. Fear slays its tens of thousands. The cure for fear is faith and love. He who believes sincerely in God, he who truly loves God and knows God's love, need have no fear. He who lives in the love of God, need not fear anything, in this life or in the life to come. This does not mean that we will not have trouble and trial. It does mean that we can be certain that nothing can separate us from the love of God which is in Christ Jesus. And we can be steadfast, unmoveable in the direst of circumstances, because we know that our lives are rooted and grounded in God. There are thousands who are taking tranquilizers who could dispense with them if they relied on a simple faith in their Heavenly Father. In quietness and confidence they could possess their souls.

AN UGLY WORD

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen-" John uses an ugly word to describe those who do not love their fellowmen, who hate those who are their brothers. They are worse than hypocrites; they are liars. As a minister I am often troubled as sometimes I read preparatory to the Communion Service the words "Ye that do truly and earnestly repent of your sins, and **are in love and charity with your neighbors...** draw near with faith and take this holy sacrament to your comfort." If the members of an average congregation took seriously Jesus' words about first going and being reconciled with one's brother before offering their gifts before the altar, there would probably be a general exodus from the service. It is appalling how much bitterness and ill-will and unwillingness to forgive there is in the hearts of so many good people! This lesson is a disturbing lesson. It ought to cause us to examine our hearts thoroughly, and to pray earnestly that all bitterness and wrath and hatred be put away from us.

SUNDAY SCHOOL LESSON
JUNE 3, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

MY KITCHEN PRAYER

God bless my little kitchen,
I love its every nook
And bless me as I do my work,
Wash pots and pans and cook.
And may the meals that I prepare
Be seasoned from above
With Thy great blessing and Thy grace
But most of all Thy love.
So bless my little kitchen, God,
And those who enter in,
May they find naught but joy and peace and happiness therein.

—Union Church News

The junior choir of our Suffolk church sang at the Portsmouth Naval Hospital April 8 at the morning chapel service. Nineteen members, accompanied by nine adults, made the trip.

"Creating and Renewing the Church" was the theme for the Ladies Missionary Society of Bethlehem church when they had charge of the morning worship service at this church at Altamahaw April 29.

Men of First Church, Portsmouth, are having a breakfast meeting at the church Saturday, June 2. "A Living Memorial" was the subject for Rev. Daniel Bowers, May 27, while his topic for next Sunday is "Are You Too Old?"

May 20 at Bethlehem church, Tenth Legion, Virginia, a hymn sing followed a fellowship supper at the church. The Pilgrim Fellowship conducted the worship service. Rural Life Sunday is being observed May 27 with the Tenth Legion 4-H Club participating.

Dr. W. E. Wisseman of Greensboro will be in Central Congregational Church, Dallas, Texas, June 10 to christen his grandson, William Stanley Wisseman. Pastor of this church is Rev. Arthur Swartz, onetime minister of our Albemarle church. June 17 Dr. Wisseman is to preach at the centennial celebration at his home church in Texas, Hildah Methodist Church.

About 50 men participated in the second annual Virginia Churchmen's Fellowship Retreat at Massanetta Springs, Virginia, May 5-6. Leaders included Rev. R. C. Snyder, president of the Potomac Synod; Dr. George Snyder, missionary to Ghana; Rev. Russell Loesch, executive secretary, Interdenominational Religious Work Foundation, Richmond; Rev. Bland Leebrick, Rev. Richard Bayard, Rev. Robert Myers and Mr. Kenneth Southall.

Youth Fellowship members participating in the opening worship at Sunday school at Mt. Zion (Mebane) on Mother's Day were: Carolyn Hargis, Nancy Terry, Vickey Crutchfield and Linda Tate. They presented their mothers with corsages. Mrs. Judith Young was also presented a corsage for the help she had given the youth choir.

Calling Local Women's Fellowship Leaders!

SUMMER CONFERENCE AT ELON COLLEGE

(Successor to the School of Missions)

June 19-22, 1962

Co-Chairmen — Mrs. Robert Kimball (C.C.) and Mrs. Henry Kennedy, Jr. (E. and R.)

Theme: **Partners With God.**

Especially planned for Presidents, Program Chairmen and Minister's Wives.

Pac/Kits will be explained and sold ($2.50).

Mission Study themes will be presented for 1962-63.

Bible Study for 1962-63 will be presented.

Cost: $16.50 for registration, room and board.

Day Registrations: $1.00 for each day.

Special Evening Programs at 7:30 Open to the Public.

Second Annual Minister's Convocation

of the

UNITED CHURCH OF CHRIST

WHERE? — Blowing Rock Assembly Grounds, Blowing Rock, N. C.

WHEN? — June 25, 26 and 27, 1962.

THEME OF CONVOCATION: **"The Field of Human Relations."**

SPEAKERS — Dr. Mark Depp, prominent Methodist and Author, Winston-Salem, N. C.; Mr. James C. Queen, Psychiatric Social Worker with the Mental Health Clinic, Jacksonville, Florida; Dr. Albert L. Turner, Dean of the Law School, North Carolina College, Durham, North Carolina.

COST — $12.25 (You do not need to bring bed linens or pillow.)

Be sure to bring a jacket for cool evenings, and to be safe, a raincoat.

To help the Committee in making their final arrangements, please return the enclosed postal card immediately indicating whether or not you plan to attend this Convocation. A copy of the complete program will be mailed to you shortly.

Robert M. Kimball
For Committee on Arrangements
Sincerely,

BUILDING PROGRAM AT GARNER

The new Community Church at Garner, North Carolina, is planning a Church Building Fund program with Dr. Curtis Schumacher of New York as leader, June 4-10. It is hoped to raise $12,000 for a new building during this week.

The church was organized on Pentecost, 1960, following the opening of the charter membership April 24 with 26 members. Easter Sunday, 1962, the 76 members accepted the plans submitted by the architect, E. J. Austin of Southern Pines. Rev. Rosser Lee Clapp is the pastor.

Friends of Dr. John G. Truitt will be sending him best wishes for a speedy recovery from a recent eye operation. He is in Duke Hospital, Durham, North Carolina.

Homecoming and memorial day were observed last Sunday at Apple's Chapel, with the pastor, Rev. Collie Seymour bringing the message in the church and Mr. R. M. Murrell in the cemetery.

A special Mother's Day bulletin, sponsored by the Women's Fellowship, was used at Mt. Zion (Mebane) listing mothers honored and memorialized. Proceeds went to the building fund.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Farm Work Being Done

Dear Friends:

We continue to have people ask us if we are doing any farming, or what we have for the boys to do since we closed our farm. The answer to either question is that we have not completely closed the farm operation. We have in the past two years cut down considerably on the farm program. There were certain things that we could not produce profitably so we left such items off our program. In other words, as I have said on a number of occasions, we farm to the extent of our needs. As indicated, some of our needs we purchase for they can be purchased cheaper than they can be produced.

Mr. Charles Perkins, our man in charge of maintenance and farm operation, is doing an excellent job in producing early spring crops. Already we have had the usual seasonal vegetables such as turnip greens, onions, radishes, and English peas. Already planted and well on the way to producing are such things as potatoes, cucumbers, squash, green beans, corn, okra, beets, tomatoes, green peppers and lima beans. As the season moves along, various other things will be planted. Also some of those already planted and about to produce will be replanted for later harvesting.

We have on our farm also beef cattle and hogs. We have (at the last count) 37 head of cattle. We have 23 head of hogs. We do not have any type of chickens for these as well as eggs can be bought as cheap or cheaper than we can raise them.

Thus we have quite a farm program after all — certainly enough to keep our larger boys and our farm manager quite busy.

W. B. Terrell, alumni secretary of Elon College, will speak at Mt. Zion next Sunday at the morning worship.

Congratulations to Reuben Askew and Glenn Garrett who receive their Bachelor of Divinity degrees from Duke University June 4. Both are graduates of Elon College. Mr. Askew is pastor of Pleasant Hill, near Liberty, and Mr. Garrett of Mt. Zion, near Mebane.

(Continued from Last Week)

Christian Chapel Church (ENC)	12.00	
Berea Cong. Christian Church (NCVA)	20.00	
John A. Kissell, Irvington, N. J.	15.00	
R. Homer Andrews, Burlington, N. C.	10.00	
S. Carlysle Isley, Burlington, N. C.	10.00	
Russell M. Hornaday, Burlington, N. C.	10.00	
Garland Gray, Waverly, Va.	25.00	
Daniel W. Mikesell, Dayton, Ohio	25.00	
Miss M. C. Crump, Norfolk, Va.	5.00	
Mr. & Mrs. James H. Truitt, Greensboro, N. C.	10.00	
County Motor Co., Graham, N. C.	10.00	
I. Paul Ingle, High Point, N. C.	10.00	
Mr. & Mrs. Calvin C. Hinshaw, Burlington, N. C.	10.00	
L. D. Tucker, Burlington, N. C.	10.00	
Carolina Christian Church (NCVA)	10.00	
Miss Nellie May Holt, Burlington, N. C.	10.00	
Miss Dorothy M. Russell, North Hadley, Mass.	5.00	
Mrs. J. Spencer Love, Greensboro, N. C.	20.00	
Huey's Sea Food, Inc., Burlington, N. C.	10.00	
Plymouth Church Women, Belmont, Mass.	10.00	
W. J. Cobb, Asheville, N. C.	10.00	
Griffin Hosiery Mills, Inc., Burlington, N. C.	10.00	
Pet Dairy Products Co., Burlington, N. C.	10.00	
Mr. & Mrs. A. K. Anderson, Norfolk, Va.	10.00	
Kerney E. Overman, Jr., Burlington, N. C.	10.00	
Dr. & Mrs. Cleet C. Cleetwood, Burlington, N. C.	5.00	
Dr. Howard L. Little, Gibsonville, N. C.	10.00	
Dr. Sherwood W. Barefoot, Greensboro, N. C.	5.00	
The Bonitz Insulation Co., Greensboro, N. C.	5.00	
F. W. Wilson, Norfolk, Va.	10.00	
Miss Esther Savage, Norfolk, Va.	10.00	
Dr. John Talbert King, Westfield, N. J.	10.00	
Cong. Woman's Fellowship, United Church of Christ, Wahpeton, N. D.	10.00	
Women's Fellowship, Medway Cong. Christian Church, Climax, N. Y.	5.00	
N. P. Hayes, Greensboro, N. C.	25.00	
Mr. & Mrs. H. E. Ollerhead, Newport News, Va.	20.00	
J. K. Burton Construction Co., Burlington, N. C.	10.00	
Mr. & Mrs. Claiborne Young, Burlington, N. C.	10.00	
Webco Mills, Inc., Burlington, N. C.	50.00	
Webco Dyers, Inc., Burlington, N. C.	50.00	
Mrs. Pauline J. Phillips, Newnan, Ga.	10.00	
Mr. & Mrs. St. Clair Dudley, South Norfolk, Va.	10.00	
Mrs. W. E. Bladtone, South Norfolk, Va.	5.00	
In Memory of Ben Franklin Barlow, III		
In Memory of Frankie Barlow		
In Memory of W. Frank Morris		
In Memory of W. Frank Morris		
In Memory of Mrs. J. M. Spencer		
In Memory of W. Frank Morris		
In Memory of W. Frank Morris		
In Memory of Mrs. Sarah Capps		
In Memory of Wayne C. Roach		
In Memory of the Mother of Ralphena Gilliam		
In Memory of Mrs. W. R. Cole		
Total Memorial Gifts	70.00	
Special Gifts	201.50	
Total		$ 1,975.70
Grand Total		$43,380.52
Total for the Week		$ 3,456.82
Total for the Year		$64,844.76

REPORT FOR MAY 21, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$21,464.24
Eastern Virginia Conference	$ 112.80	
Eastern North Carolina Conference	218.00	
Western North Carolina Conference	1.00	
North Carolina and Virginia Conference	161.60	
Total		$ 493.40
Grand Total		$21,957.64

SPECIAL OFFERINGS

Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Lawrence S. Holt Trust Fund	450.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Women's Fellowship, Westminster Cong. Church, Spokane, Wash. — Friendly Service Gift	46.00	
Rincon Cong. Church Women, Tucson, Arizona	20.00	
Louis Dowling, Greensboro, N. C.	50.00	
Jack M. Euliss, Burlington, N. C.	10.00	
Dr. & Mrs. Willard C. Goley, Graham, N. C.	15.00	
Mr. & Mrs. J. A. Boland, Burlington, N. C.	10.00	
Mrs. Clyde Pittman, Tryon, N. C.	5.00	
J. M. Hines and R. H. Brown, Wentworth Church, Raleigh, N. C.	10.00	
Wachovia Bank & Trust Co., Burlington, N. C.	10.00	
Mr. & Mrs. J. Irving King, Burlington, N. C.	10.00	
Bethel Christian Church Sunday School (NCVA)	10.00	
Miss Ruby Smith, South Norfolk, Va.	10.00	
King Electric Co., Inc., Burlington, N. C.	10.00	
Women's Christian Fellowship, First Cong. Church, Hendersonville, N. C.	10.00	
Bruce E. Woodell, High Point, N. C.	10.00	
B. G. Whitlow, Paces, Va.	5.00	
Mary & Martha Circle, Women's Fellowship, Comm. Cong. Church, Godfrey, Ill.	10.00	
Hart Bible Class, Cong. Christian Church, Sanford, N. C.	10.00	
Arthur Wilkins, Suffolk, Va.	25.00	
Mrs. W. C. Ellis, Henderson, N. C.	3.00	
Mr. & Mrs. Frank M. Rich, Burlington, N. C.	10.00	
Mr. & Mrs. W. C. Kirkman, Burlington, N. C.	10.00	
Mrs. O. G. Fleming, South Norfolk, Va.	25.00	
Mrs. James R. Darden, Holland, Va.	10.00	
Miss Peggy Holt, Randleman, N. C.	10.00	
Mrs. Jossie O. Clark, Fuquay Springs, N. C.	10.00	
H. W. Donnell, Greensboro, N. C.	15.00	
George H. Foxworth, Burlington, N. C.	10.00	
Mr. & Mrs. Joseph J. Bird, Burlington, N. C.	10.00	
John T. Kernodle, Richmond, Va.	15.00	
Ladies' Aid, Cong. Church, Havana, N. D.	5.00	
In Memory of John Collier In Memory of Mrs. Ola Williamson Pate Total Memorial Gifts	15.00	
Total		$ 914.00
Grand Total		$44,294.52
Total for the Week		$ 1,407.40
Total for the Year		$66,252.16

(Continued from Page 7)

Gibsonville	
Graham, Prov. Mem.	212.00
Greensboro, Calvary	5.00
Greensboro, First	1,605.21
Greensboro, Palm St.	770.00
Greensboro, St. Peters	82.67
Happy Home	
Haw River	150.00
Hebron	10.00
Hendersonville	
Hines Chapel	
Hopedale	
Howard's Chapel	
Ingram	415.00
Kallam Grove	
Lebanon	
Liberty	
Long's Chapel	400.50
Lynchburg	12.50
Mebane	68.00
Monticello	423.00
Mt. Bethel	250.00
Mt. Zion	250.00
New Lebanon	155.89
Pfafftown	107.00
Pleasant Grove	150.00
Pleasant Ridge	
Reidsville	975.00
Rocky Ford	10.00
Salem Chapel	100.00
Shallow Ford	175.00
South Boston	200.00
Tryon	1,422.00
Union (N. C.)	
Union (Va.)	460.00
Winston-Salem	180.00
Zion	
Total	$14,050.78
Total Receipts	$44,925.81

In Memoriam

LAWRENCE

We, the members of the Seagrove Congregational Christian Church, Seagrove, North Carolina, wish to pay tribute to Mr. Leighton Lawrence, who passed away April 11, 1962.

In memory of him we present the following resolutions:

1—That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2—That we extend our deepest sympathy to the members of his family, and commend them to God for comfort.

3—That a copy of these resolutions be sent to the family, a copy printed in *The Christian Sun*, and a copy entered on the Seagrove Church records.

Nancy Spencer
Birchel Hancock
Rev. Avery Brown
Committee

PENTECOST

JUNE 10, 1962

Message from the Presidents of the World Council of Churches

THE FELLOWSHIP OF THE HOLY GHOST

All over the world, in church after church, as part of the Grace or Benediction, these words will be used on Pentecost: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost (or the communion of the Holy Spirit) be with us all evermore" (II Cor. 13:14). St. Paul's valediction is so familiar to Christian people everywhere that its meaning may easily become blunted, so that we think of it as no more than a convenient closing formula. This Pentecost we would ask you to pause and ponder more deeply the meaning of that rich phrase "the fellowship of the Holy Ghost", in the setting of the contemporary world.

The Message from the Third Assembly of the World Council of Churches at New Delhi made this declaration: "we rejoice and thank God that we experience here a fellowship as deep as before and now wider. . . In this fellowship we are able to speak and act freely, for we are all partakers together with Christ." Six months after the Assembly, we should not fail to give thanks for the reality of that fellowship. It is not a small thing that in a world torn by so many divisions, we should have been able to discover such a measure of common purpose concerning the unity, witness and service of the Church. Here we have seen for ourselves that the power of the Holy Spirit to bring fellowship out of a great diversity of nations and languages is as alive today as on the first Pentecost in Jerusalem long ago. "This is the Lord's doing, and it is marvelous in our eyes." (Psalm 118:23.)

All this, however is in vain, unless the fellowship of the Holy Ghost is reproduced in countless parishes and congregations and in the places where men and women do their daily work — and we know that it is in small groups that this fellowship is often most vividly experienced. But it may be asked, how shall we recognize it or distinguish the divine fellowship from any ordinary kind of human association? We suggest to you that there are three marks (out of many) by which the fellowship of the Holy Spirit can always be known, though it may have very different outward forms of expression in different countries and churches.

It centers round Word and Sacrament, round the presence of Jesus Christ in the midst. This fellowship is not contrived by men, but **given** when we are "all with one accord in one place."

It combines, as no other fellowship can, freedom for the individual with unity in the group. We spend much time debating the possibility of "unity without uniformity," but the fellowship of the Holy Spirit appears as the radiant reflection of the divinity of the "spiritual gifts."

As a fellowship of love, it seeks constantly to draw others within its range. The Holy Spirit can never preside over a closed society for self-congratulation, but only over an outgoing society of forgiveness and service.

Such is the vision of fellowship which Pentecost **offers to the world.** This is the fellowship which we would maintain both for the World Council of Churches and for all its member churches, so that "when one member suffers, all the members suffer with it; when one member is honoured, all the members rejoice with it." (I Cor. 12:26). We call upon you to pray for this fellowship, to make it visible in your place through the enabling power of the one Spirit, and to testify to its possibilities for a world in need.

The Presidents of the World Council of Churches:
Archbishop Iakovos—New York
Principal David G. Moses—Nagpur, India
Sir Francis Ibiam—Enugu, Nigeria
Dr. Martin Niemoeller—Wiesbaden, Germany
The Archbishop of Canterbury—London
Charles C. Parlin—New York
Honorary president: J. H. Oldham—St. Leonards-on-Sea, U. K.

The CHRISTIAN SUN

Southern Convention of Congregational Christian Church

Church History Room
Box 232
X

Vol. 114 June 5, 1962 No. 23

A Religio[illegible]kly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

OBSERVE

PENTECOST

The Birthday Of

The Church

June 10

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

Long's Chapel Consecrates New Building

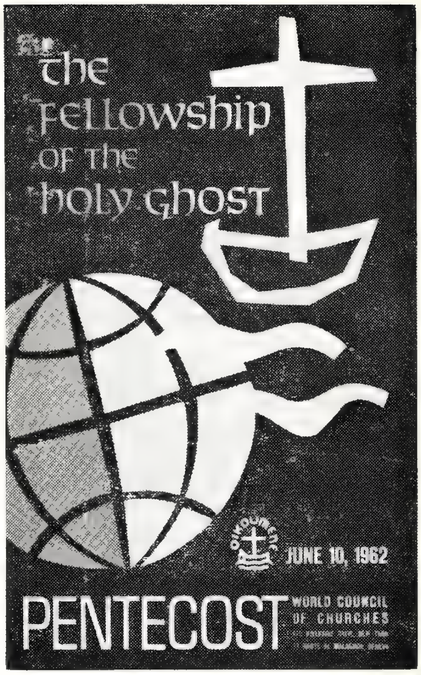
The new sanctuary and education building of Long's Chapel, Route 5, Burlington, North Carolina, was consecrated in a special afternoon service May 20. Bringing greetings were Superintendent Clyde L. Fields, Rev. Kenneth Register, Rev. Winfred Bray, Mr. W. B. Terrell, Rev. W. J. Andes and Mr. Marsh McLelland. Pastor of this church of 237 members is Rev. W. M. Loy. A history of the church is found in this issue.

EDITORIALS

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? . . ." And all were amazed and perplexed, saying to one another, "What does this mean?"

Acts 2 (RSV)



Congratulations, Graduates

High school and college graduates are taking their places with many others who have preceded them. The four years of study have come to an end, and a future stretches out to the long afternoon. This processional of youth robed in cap and gown and holding diplomas is a thriller. Parents may be exceedingly busy, but they expect to be there when that eventful moment arrives and the child of their love graduates. It is a high day in the life of the family.

Fortunate are those who have had dedicated leadership in school. This was not the privilege of many Americans before the turn of this century, and is not for multitudes in our troubled world. American youngsters are highly favored. They have free public schools for twelve years of their life. Then there are colleges awaiting their entrance, and most young people with intelligence can find a way to finance the four years of opportunity in what is now expensive institutions. For those who wish even further scholarship, there are universities offering a wide field of learning — medicine, ministry, law, many fields of science, and almost any cultural development that may be desired.

Why all this fuss about schooling? There are two very obvious reasons.

In the first place God gave the capacity for learning which we should gladly develop. There are unfortunate people who cannot think, but most human beings can. No one should disappoint the Giver of life and immortality.

In the second place the world needs, and badly needs, properly trained persons. Man has moved a long way from the Stone Age in mechanical developments and cultural achievements. Flights through space are possible because people have studied, learned some of the secrets of the universe. Disease, some of it, has been conquered by those who know, and the sick people of our world await the skilled and informed. International politics cries out for the leadership of the informed, and the devoted. Hungry, cold, homeless people await the economists in government who know; they have had enough of the experimenters who made matters worse. Running through all these currents of life there is the tremendous need for those who know and accept Christian responsibility.

Congratulations, Graduates. You may be among the fortunate who really bless the world in which you live. So may it be under the blessings of High Heaven.

Money, Money, Money

The recent debacle in the Stock Market has made us more conscious of money. Millions of investors lost, many of them doubtless seriously.

But as churchmen it is nothing new to be aware of money. Every Sunday church people contribute money, and dedicate it on the altar of the Church. They believe that money is important. They know that it takes money to erect and maintain buildings, to pay salaries for workers, and to send missionaries across the unChristian world at home and abroad.

Even more, they know that the way they invest their money molds character. It does for the investor, and for others, also.

Investment in alcoholic beverages tends to make one an alcoholic, if he uses the product. Investment in the Church makes one a partner with God, for it is His Church. A proportionate share of income regularly invested in the Church makes one regularly conscious of God. This helps to mold his character in the likeness of the Divine.

Gifts to the Church open doors for religious instruction to children, young people and adults near and far. Without the money the doors are closed. It is just that simple. A church that should have been erected at least two years ago is still unbuilt, and the people of the community await the liberality of people in our churches before those church doors open and the children learn of Jesus. How long shall they wait?

Let Me Think

How and What Shall I Give To and Through the Church

IF I GIVE NOTHING:

I cast a ballot in favor of closing my church. I discourage others.

IF I GIVE TO LOCAL SUPPORT AND NOT TO MISSIONS:

I vote to stop all missionary activity in this hour of the world's great need. I break faith with the missionaries who have given their all and are dependent upon the church. I refuse to obey the command to go into all the world and preach the gospel.

IF I GIVE GRUDGINGLY OF NECESSITY:

I shall find no joy in my giving. I shall not receive the Lord's richest blessing; for it is written that the Lord loves a cheerful giver.

IF I REFUSE TO MAKE A SUBSCRIPTION IN ADVANCE:

I make it difficult for my church to project plans for the year.

IF I GIVE PROPORTIONATELY:

I shall give something. I shall not refuse to make any subscription if, because of necessity, mine must be small. I shall be blessed in my giving, whether the gift be large or small. "For if there be first a willing mind, it is accepted according to what a man hath and not according to what he hath not." I shall probably increase my gifts; I know the kingdom causes need increased support, and that I have not been giving in proportion. I must ask myself whether or not my giving has increased with my income.

IF I GIVE SYSTEMATICALLY:

I shall make it possible for my local church and for my denomination to plan work in advance and to live within their income. I shall make it much easier for myself. I know from experience, that the accumulation of small obligations soon becomes burdensome.

IF I GIVE SACRIFICALLY:

I shall worship God in my giving. I shall truly advance the cause of Christ over the forbidding barriers of cruelty and hate. I shall testify to the high value I place upon Christ and the Church in ministering to the needs of suffering humanity. I shall express my love to God and man in strengthening the bonds of Christian fellowship around the world.

—Northview Star

Vol. 114 No. 23

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

Subscriptions

One year	$3.00
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Church rate, ½ families	2.00

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Elon College, N. C.

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Published weekly except three times in June and December by the Southern Convention of Congregational Christian Churches.

POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

DO YOU KNOW HOW TO BRING UP CHILDREN?

This is a hard question but here are some suggestions on how to do the job, handed out by one Department of Christian Education:

1. By so living that children will respect and trust parents.
2. By developing the principles of democracy in the home.
3. By keeping the confidence of the growing children.
4. By giving the children responsibilities and seeing that they fulfill their obligations.
5. By practicing Christ's methods of understanding and forgiveness.
6. By going to Church with your children.
7. By talking in the family circle of your beliefs and convictions.
8. By example and teaching in developing a philosophy of life worth while, worth living and dying for; faith in Jesus Christ.

—Union News, Virgilina, Va.

HOW TO GIVE

1. Without show — "...let not thy left hand know what thy right hand doeth." (Matthew 6:3.)

+ + +

2. In a happy manner — "God loveth a cheerful giver." (II Cor. 9:7.)

+ + +

3. Out of a liberal heart — "The liberal soul shall be made fat." (Prov. 11:25.)

—Mt. Zion Bulletin

HIDDEN SPRINGS

By Rev. Richard W. Wong
The Community Church
Honolulu, Hawaii

"Ho, every one who thirsts, come to the waters."
Isaiah 55:1. Read verses 1-5.

Along the beach at Kalapana one often sees, surprisingly, cattle which wade knee-deep out into the salt sea. There is no foliage nor grass there to nibble but hanging their heads low the cattle seem to drink the salt water.

But what is so surprising is no contradiction at all, for out of the ocean floor gushes sweet artesian water from out of the depths of our rocky island. So strong and so constant are some of these hidden springs that a whole area of the salt sea is overcome with life-giving waters.

So a Christian life should sweeten the places we frequent: our homes, our places of work, our markets and our churches. Man-made ugliness abounds, harsh words wing to their targets, and lovelessness desolates. But in the midst of this we must give life and purify the human climate through the indwelling grace of Jesus Christ.

Prayer: O God, cleanse our thoughts of all cunning design that we may walk anew in the liberty of children who are pardoned and recommissioned in thy service. Amen.

N. C. Builders Club Authorizes "Call"

At a meeting Thursday, May 24, at Elon College, the North Carolina Church Builders Club voted to issue "call" No. 4 for the Garner Community Church, Garner, North Carolina.

This church has purchased property on which to build a church; has erected a parsonage and plans to conduct a capital funds drive during the month of June.

Estimated cost of this building is $62,000. Anticipated income for the erection of this building is as follows:

Anticipated 1962-64 pledges	$12,000
Present Building Fund	1,300
Builders Club	5,000
Eastern N. C. "Garner Day"	2,000
Building Society Grant	5,000
Building Society Loan	36,700
Total	$62,000

We urge every member of the Church Builders Club to respond to this call. Members will receive further information on this "call" by mail. Any individual, church or organization may join this Club by sending $10.00 to the Southern Convention Office at Elon College on the Garner Community Church "call." Help build a new church. Send in your $10.00 today!

If you should desire further information about this call or the Church Builders Club, write or call Kenneth D. Register, 721 N. Church St., Burlington, North Carolina or the Southern Convention Office at Elon College. We will either put you in the know or tell you someone who can!

Kenneth Register, President

BUSY WEEK AT GARNER

Dr. Curtis Schumacher (see back page) is leading the people of our new Garner church in an adventure in church giving this week, according to announcement by Rev. Rosser Lee Clapp, pastor.

Monday evening he met at the parsonage with officers and teachers; Tuesday, Wednesday, Thursday and Friday evenings he meets with canvassers; Thursday afternoon he meets with women of the church (there is also an evening meeting for working women and Pilgrim Fellowship on Wednesday); Sunday following church school, worship, and a picnic lunch will be the canvass followed by a "victory celebration" in the Woman's Club at 8:00 p.m.

Canvassers from this new church are: Ted Peterson, Frank Bagwell, Lewis Clement, David Currin, Lewis Wilkins, Roy Thrower, Owen Dean, William Hill, Jerry Poole, Graham Parrish, Dwight Wilson, Robert Mayo, Charlie Alford, John Bruton, Cliff Parrish, Charles Williams, Woodrow Wilson and Charles Knott.

REMINDER TO WOMEN

Please send registrations for the Summer Conference (School of Missions) to Mrs. W. B. Williams, 1025 Wickham Avenue, Newport News, Va., by June 10, if possible. See next week's Sun for program and other information.

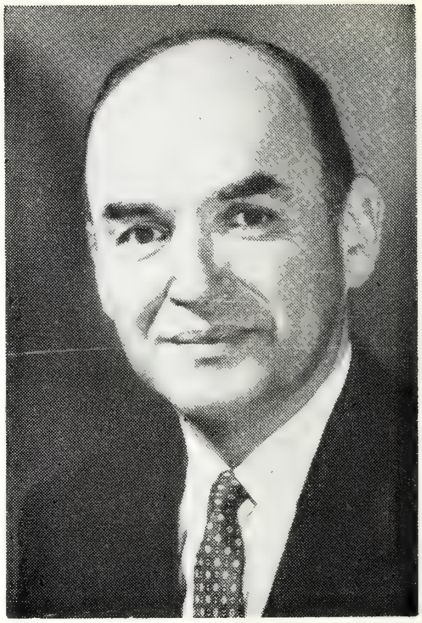
DID YOU SEE THESE ON TV?

The American Baptist Convention presented a citation to the Elgin Watch Company at the Baptist annual meeting in Philadelphia May 25 for sponsoring programs "which have demonstrated belief in the ideal that, as we have concern for the material and spiritual welfare of others, we help make our country great." Specific programs referred to were three NBC news specials: The Good Ship HOPE, Sentry Abroad, and The Peace Corps in Tanganyika.

The Dick Powell Show also received an award for "A Price of Tomatoes," which was cited as "a TV drama which is Christ's parable of individual concern and morality (The Good Samaritan) made vividly contemporary."

The Senior Pilgrim Fellowship of Union Ridge church, Burlington, sponsored the special bulletin honoring mothers for the Homecoming Sunday May 13. The largest attendance in the history of the church school was reported that morning — 319. 503 were seated for the worship service and it was estimated that 80-100 people could not get seats. Rev. H. Winfred Bray is the pastor.

Rev. William T. Joyner is conducting a seminar in church membership the first Sunday evening in each month at Northview, Sanford.



New Connecticut Superintendent

Rev. Nathanael M. Guptill has been elected Minister of the Connecticut Conference of Congregational Christian Churches (an acting Conference of the United Church of Christ), succeeding Rev. James F. English, long-time superintendent there.

Dr. Guptill, who has spoken to Southern Convention groups on many occasions, is currently serving as Director of the Council for Church and Ministry of the United Church of Christ. His resignation from that post is to take effect October 1.

Supt. J. T. Stanley announces with regret that the session of the Convention of the South, planned for Talladega College, Alabama, June 11-15, has been cancelled.

Southern Convention friends extend congratulations and best wishes to Miss Winona Morris and Rev. S. E. Madren who are to be married June 10 at Mt. Olivet (G) church.

Congressman Horace R. Kornegay will speak at the Homecoming and Memorial day service at St. Mark's E. and R. Church, Elon College, where Rev. Lawrence Leonard is pastor.

Mr. and Mrs. Tom Good gave the bulletins for June at Bethlehem church Tenth Legion, Virginia, in honor of the graduates: Leanna Sellers, Yolanda Lohr, Gary Lohr and Robert Harrison.

About * * * THE NORTH POLE

A time-old question that never fails in the land is: What is the North Pole? Millions of pupils and others every year give answer to that query, but even those who are correct in their responses scarcely realize the vastness of this mathematical spot on the earth's surface.

The North Pole is the terminus of the earth's axis, and is merely a drifting and broken ice field on the sea, a place where one may walk around the world in a few paces. This Arctic region is not always the tempestuous and fog-shielded mystery most people conceive. There is not much known about the meteorological conditions of the interior of the vast basin, but explorers do know that there are spells of calm, clear weather, and that storms are not so frequent over the ice-locked sea, as is supposed.

The basin is a unique formation. It is a depression, 12,000 feet deep at its lowest point, which slopes down from the level tundra of Siberia and Northern America. From the flat slopes, broken into sections by the high hills of Arctic islands and the elevation of Arctic plateaus just behind the seacoast, flows warm air which modifies the Arctic climate in the middle of the icy circle in which lies the North Pole, which is not actually a pole as many believe.

The shores of the basin are perhaps the most monotonous landscape in the world. There is little vegetation, only a squashy upper crust, in which feet sink to the ankles in mid-summer before the everlasting ice is met. There is little life; perhaps a few seals and polar bears, and just inside the shoreline the flora is stunted by the frost. But the land is warm during the summer and this has its effects on the Arctic ice pack.

The ice pack is one of the unprecedented problems of the Arctic. It may remain thick and solid during a year when there are southern winds blowing the ice northward and forcing it together. It may be dispersed under local storms which push it grinding and jamming for hundreds of miles in any direction, opening leads which send their moisture upward to make fog.

The first known discoverer of the North Pole was Rear Admiral Robert E. Peary, April 6, 1909, after several unsuccessful attempts. Up to that time men gambled their lives which took years and usually ended in failure, often in disaster. From the days of Britain's John Franklin, who perished with all his men in an attempt to find the Northwest Passage, the North for generations was a place of peril and cruel hardship. The ill-fated Greeley expedition, which starved within reach of food, showed how little men then knew of the region where they sought either the Pole or a passage to the West.

Then came Nordenskjold, the Scandinavian explorer, who first made the Northeast Passage, and Peary who reached the Pole after learning to live and travel with the Eskimos; and Norway's Nansen, who turned his brilliant mind to the construction of a suitable ship and drifted across the sea not far from the Pole, and who taught the proper mehods of attacking the problem with the tools available.

These adventurers discovered much, and practically exploded the theory that there was a polar continent. Some of them even looked forward to the time when it would be possible to fly through the air and do in a few hours what on foot and ship took months and years of labor. That dream has come true.

C. B. Riddle

A Paraphrase For Parents

(I CORINTHIANS 13)

Thought I speak about children in the lingo of Gesell, Illg and Spock, but do not truly love them, I am as futile as a radio commercial and as boring as soap opera.

And though I have the gift of intuition and understand all moods and all developmental stages, and though I have great faith that each mountain of a problem will be just a passing phase — but do not truly love my children — I am a failure.

And though I give every material advantage to the poor darlings and though I give my patience till I am "burned up," but don't really love them, I get no thanks for my efforts.

Love suffers uncertainty about results without frustration; love doesn't allow me to envy my children's freedom, nor to be inconsistent, nor to treat them as possessions, nor to be easily annoyed, nor to suspect them of evil motives.

Truly loving parents don't enjoy berating their children for their mistakes, but love to encourage and compliment them for every sign of growth. Such parents put up with mistakes, believe the best of their children, have great dreams for their future, and are the last ones to give up hope of their becoming mature, creative personalities.

Love never fails. But what the lecturer said will fade from your mind, and what the expert wrote in a book won't solve your problem. Even what you think you've learned will fail to come to mind when your children are quarreling in front of you.

For we cannot catalog the ways of growth for the human soul. But when our own attitudes are loving, we find the creative solutions ourselves, and can do without the half answers of experts.

When I was a child I spoke as a child, I understood and thought at a child's level. Now that I am an adult I have forgotten how to be companionable with my own children.

For now I tend to see each child through the smoke screen of my own ego, but I can learn to see each one clearly, face to face, in uniquely beautiful relationships. Now I know only a fraction of my child's personality, but with true love I shall know him fully, somewhat as I must be known and understood by God.

And now there are three great capacities of the human spirit; faith in the future, hope in the significance of the past, and love — creative companionship in the present — but the greatest of these is love.

from **Our Children and God** by Mrs. Clarence Hamilton
Contributed by Mrs. Mark Andes, Winchester, Virginia

Letters From Our Missionaries

From: Dr. and Mrs. Kirk Stetson
Rochester, New York, U.S.A.

"We have seen people and situations which seemed hopeless change for the better bit by bit."

We are sometimes asked whether we are going back to Africa. Some of our friends in America intimate that maybe we've done our part and why not settle down here? There were times during our stay in Africa when we were lonely, discouraged and over tired and we did wonder whether it was all worth it, but for the last two years there has been no doubt in our minds but that we would return to this work, God willing. Our reasons are several. First of all in the last two years, our friendships with the local African people have come into fruition. We have all had the opportunity to learn the strengths and weaknesses of the other and out of it has grown a large measure of mutual confidence and respect. We have seen people and situations which seemed hopeless change for the better bit by bit. We've had some of our own rough corners and impatience rubbed off. We feel we have had the opportunity to help others grow in Christian maturity so important in this time of transition where tribal beliefs are falling away and people are looking about for new foundations for their lives. We feel that we ourselves have been helped to mature. Secondly, we enjoy the combination of physical and spiritual ministry which is possible at our mission. In our western society there usually seems to be a marked separation between these two ministries; an artificial one which can be something of a barrier to the furtherance of the Christian gospel. Practicing medicine in a Christ-centered group seems to be the situation where we feel most at home. Thirdly, we find it exhilarating to be working amongst people with different cultural and racial backgrounds in a part of the world where changes are being made so rapidly and where we feel we can have some small part in guiding the direction of the change.

* * *

From: Rev. and Mrs. Philip Williams
Sendai, Japan

"Opportunities run brim-full here."

Japan's best-seller book-list gives one clue! For past months THE best-seller is a text on "Strengthening your English speech." Since our direct responsibility is this field and all it implies for communication, you can imagine what the present "English language boom" is doing to foreigners here. (Has any other country ever had a best-seller on a foreign language?!) Even more challenging is the fact that the Bible continues to be perennial best-seller. In a nation with less than half a million Protestants, over 2,000,000 copies or portions reached the hands of readers last year alone. Like Philip of old we have a chance to "interpret" what IS BEING READ.

* * *

From: Dr. and Mrs. William L. Nute
Auburndale, Massachusetts, U.S.A.

"The fight against disease is being joined to a fight for health."

For me, the experience of a lifetime was the 30,000 miles I covered through Iran, Pakistan, India, Thailand, Singapore, the Philippines and Japan, then via California to rejoin my family here. The Rockefeller Foundation had given me a grant to visit projects in social medicine, and I combined this with a contract to assist the Central Treaty Organization in planning a CENTO-sponsored conference on the teaching of preventive medicine. Leaving India, I flew back to Shiraz, in Iran, to attend this conference at the end of May, together with delegates from Turkey, Iran, Pakistan, the U. S. and Britain, and then resumed my travels at Bangkok. This whole part of the world was new to me, and I was richly fortunate in traveling with a specific purpose rather than just as a tourist. I am still digesting a fat sheaf of notes and papers on what is being done to solve problems of nutrition, to raise the status of the nursing profession, to take into account the social and economic as well as strictly medical factors affecting health and to broaden the teaching as well as the practice of medicine. Doctors and their allies in other professions are raising their eyes from the swarms of patients that throng upon them, and without ceasing to care for them, are learning to look upstream at the sources of the flood

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East Mission

TURKEY

June

Tarsus

10—**Walter Gulick** graduated from Pomona College in California in 1960 and went to teach math and science for three years at Tarsus College. He is a descendant of early American Board missionaries to Hawaii and to Turkey.

11—**Rev. Ronald Kraehenbuehl** graduated from Heidelberg College (E. and R.) and received B.D. from Chicago Theological Seminary; then went to Tarsus College (1959) as career missionary teaching world literature, psychology and English.

12—**Mr. and Mrs. Richard Maynard** have been in Tarsus since 1939. He is the director of the college, teaches, counsels students; she teaches English and is in charge of the library. They both have degrees from U. of Wis. and U. of Chicago.

13—**Mr. and Mrs. Robert McKay** both graduated from Univ. of Conn. and went to Turkey for 5-year term. He teaches science and math and she English and typing.

14—**Mr. and Mrs. Hans Meyer** are busy at Tarsus College: he teaches science and math, is treasurer, and teaches German "on the side," being a native of that country; she teaches English and has extra classes in German and music.

15—**Rev. and Mrs. Frank Stone** (he is graduate of Heidelberg and Oberlin Seminary; she of Univ. of Mass.) teach at Tarsus and work in the community with alumni and adult classes.

16—**Louis Wilkins** graduated from Elon College in 1958 and went to Turkey for 3-year term; reappointed in 1961 for special 2-year term. He teaches English at American College, Tarsus. He is a member of Liberty church in the N. C. and Va. Conference.

and the measures which can begin to prevent as well as heal. The fight **against** disease is being joined to a fight **for** health, to make men whole and keep them so, and the battle is carried beyond hospital and dispensary into homes and villages. Don't let me exaggerate: the surface is only scratched, there are millions hardly yet touched, but the work is being carried forward by so many people with such a wealth of fertile imagination that I gleaned a largesse of inspiration as well as ideas.

* * *

From:
Mr. and Mrs. George Privratsky
Gaziantep, Turkey

"If only a few mothers learn good child care it will all be worthwhile."

The second project is the Well Baby Clinic begun by one of our nurses. I go over and help one afternoon per week. So many of these so called "well" babies are ill because of poor feeding habits. Their mothers simply don't know how to fix what is available. We see babies with tiny slashes on their backs, a way of blood-letting, that village people put great faith in. Another nurse and the doctor's wife have begun a similar program in a village near here. I am much encouraged by the variety of ways we can work through this Mission. We are fortunate that this hospital has had such a long, happy relationship with the people of this area. When the mothers first come to the Clinic, they always insist the baby won't eat a thing, then we give it some warm soup and usually the child eats it all. Then the Mother sees it is possible — if she is willing to work — preparing special food seems such a chore! If only a few mothers learn good child care it will all be worthwhile.

* * *

From: Miss Beth Miller
Talas, Kayseri, Turkey

"And so our Saturdays are spent."

We then went on to another village. We stopped and had lunch along the way. We brought our food with us because we cannot buy it along the way. The road to the village was bad; so we were in and out of the car to help push or something. We arrived in the village, and while the teachers and students were giving out books, two students and I were seeing patients. It was very pleasing in this village to find most all of the patients we had treated recovered. One little child had had severe malnutrition. The mother had been feeding him only water and bread. I had seen this child in the clinic and in the village. He was very much better now but still needs care. I gave him some powdered milk, and a cereal, called Irmik, which is cooked with milk. It is a very good food for young children and babies. I praised the mother for caring for her child so well. I saw another child who had had meningitis, and inflammation of the brain tissues, and he was well too. Then it was time to go, but suddently we heard a noise. We stopped and learned that there was a patient to be seen. I got out and saw two children. One had a pain in his abdomen; since there is a lot of illness from worms, I told him to come to the clinic and get treatment. The other child was one with a burn on his hand. We put a sterile dressing on it, and sent him on his way. Then we were off again, back to Talas, and the clinic.

And so our Saturdays are spent. I go out every week and see children, babies, and sometimes adults. In one village there were several very small babies. One mother had given birth to five children and all were dead but this one, and she was very apprehensive and afraid that this one would die too. I have been seeing her frequently to help her in caring for her child. I hope that we can continue because it means a lot to this family. She said that if this child dies, her husband will leave her. In this village I would like to start a bi-monthly clinic, and spend the whole day there, teaching the mothers how to feed and care for their children.

* * *

From: Miss Theresa R. Buck
Southern Rhodesia, Africa

"The work at times seems completely overwhelming and I feel that what we are doing is ridiculously inadequate."

I found that the hospital had continued to grow during by absence, and Mary Dewar, who had been my replacement, was glad to get away for a month's vacation before starting work again at the Mt. Silinda Hospital. We have seventy to eighty patients in our twenty-four bed hospital these days. The first month or so that I was back we had a lot of cases of whooping cough (with complications!), then we got a lot of measles, and it was just impossible to isolate them. Any child who was in the hospital at the peak of that epidemic was bound to come down with measles sooner or later, if that wasn't what he started with! We've had a few cases of chicken pox among the rest, too! Now the measles are receding and I guess our next epidemic will be one of new babies as we have an unusually large number of women waiting!

It has been good to get back and become a part of this work again, though there are times when it seems completely overwhelming and I feel that what we are doing is ridiculously inadequate. On the other hand, we have the satisfaction of knowing that we bring healing to a great many who would not otherwise find help. We desperately need more buildings, more staff, more money. With what we have we are doing as well as we can and we pray that through the spirit of Christ it may be more and more effective both in healing the sick and revealing the power of His love.

* * *

From: Miss Mary Dewar
Southern Rhodesia, Africa

"But we have to send them on."

Meanwhile the interviewing of students wanting to get into nursing went on and on. Our new class of fifteen was accepted and appeared on the 12th. But people are still turning up for interviews. Many come with suitcases from as far or farther than Salisbury with one way fare and are stuck here. They hang around and think if they get in our way long enough and look sad enough we will give in and take them. But we have to send them on. If they come without any application and waving a letter as one did, we just say sorry and send them away. The stories are tragic but we are overflowing. What can we do? One young girl arrived with suitcase and her letter smiling, "I've come for the course. I got your letter." Sure enough she had a letter from us in her hand which in her joy she had not opened. We opened it with her to show her a rejection slip. Can you imagine? Just receiving a letter was considered entry without bothering to read what it said and she set off halfway across the country. Others have arrived with application forms, empty ones, assuming they were acceptance slips. We have put out pounds putting these people back on buses out of here and feeding them for two or three days between buses from this little corner of nowhere.

AN OPEN LETTER

To All Southern Convention Women

Are you making plans to send your minister's wife and the president of your Women's Fellowship, or some other key women from your church, to the Summer Conference (School of Missions) at Elon College June 19-22?

It is our hope that every church in the Southern Convention will be represented at this conference. This is the best opportunity, and perhaps the only opportunity, you will have to see all the new program materials for the coming year, to become informed about the 1962-63 mission themes and the bible study, and to receive dozens of suggestions of ways these materials may be introduced and used in your church.

In addition, this Summer Conference offers to all who attend the wonderful privilege of fellowship with other church women whose interests and problems are similar. This year we will have the added pleasure of coming to know the women of the Evangelical and Reformed Church as we meet in our first joint Summer Conference. Our total program will be greatly enriched by the fine leadership and new ideas they will bring with them.

In all of our planning this year we have tried to keep uppermost in our mind the question: Will this be helpful and meaningful to the women in the local church? We feel that every woman who attends this conference will receive a personal blessing and will find inspiration and information that she can take back and use in her local church.

Please see that your church is well represented.

Sincerely,

Mrs. Robert M. Kimball
Co-Chairman of the Summer Conference
(School of Missions)

DUKE PASTORAL CARE CLINIC

The second annual two-week Clinic in Pastoral Care will be offered by The Divinity School of Duke University this coming summer, July 2-13. Registration, limited to 20, is open to ministers of any denomination actively engaged in some phase of the ministry who hold the B. D. or equivalent degree.

The Clinic has as its focus the Christian faith and its expression of and ministry to selfhood. Through lectures, group discussions, and hospital visitation experiences, several themes will be explored: the meaning of selfhood, the self in crisis and the ministry to those caught in the crisis of llness, the relationships of prayer, rite, and doctrine, and the ministry to the dying and the bereaved.

A special feature of the Clinic will be five formal lectures by the Reverend Dr. Claude U. Broach, pastor of St. John's Baptist Church, Charlotte, North Carolina. The theme of his lectures is "The Word of God in the Pastoral Situation."

In addition to Dr. Broach, the staff consists of Dr. Richard A. Goodling, Associate Professor of Pastoral Care, Dr. Robert E. Smith, Assistant Professor of Pastoral Care and Psychiatric Counsel, and Chaplains P. Wesley Aitken and Robert B. Claytor, chaplain supervisors in the Duke Medical Center.

Registration fee is $10.00. Dormitory rooms are available (with or without linens furnished) at a nominal fee.

Send registrations to Dr. R. A. Goodling, Pastoral Care Clinic, The Divinity School, Duke University, Durham, North Carolina.

REV. R. A. WHITTEN

The late Rev. Robert A. Whitten, long-time minister of our church in Winchester, was a frequent visitor to hospital patients in that city during nearly a quarter of a century. Now a new Winchester Memorial Hospital Chapel is being dedicated and some of his friends have pledged themselves to secure the $1200 for a memorial pew.

Friends of Mr. Whitten across the Southern Convention are invited to send contributions to Mrs. Catherine E. Carter, 709 Pennsylvania Avenue, Winchester, Virginia.

Important June Meetings

Supt. Clyde L. Fields

Two events of importance will be held in the Southern Convention in June.

The first annual Summer Conference for the Women's Fellowship of the Southern Convention and the Women's Guild of the Southern Synod will be held on the campus of Elon College, June 19-22. This Summer Conference replaces the School of Missions for our women. An outstanding program is being prepared. The president of each local Women's Fellowship, the program chairman, and the minister's wife should begin now to make plans to be present at this first annual joint Summer Conference.

The second annual Ministers' Convocation of the United Church of Christ in North Carolina and Virginia will be held at Blowing Rock Assembly Grounds, near Blowing Rock, North Carolina, June 25-27. Ministers of the Southern Convention, Southern Synod, and the Convention of the South are cordially invited and expected to be present for the Convocation program. Outstanding leaders have been secured, and the Convocation promises to be one worthy of consideration of every minister in the Southern Convention.

Rev. John Settlemyre of the Southern Synod, Rev. Robert Kimball of the Southern Convention, and Dr. W. Judson King of the Convention of the South have been the committee making arrangements for the Ministers' Convocation for 1962. It would be well if every church in the Convention would encourage its minister to take advantage of this opportunity for growth and spiritual refreshment by making it possible for him to attend.

* * *

V. P. I. SCHOOL FOR TOWN AND COUNTRY MINISTERS

Attention is called to the annual Town and Country Ministers' School to be held July 2-6, 1962, at V.P.I., Blacksburg, Virginia.

Scholarships in the amount of $15.00 are available to ministers of the Southern Convention who plan to attend this 33rd annual V.P.I. Summer School for Town and Country Ministers. Interested ministers should write the Southern Convention Office and avail themselves of this opportunity for a refresher course.

Visit With Our Churches And Church People

REIDSVILLE UNITED CHURCH WOMEN HEAR MRS. RANDOLPH

"One Family Under God: Who Is My Family?" was the topic used by Mrs. W. F. Randolph of Burlington when she spoke to the Reidsville Council of Church Women at their annual May Fellowship dinner.

Mrs. Randolph, who is director of Christian Education at the First Congregational Christian Church of Burlington, stressed the following points during her talk: 1. Our duty to God, the Creator of all; 2. The importance of the home in setting ideals for conduct; 3. The church and its mission to all people regardless of color or creed; 4. The fellowship of believers as one family.

Mrs. John Briggs, Reidsville Congregational Christian Church member, and local council president, presided over the dinner meeting at First Presbyterian Church. Mrs. John Robert Kernodle of Burlington, district chairman of the United Council of Church Women, introduced Mrs. Randolph.

Baby clothes which will be sent to Elizabeth City for migrants were exhibited by the council.

Dennis Stewart, organist, and Kenneth Wicker, vocalist, rendered music.

Rev. Richard Hopkins, chaplain at McCain Sanitorium, preached at our Southern Pines church, May 20. Stanley Austin, chairman of deacons, was the worship leader. The pastor, Rev. Carl Wallace, was recuperating from a minor operation.

Plans for vacation church school at Northview, Sanford, include: June 3, dedication of staff during Sunday morning worship service; June 4, workshop for staff; June 11-15, classes for all ages, 8:30-11:30 a.m.; June 15, picnic lunch for entire church; June 17, closing exercises during regular Sunday school time. Mrs. C. M. Wicker is director.

Rev. and Mrs. R. E. Newton of Pomona Park, Florida, stopped in Asheboro recently en route to the Valley of Virginia. They planned to visit their daughter, Mrs. Glenn Walker, in Greensboro and to arrive in Leaksville in time for the annual memorial service the second Sunday in June.

MEMORIAL SERVICE AT LEBANON

Mrs. Carlton Scott, Reporter

The annual Memorial Service was held at Lebanon Congregational Christian Church, Semora, N. C., Sunday, May 20. Mr. Clyde Owen McSherry gave the welcome address in which he paid tribute to the late Mr. Walter Taylor, stating that the church had dedicated the new addition to its building in memory of him.

Our pastor, Rev. Lafayette T. Wilkins, delivered the sermon based on the parable of the prodigal son, which was most inspiring to the record crowd attending.

Mrs. Earl Farrell, wife of the minister, is the teacher for a new class at Bayside church, Norfolk, for high school seniors, college students, and those of college age.

"Are You On the Shelf?" was the title of Rev. Daniel A. Bowers' sermon at First, Portsmouth, last Sunday. The service was especially planned with "senior citizens" in mind.

Last Sunday the high school graduates in our church at Southern Pines were honored in the morning worship service. They are: Dickie Hoskins, Faye Reid, Cathie Sandstrom, Carl Wallace, Jr., Harold Williford, and Sally Cushman.

The month of May was Senior Citizens Month in Virginia, according to proclamation by Governor Harrison. Sunday, May 20, was "Senior Citizens Day" in Union Church, Virgilina, when a special invitation went from the pastor, Rev. Harry Mathis, to each of the older members to attend the service.

Seventy-seven members were received into Pilgrim Congregational Church, Harwich Port, Massachusetts on Maundy Thursday — the largest number at one time in its history. Material from the pen of Rev. C. H. Monbleau, pastor of this church which reported 526 members in the last Year Book, appears in The Christian Sun from time to time. This is the church which Dorothy and Harry Lester attend in the summer when they work on Cape Cod.

The Granby High School presented its annual musical concert in The Christian Temple, Norfolk, Sunday evening, May 27.

Last Sunday high school seniors were honored at Bayside church, Norfolk, and each was presented with a Bible.

The new pastor at Bayside church, Norfolk, Rev. Earl Farrell, is suggesting a goal of 75 for the early morning worship service and 125 for the eleven o'clock service.

Rev. C. Carl Dollar of Holland is another minister from Virginia who is going to Puerto Rico on a preaching mission. Reported earlier as members of the team were Revs. Carroll Lewis, Charles Pegram and Bill Simmons.

Rev. Paul Strauch, a graduate of Catawba College in the class of 1937, preached the baccalaureate sermon there June 3. He is serving as secretary of stewardship education with the Stewardship Council of the United Church of Christ.

Rev. Eugene Tally, Danville, Virginia, will be the guest speaker for services each evening July 8-13 at Apple's Chapel, near Gibsonville. This church had an attendance of 352 in its Sunday school May 27, which was "homecoming day."

Mrs. Oma U. Johnson, curator of the Church History Room at Elon College, reports that a valuable manuscript has recently been added to the collection there. This is the biography of President W. A. Harper written by the late Rev. J. Howard Smith as his thesis for the degree of Master of Sacred Theology at Yale University in 1949.

Reverend O. D. Poythress, pastor emeritus of the South Norfolk Congregational Christian Church, chose "Baptism" as his subject at the evening worship service Sunday, May 20. Mr. Poythress administered the ordinance of baptism to the following candidates: Deborah Atchley, Ronnie Chappell, Stephen Lingo, Keith Overton, Mrs. Vera Whorton Owens, William McKinley Owens, Jr., W. Neil Phelps Jr., Susan Skinner, Sandra Waters, Pamela Whitley, Michael Whitley, Wayne Whitley, Margaret Winborne.

New Audio-Visuals In Convention Office

Hawaii and Missions

35mm filmstrip with record,
60 frames in color

The story of what the Mission Enterprise has done for the state of Hawaii. "Aloha," meaning "God's Love," has meant much to the people of the Islands and their appreciation is manifested in this filmstrip.

The Procession

16mm sound movie, 28 min., b&w

Describes the role of the church in the new style of life that is struggling to emerge in the great cities of America. Filmed in Chicago, this exceptional motion picture views the church at work in the suburbs, ministering to new families, in changing neighborhoods, and in the city slums.

Return of the Stranger

34 min., 16mm sound movie, color

Story of a missionary returning home to America and the "returned missionary" is surprised to note the lack of enthusiasm on the part of church members. However, the missionary, toward the end of the film, is pleased to find that the church people were more devoted than apparently shown by actions.

Building for Christian Experience

Part I, 70 frame, Part II, 74 frames
written script, color

Two filmstrips on space and equipment for Christian education. Part I is concerned with the close relationship between understanding how persons learn and how to build so that persons can learn and grow in Christian experience. Part II considers the essential details of planning and building for Christian experience.

Next Steps in Religion

35mm filmstrip with record,
66 frames in color

To help parents of children, six, seven and eight years of age, to teach religion by precept and example in such a way that it will strengthen the lives of their growing children.

Boy Meets Girl

Three filmstrips with script and
discussion guides.

Three filmstrips to help teachers, counselors and parents in helping young people to understand Boy-Girl relationships. "Boy Meets Girl," "Boy Dates Girl" and "Boy Marries Girl."

Songs of Many Nations Records

2 long playing records
for group singing.

The records are of the songs found in the SONGS OF MANY NATIONS, used for P. F. groups and for camps and conferences. They can be used to teach the songs from the little song book. Excellent for group singing whether they be young or old. (1962 Edition)

These films and filmstrips may be reserved by writing to Miss Ruth Dunn, Box 336, Elon College, North Carolina. **Two weeks notice** is preferred. **Prompt return** of borrowed materials enables more people to take advantage of this opportunity.

Film-Strips Available At Half Price

Each $3.00 from:
Office for Audio-Visuals
1501 Race St., Philadelphia, Pa.

FACE TO THE FUTURE

58 frames—color—script

Explores one of the most poignant problems of Africa's changing culture, the disruption of family life when men must be absent from their village for long periods of time, and changes that are occurring as the church serves its people.

TUMBA OF AFRICA

62 frames—color—script

Visualizes daily life and customs in Africa and shows how the church helps Tumba's family as they move from their tribal village to a bustling city. (Use with children.)

TOWN AND COUNTRY COUSINS

60 frames—color—script

This is the story of a girl and her brother who go to visit a farm near their home town. They enjoy taking part in the church's harvest festival.

WORLD IN A WORD

60 frames—color—script

Development of the ecumenical movement from the beginning, giving the background and the various meanings to the world, and gives explanation of today's trend to "oneness" within the world church.

THE BIBLE SPEAKS TODAY

Dr. Allen G. Wehrli, of Eden Theological Seminary, speaks powerfully to our condition today through a new series of films, running 28 minutes each:

Enterprise, Security and Pride
Genesis 11:1-9
Choices, With Purpose or for Advantage
Genesis 12:1-9 and 13:11
Minorities, Not Too Small
Genesis 18:16-33
Rams in the Bushes
Genesis 22:1-19
Turning the Other Cheek
Genesis 26:1-33
Competition and Brotherhood
Genesis 27:1-40 and 25:27-34
Redeeming A Bad Situation
Genesis 28:1-22 and 27:41-46
The Worker, The Employer, and God
Genesis 31:17-49
Bad Reputation and Brotherly Relations
Genesis 32:3-30; Genesis 33:1-20
Partiality, Resentment and Grief
Genesis 37:1-36
Ability and Responsibility
Genesis 39; 40; 41:1-37
Past Records and Present Predicaments
Genesis 41:38ff; 42
Counting On God
Genesis 43; 44; 45:1ff

A series of **Study Guides** has been prepared by the Rev. Homer A. Schwarz to accompany each film. They include an introduction to the film, giving its theme, the purpose, and a statement of the problem. After seeing the picture there are questions for discussion along with a closing summary.

These films are now available for a service charge only.

Any one of the films, with free **Study Guide** may be booked for only $2.50 each.

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Order from Bureau of Audio Visuals, United Church of Christ, 1501 Race Street, Philadelphia 2, Pennsylvania.

The 62nd annual meeting of Providence Memorial Association was held at Providence church, Graham, Sunday, June 3. Speaker was Mr. W. W. Huffman, Greensboro, executive with Burlington Industries. Guest soloist was Mrs. Mary Ella Warren. A picnic lunch followed the service.

Long's Chapel Makes Progress

Mrs. Hassell Chandler

The beautiful church featured on the front page of this issue of The Christian Sun is the result of nine years of planning and work. In 1953 it was discovered that $1.54 had been carried over from one of the previous building projects. That fall $600 was added to the "repair fund." In 1955 this was officially designated as the "building fund." Through the years about $60,000 has been added to the $1.54. Our interest, our faith, and our numbers grew with the building fund, 146 members having been added since Rev. W. M. Loy became pastor in 1953.

Under the leadership of Dr. W. S. Long, a pioneer educator of Alamance County, religious services were held in an old one-room log school on the L. M. Johnston farm, one-half mile east of the present church, for some time prior to 1887. That spring the church was organized and given the name of her founder. There were 44 charter members, of whom Mrs. Minnie Horne of Burlington is the only survivor. Four of the present members joined soon after the organization — Mrs. Cornelia Aldridge, 1889; B. F. Blanchard, Sr., Mrs. Rosa P. Shaw and Mrs. Daisy P. Douglas, 1896. (Mrs. T. P. Nelson, granddaughter of Dr. W. S. Long, was given special recognition at the consecration service.)

Mr. F. P. Rogers donated land on which to build and the first service was held in the new church November 10, 1887. A recessed pulpit and choir stand were added in 1913. In 1920, under the leadership of Dr. P. H. Fleming, wings and a steeple were added. The building was renovated in 1948 and a choir room added in 1950; this was during the pastorate of Rev. G. H. Veazey.

One of the interesting features of the new education building is a classroom duplicating the old church, using the benches, red carpet and original pulpit. The first homemade altar table is used in the hall with the original pulpit chairs.

The new sanctuary has a seating capacity of 300 and features a divided chancel and stained glass windows. The full basement includes a modern kitchen and large assembly room, which will also be used as a dining room. The education building joins the main structure and includes 10 classrooms, two restrooms and a choir room. Contractor's price was $96,000; total value, including furnishings, is estimated at $120,000. However, all the timber was donated, much of the labor was donated, and the total cost to the congregation was only $83,000, $25,000 of which was borrowed.

The altar was dedicated to the memory of William (Bill) J. Fonville, chairman of the building committee who passed away during the construction of the church. He was also a teacher and deacon. Altar flowers for the consecration service were given in his memory by his family.

The service of consecration was led by the pastor and the consecration prayer was offered by Supt. Fields. Following the service, officers and teachers received in appointed places throughout the new building, and the Women's Fellowship served refreshments in the dining area.

* * *

CHOIR DIRECTOR HONORED

Mr. M. Z. Rhodes, who is retiring after nine years as choir director at Long's Chapel, was honored by that church recently. He and Mrs. Rhodes were guests of honor at a social hour in the fellowship hall of the church, when gifts were presented to him by the choir and the church.

Mrs. B. F. Blanchard, Jr. and Mrs. D. M. Anderson served refreshments from a beautifully decorated table. The pastor, Rev. W. M. Loy, spoke of the great help and inspiration Mr. Rhodes had given to the choir through the years.

Concerning Parliamentary Procedure

Thomas W. Madren

Most rural churches, or all churches for that part, could benefit by a short course of instruction in parliamentary procedure. There is a correct way of doing things, of going about the business of the day to be conducted by an assembled group, and the effectiveness of any group depends on their willing spirit of cooperation upon an agreed set of rules of order and procedure. The higher courts of our land, the law making bodies in session, down to the smallest Boy Scout troop in the country must employ certain rules of order if they are to conduct business properly.

In the Church, we should be putting these rules in practice more effectively (some groups have been known to pass on motions without even having a motion put on the floor, or sometimes forget to take the formal vote). We know about motions, seconds, and all in favor, "say aye" or "raise your hand." But in some of these matters we forget the principles involved. Remember: Anyone has the right to put a motion on the floor concerning an issue he would like to see discussed and voted upon. It becomes alive and legal after having received a "second," or another person agrees with it. A motion can be amended once (changed) and also the amendment can be amended once. Each of these must be discussed and voted upon before the main motion.

In the discussion, let us remember that two people cannot be heard at once. Our young people need to be receiving more correct lessons from the adults of the church on this matter of talking during business meetings. Whatever you have to say, say it to the group. In strict procedure, you must address the chairman, and be recognized by him before you have the "floor" to speak your opinion. Remember, no one is denied a right to express his opinion, but he should express it so as all can hear, and not just to his neighbor. So we talk, and talk freely, but one at a time.

Majority rule: we all know of this practice. It keeps the world democratic and really free. But there is a real difference between majority rule, and having things go our way. One can never insist on having his "own way," but must preserve the way for the "group." We have every right to speak our convictions and to stand up for our opinions, before the vote. After the vote, whenever a rule of majority is decided, one must abide by the "group." To do different is neither democratic nor Christian. I might not have voted for the President, but I don't get "mad" and leave the country. He is still President, and I am a citizen.

—Hines Chapel Newsletter

Christ Speaks To The Churches

Background Scripture: Revelation 1-3.

Devotional Reading: John 14:15-21.

Memory Selection: **Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.** Revelation 3:20.

The book of Revelation is a strange book, full of mystery, dreams, visions, symbols and prophecies. Perhaps more books have been written about it than about any other book in the Bible. There are some who profess to "know all the answers" in the book, but for most scholars there is an element of mystery in it. But there is enough that we can understand to challenge us and to comfort us. And they are among the purposes of the writing of the book. Today's lesson is concerned with Christ's message to the Seven Churches, but the printed text is concerned with the church at Laodicea. It should trouble the conscience of many a church and many a Christian.

The First and the Last

"Fear not; I am the first and the last," — the Alpha and the Omega. In the beginning was the WORD. And until the end of time, there will be the WORD, the Eternal Christ. He was present when the world was first created; he will be present in the new creation — Jesus Christ, the same yesterday, today, and forever. Therefore we need have no fear. He is the Head of the Church, the Lord of History, the King of Kings forever and forever.

Dead and Alive And Alive Forevermore

This is but to repeat what has already been written. During his lifetime he had conquered all mortal enemies; even the last enemy, Death. Even though "he was crucified, dead and buried" he arose from the dead and is alive forevermore. Death no more hath dominion or power over him. He is the Living Christ, world without end. Amen.

The Keeper of the Keys

"I have the keys of hell and death." He can unlock the tomb and set free those on whom death has laid hold for the time being. Because he lives, we too shall live. He is the resurrection and the life. Even though a man were dead, yet shall he live again, and whosoever liveth and believeth in him shall never die. No wonder the Risen Christ in appearing to John on the Isle of Patmos said "Fear Not." He does not want us to fear him, but to trust him and to love him.

The Mystery and the Meaning of the Seven Candlesticks and the Seven Stars

John saw in a vision a strange thing. In the midst of a large candlelabra of seven candlesticks there was one like unto the Son of Man. In his right hand he held seven stars. What did it all mean? How was he to know, or any man to know? The Risen Christ interpreted the mystery to him. The seven candlesticks were "the Seven Churches" and the seven stars were the angels of "the Seven Churches." And to one after the other the Risen Christ spoke his message. As stated above, today's lesson is concerned with the Laodicean church.

The Curse of Lukewarmness

Here was a church that to all appearances was the leading church of the community. It was "rich, increased with goods," and seemed to have need of nothing. But there was one fatal flaw in it — **it was lukewarm.** That was about the worst thing that could be said about a church. If it had been cold, that would have been bad; but to be lukewarm — that was the cardinal sin. Half-hearted, lukewarm, indifferent — how repulsive these things are. There is many a wife or a husband who would much rather have the other spouse outright cold and even bitter, than to have him or her lukewarm, and indifferent. And even food is condemned if it is lukewarm. Who wants a cup of lukewarm coffee? (There may be a few folks who like it this way, but they are the exception.)

SUNDAY SCHOOL LESSON
JUNE 10, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Either hot or cold, in food or in folks, is the rule. And the same thing holds true of the church of Christ and of people. Christ does not deplore one who is an enemy of the church as much as he deplores a member of the church who is lukewarm! ! He uses some strong and rather inelegant language concerning such a church — he says he will spue that church out of his mouth!

What about you and your church? Is lukewarmness the hall-mark of either? Are you a half-hearted, lukewarm Christian? Is your church lukewarm? God have mercy on all of us who are lukewarm.

The Discipline of Love

"As many as I love, I rebuke and chasten; be zealous therefore and repent." Whom the Lord loveth, he chasteneth, and scourgeth every son he receiveth. It was because he loved the church and gave himself for it that he chastened and scourged it, that he might present it unto himself without spot or blemish or any such thing. We are to be patient under the chastening of the Lord. He is burning the dross out of the gold.

Christ at the Door

A great artist painted a great picture — Holman Hunt the artist, Christ at the Door, the picture. Readers of these NOTES are familiar with it. After he finished the picture, he asked for criticism from a friend. "There is one mistake or oversight in the picture," said his friend. "You have not painted the latchstring for the door."

"Ah," said Mr. Hunt, "there is a latchstring, but it is on the inside of the door." Christ does not storm the human heart; he patiently and persistently stands outside the fast-closed door, and knocks and knocks and knocks, hoping and praying that the door of the heart will be opened unto him. And if it is, he will come in and sup with the occupant. And he will bring the supper, pardon and peace and power and joy and comfort. If any man hear his voice, let him open the door.

Some parents are so busy in earning bread for their children that they forget a child does not live by bread alone. — Rosemont Christian Caller

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He who acts unjustly acts unjustly to himself because he makes himself bad.—Marcus Aurelius

The Tithe That Binds

The churches of the U. S. last year received about $4 billion in donations. If the 112 million Americans who claim a religious affiliation had given one-tenth — the traditional tithe — of their personal income to churches, that total could have topped $25 billion. Without aspiring to that great a transformation in church revenues, U. S. clergymen are making a strong effort to get their congregations back to the two principles of tithing: giving regularly, and giving a fixed percentage (even if less than 10%) of income.

That no-nonsense tithe collector, the U. S. Government, has taken over many of the welfare functions once served by church charity, but U. S. churches see no shortage of things that they could accomplish on bigger budgets. Costs have been rising because of the proliferation of church-centered clubs and weekday activities, the increase (belated) in ministerial and staff salaries, mounting upkeep on church buildings. New church construction has cost $2 billion in the last two years. The missionary effort in Africa, Asia and Latin America is bigger than ever. And Roman Catholics have the added costs of parochial schools.

In a recent survey, the weekly **Our Sunday Visitor** discovered nearly 300 Catholic parishes whose pastors have already introduced tithing, 1,250 others where the system is scheduled for adoption. At its 60th triennial convocation of bishops in Detroit last year, the Protestant Episcopal Church strongly recommended that ministers introduce tithing. The United Presbyterian Fellowship of Tithing Churches, which had twelve congregations at its founding in 1951, now has 250.

A Tenth of the Harvest. Historically the tithe meant the first tenth of the harvest that was offered up to God. In **Exodus,** God tells Moses: "Thou shalt not delay to offer the first of thy ripe fruits." Church councils until early modern times regarded tithing as part of divine law.

Except among Mormons, Seventh-day Adventists and a few fundamentalist churches, which follow the traditional practice to the letter, today's approach to tithing is more flexible. A number of Catholic parishes with parochial schools attached split the tithe — 5% to the rectory, 5% to the school. Many Protestant ministers believe that other charity can be counted in. "The tithe should be a means of free expression of thankfulness to God — with the accent on freedom," says Episcopal Canon Rudolf Devik, of Seattle's diocesan stewardship department. "Charity may include anything the person feels is the work of God. It could include the Seattle Symphony. We sort of draw the line at flower clubs."

"We Sell 95%." Churches that have inaugurated tithing often find the gains spectacular. Since 1954, when the Rev. Samuel Johnston began encouraging "percentage giving," the yearly income of St. Andrew's Episcopal Church in Wellesley, Mass., has increased from $55,000 to $132,000. The largest Protestant congregation (2,000 families) in Washington, D. C., Mount Vernon Place Methodist Church, inaugurated tithing in 1951 and has pushed income since then from $100,000 to $250,000.

U. S. church headquarters are happy to help ministers put over tithing, but a good many pastors have turned to professional fund-raising firms. One such company is St. Louis' Dazey Enterprises, Inc. The firm provides manuals of instruction, outlines for Sunday sermons on tithing and conscience-pricking bulletins for distribution at services (sample headline: Have You Budgeted Yourself Away From God?). All this leads up to "Intention Sunday," when parishioners make their pledges. Dazey's fee: $2.22 per wage earner in small parishes, $1.02 in large ones. Boasts President Harry Dazey, himself a tither: "We sell 95% of the pastors that we call on."

Some pastors play up the tithers' tax benefits: federal laws allow the taxpayer to deduct up to 30% of gross income as church charity. There are a few ministers who hint at even greater financial benefits. A classic example occasionally cited: Oilman Charles Page, who when down on his luck was told by a Salvation Army lassie that he would prosper if he tithed. Starting by giving her 15¢ out of his last dollar, Page promised to tithe, eventually struck oil. "I couldn't miss," he used to say after he had made his pile. "I was in partnership with the Big Fellow — and he made geology." "Some successful businessmen make a great point of telling how their success dated from the time they took God in with them as a partner," complains California Methodist Dr. Grover Bagby. "To this blasphemous idea it would almost seem in order to make an equally blasphemous reply: 'What a break for God.' "

The Need to Give. More often, ministers and priests who seek to promote tithing emphasize man's need to give, rather than God's need for cash. Tithing thus becomes an act of worship, expressing the giver's personal commitment to God. Says Dr. John Anschutz of Washington's Christ Episcopal Church Georgetown: "We emphasize not so much tithing as the convinced Christian's need to take a serious look at what stewardship really means: it is a definite commitment, a very real investment of one's time, talent and treasure. Tithing is a small proportion of this overall investment."

"Tithers suddenly become concerned about people," says Episcopal Canon Richard Williams of Seattle. "The best tithing parishes are the softest touch for the traveling missionary." Sums up Dr. John Haldeman of Miami's Allapattah Baptist Church: "Sharing in the Lord's work — and I mean contributing time, talents and effort as well as money — is the greatest means of overcoming selfishness. The Scripture says: 'For where your treasure is, there will your heart be also.' "

—Time Magazine

THINGS TO THINK ON

How many of us have buried the talents God has given to us? Have we used the talents the Lord has given us so they have been doubled? Are we willing to use what ever talent we can to serve God even if it is only cleaning the church? Are we willing to fill our place of service faithfully Sunday after Sunday? Or do we become tired? Do we show our appreciation to others who serve?

If we were to give a talk to some civic club or to sing for a wedding, we would practice hours and hours — then why are we content to teach an unprepared Sunday school lesson or sing a song that is unrehearsed? Our Lord deserves the best. Let us not be content to give him second best, but the best of our lives, our tithes and our talents.

—Union Grove Fellowship

We glean spiritual harvests from our own material losses.

—Mary Baker Eddy

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Chuckatuck Layman Provides Food

Dear Friends:

Just prior to the beginning of the planting season we had a letter from Thomas Bradshaw of Chuckatuck, Virginia, telling us he wanted to plant enough extra English peas for us to have as many as we needed for freezing. He said in his letter he would let us know a day or two in advance so we could make preparations to come and pick them. So on Saturday, May 19, we had a call from him and Dr. W. T. Scott, his pastor, telling us that the peas were ready. Dr. Scott told me that the Sunday school would take care of our lunch when we came down on Monday to harvest the peas.

On Monday, we arrived in Chuckatuck at 6:30 in the morning 17 strong — 14 of our boys plus Mr. Charles Perkins, Mr. John Biggerstaff and myself. For the next six hours we were really busy. When our pick-up truck was about as full as we dared try to haul back we had picked forty bushels.

This was not only a help to us in our food program but a real experience for the fourteen older boys from our Home.

Our Elon Public School Principal, Mr. A. M. Primm, cooperated with us by giving his permission for them to be absent from school for the day. This, of course, was done with the understanding that all work would be made up. Since the majority of these boys had never been out of North Carolina, it was an educational trip for them.

We are most grateful to Thomas Bradshaw for this contribution. By letting us know early in the year that he was going to do this for us we planted only enough English peas for eating purposes while they were in season. Thus his contribution was a big help to us in our food producing program.

Many thanks to Thomas Bradshaw and the Oakland Sunday School of Chuckatuck, Virginia, for their kindness to us!

REPORT FOR MAY 28, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$21,957.64
Eastern Virginia Conference	$ 119.00	
Eastern North Carolina Conference	18.00	
North Carolina and Virginia Conference	58.00	
Total		$ 195.00
Grand Total		$22,152.64

SPECIAL OFFERINGS

Amount brought forward		$44,294.52
Women's Fellowship, Rutherford Cong. Church Rutherford, N. J. — Friendly Service Gift	10.00	
Senior Pilgrim Fellowship, The Christian Temple (EVA)	30.00	
The Progressive Bible Class, First United Church of Christ, Newport News, Va.	25.00	
Women's Fellowship, First Cong. Church, Walla Walla, Wash. — Friendly Service Gift	50.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	23.00	
Mr. & Mrs. Calvin S. Clayton, Charlotte, N. C.	100.00	
Goodwill Circle, Cong. Church, Grant, Mich.	20.00	
Mrs. Mamie K. Perkinson, Wise, N. C.	10.00	
Mr. & Mrs. G. S. Huber, Spring Grove, Va.	15.00	
Mt. Herman Christian Church (ENC)	10.00	
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va.	10.00	
Robert M. Duggins, Greensboro, N. C.	10.00	
Dr. S. R. Cozart, Greensboro, N. C.	10.00	
Home Equipment Supply Co., Norfolk, Va.	10.00	
A Friend	5.00	
L. V. Dorsett, Randleman, N. C.	10.00	
Mr. & Mrs. Fred A. Compton, Graham, N. C.	10.00	
J. T. Ellison, Franklinville, N. C.	15.00	
Mrs. Elliot W. Grimes, Rockport, Mass.	10.00	
Youngsville Christian Church (ENC)	20.00	
Woman's Fellowship, Cong. Church, Big Rock, Ill.	10.00	
Women's Fellowship, Pilgrim Cong. Church, Hemet, Calif.	10.00	
Dr. H. H. Cunningham, Elon College, N. C.	10.00	
In Memory of Mrs. A. D. Pate		
In Memory of Mrs. A. D. Pate		
In Memory of Wayne C. Roach		
In Memory of Mrs. A. D. Pate		
In Memory of A. F. Richardson		
In Memory of P. B. Zirkle		
In Memory of Miss Lucille Aycock		
Total Memorial Gifts	55.00	
Special Gifts	97.20	
Total		$ 585.20
Grand Total		$44,879.72
Total for the Week		$ 780.20
Total for the Year		$67,032.36

In this year when Latin America is being studied, it is interesting to note the growth in the number of Protestants in Mexico in recent years. Dr. Howard Yoder of the National Council of Churches reports: 265,000 in 1949 and 910,951 in 1960, while the figure was 1,065,161 last year.

When you are absent from the church the expense of the church goes on. Please keep in mind the fact that the church is a 12-month enterprise and its expenses run throughout the year. Your help is needed all the time.

—Bulletin, First, Portsmouth

Junior High and Senior High Fellowships of Rosemont church, South Norfolk, went to the state park May 27 for a nature hike, vesper service and picnic lunch, while the Junior Fellowship enjoyed a picnic and games at the home of their sponsor, Mrs. Dunnagan.

In Memoriam

"Blessed are the dead who die in the Lord."

BARKER

Whereas, our Heavenly Father has deemed it wise and best to call to the Great Beyond, our beloved sister and co-worker, Frances Hall Barker;

Therefore, Be It Resolved:

1. That the Isle of Wight Christian Church has lost a loyal and faithful member and one for whom it mourns;
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may fall upon their sad hearts and bring them peace and comfort in their hour of sorrow.

Mrs. W. J. Darden
Mrs. J. F. Chapman
Mrs. Raleigh Whitley
Committee

BARLOW

Whereas, God has in his infinite love seen fit to call to his reward, our beloved co-worker, a member of the youth group and assistant secretary of the Sunday school, Benjamin Franklin Barlow, III, and, we, as a church and individuals desire to record our appreciation and sorrow in the loss of one we loved;

Therefore, Be It Resolved:

1. That the Isle of Wight Christian Church has lost a loyal and faithful member, and one for whom it mourns.
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort in their hour of sorrow.

Mrs. H. M. Wilson
Mrs. J. F. Chapman
Mrs. Raleigh Whitley
Committee

DARDEN

Whereas, God has in his infinite wisdom seen fit to call to his reward our beloved brother and co-worker, Charle Wilson Darden, Sr., and, we. as a church and individuals desire to record our appreciation and sorrow in our loss;

Therefore, Be It Resolved:

1. That the Isle of Wight Christian Church has lost one for whom it mourns.
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort in their hour of sorrow.

Mrs. J. F. Chapman
Mrs. H. M. Wilson
Mrs. Raleigh Whitley
Committee

DARDEN

Whereas, God has in his infinite love seen fit to call to his reward, our beloved co-worker and deacon. William Jackson Darden. and, we, as a church and individuals desire to record our appreciation and sorrow in the loss of one we loved;

Therefore, Be It Resolved:

1. That the Isle of Wight Christian Church has lost a most loyal member, and one for whom it mourns.
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort in their hour of sorrow.

Mrs. J. F. Chapman
Mrs. H. M. Wilson
Mrs. Raleigh Whitley
Committee

MORRIS

With the passing of Mr. Frank Morris, May 3, 1962, at age 79, the Adult Bible Class of Mt. Olivet church, Dyke, Virginia, lost a loyal and faithful member.

He united with the church early in life and remained faithful and loyal until his death. He had served on the board of deacons for a number of years and had a part in administering communion at Easter, the last time he was permitted to attend services. He was always present in church when his health permitted him to do so.

His absence and support is deeply felt, and an emptiness is felt by the church and especially the Sunday school class of which he was a part.

Mr. Morris was a successful merchant for a number of years; in recent years he turned the business over to his son but remained active in the home and around the store. He was the last surviving member of a family of nine children and spent his entire life around this community.

Funeral services were conducted by his pastor, Rev. S. E. Madren, Sunday, May 6, and interment was in Mt. Olivet cemetery by his late companion, Ellen Wampler Morris. He is survived by a son, a daughter, and three grandchildren.

—Mrs. B. G. Snow

RICHARDSON

Whereas Alphonso Felix Richardson, devoted father, Christian, friend, who was born in Sussex County May 29, 1873, and departed this life on April 30, 1962, at the age of eighty-nine, and

Whereas Mr. Richardson was a devoted member of the Suffolk Christian Church for more than forty years, having transferred his membership to this church from the Waverly Christian Church in 1922, and

Whereas Mr. Richardson served with dignity and devotion for sixteen years as a member of the Board of Deacons of the Suffolk Christian Church, and

Whereas this saintly man exemplified and reflected to a rare and high degree the best and highest attributes of the Christian person through his personal life and qualities of kindness, patience, compassion and love; and

Whereas he leaves behind a fine family of sons, who, together with their wives and children, reflect the kindly spirit of this good man; now

Therefore, be it resolved that these resolutions be made available to members of his family, to *The Christian Sun,* and to the permanent records of the Suffolk Christian Church.

James F. Darden
Dr. Nathaniel G. Newman
William R. Savage, Jr.
Committee

Historic Communion Service

Eure's Christian Church, Gates County, North Carolina, applied for admission to the Eastern Virginia Conference at the 56th annual session in 1876, with Rev. C. J. Ralston as its leader. There were 34 charter members. This church was first known as "Eure's Cross Roads Church," but since 1879 it has been known as "Eure's Christian Church." October 9, 1961, it voted to become a part of the United Church of Christ.

The communion service for the early members consisted of two silver goblets, two oval glass bread plates, with lettering in the glass reading "Give us this day our daily bread," and a clear wine canister.

Henry A. Eure and his wife, Adminta, took care of the service and prepared communion from the beginning up to the time they were no longer able to do so (they were charter members). At the time they had to relinquish this service to others, their son, Tazewell Augustine and wife, Armecia Eure, who lived in the home of his parents, performed this service for the church. At the death of Mrs. Tazewell Eure the children carried on from the same homestead with and for their father. Later, Mr. Tazewell Eure married Miss Lucy Johnson of Suffolk and they cared for this service up until 1953. This first communion service was kept by the same family for about 77 years! Mr. and Mrs. Walter Howell are now in charge of the church communion and communion service — trays with individual glasses have long since replaced the first one.

The original communion service was presented to the church April 10, 1962, by Mr. Tazewell Eure's daughter, Louise. It is now the property of the church library.

SURPRISE

I dreamed Death came the other night,
And heaven's gate swung wide:
With kindly grace an angel ushered
  me inside.
And there to my astonishment stood
  folks I'd known on earth;
Some I'd judged and labeled as
  "Unfit," or "Little Worth."
Indignant words rose to my lips,
  but never were set free,
For every face showed stunned
  surprise—
No one expected me!

Thoughts on Stewardship

By Curtis R. Schumacher

Love is that which seeks the highest good for that which is loved.

* * *

The motive is more important than the outward act. Giving of "left-overs" is no honor to God.

* * *

I Corinthians 16:2: "On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come . . "

* * *

Unless I give in proportion to God's gift to me, I'll never know the thrill of Christian giving.

* * *

Love always finds a way to give. We need to give to actually live.

* * *

Malachi 3:10: "Bring the full tithes into the storehouse, that there may be food in my house and thereby put me to the test, says the Lord of Hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

* * *

Giving beneath one's ability gives very little enjoyment or satisfaction.

* * *

Giving should be: (1) prompted by love; (2) voluntary; (3) worshipful; (4) an acknowledgement of God's ownership; (5) proportionate to his blessings to us; (6) regular.

* * *

One is apt to think, "What will my possessions do for me?" The deeper question is, "What are my possessions doing to me?"

* * *

Matthew 6:21: "For where your treasure is, there will your heart be also." What is your goal in life? Upon what are you centering your activities and desires?

* * *

If we do not make God a "partner" in a material and tangible relationship, how can we fairly expect to share in His Eternal Kingdom?

* * *

II Corinthians 9:6: "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

* * *

Jesus estimated gifts not by the sum given, but by its cost in self-denial.

* * *

A person may give without loving, but he cannot love without giving.

* * *

We give the waiter **at least** a tithe; we give unto God, too often, what we think will get us by.

* * *

Too many people use religion as they do a bus—riding on it only when it is going their way.

* * *

We should plan as if everything depended upon God, and then we must plan as if everything depended upon ourselves.

* * *

When one says he never pledges, he really means that although his present intentions are good he realizes that the day will come when he will want to put something else in first place. God is not satisfied with second place.

* * *

Systematic earning makes an industrious man; wise spending a well-furnished man, thoughtful saving a prepared man; conscientious giving a blessed man.

* * *

Deuteronomy 16:16-17: ". . . They shall not appear before the Lord empty-handed; every man shall give as he is able, according to the blessing of the Lord your God which He has given you."

* * *

Luke 12:43: "Blessed is that servant whom his master when comes will find so doing." What will you be doing?

Mr. Schumacher of our Church Finance Advisory Service is working with Community Church, Garner, this week in a capital funds drive for a building for this new church.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room
Box 232
X

The
CHRISTIAN SUN

Vol. 114 June 12, 1962 No. 24 A [illegible]ous Weekly for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ATTEND
SUMMER
CONFERENCE

Elon College
June 19-22

Co-Chairmen of Women's Summer Conference

Mrs. Robert M. Kimball

Mrs. Henry Kennedy, Jr.

For sixteen years the women of the Southern Convention of Congregational Christian Churches have been having a "School of Missions" at Elon College. For a number of years women of the Southern Synod of the Evangelical and Reformed Church have been having a similar conference at the same time of year. Last fall executive boards of both groups voted to have a joint summer conference this year. This issue of The Christian Sun shows the culmination of the work of the co-chairmen, pictured above, and their committee who have planned well to provide an excellent opportunity for leadership training for the women of our churches. This is an opportunity our local leaders cannot afford to miss.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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EDITORIALS

Women And The Future Of The Church

The School of Missions conducted by the women of the Southern Convention is familiar to readers of this publication, for it is our custom to "advertise" for the school. But this year there is something different, for the women of the Southern Synod will also be involved in the study, fellowship, and dreaming of what the United Church of Christ can become in our area. The Summer Conference will include the best of what both groups have been having through the years, and will doubtless be a little better than either group has had. Combining of leadership is in itself an inspiration that leads to greater achievement and makes it possible to have more persons partaking in the program.

In the past the women have done well. Now they are doing better. The unexplored future is exciting.

Figures could be produced which show that the women have made large contributions to the ongoing of our churches, and especially in the field of missions — the outreach of the church. But however important that may be, the greatest contribution is in the strengthened church that comes from study, acquaintance with leaders, fellowship that includes many denominations and nations and races, and a sense of churchmanship that has lent stability to local churches, conferences, and larger bodies. Women are the best informed and the most skilled workers in our churches. They read books and mazazines and missionary literature, they attend meetings near and far, they grapple with problems that are local and national and international, and they work at the business of being a Christian by trying to live that way and in rendering the service such life demands.

This preparation surely indicates that the future is largely in their hands for its shaping. While conventions and synods, run largely by men, debate the possibility of uniting forces and moving forward in the United Church, the women plan their Summer Conference together and next week will have the time of their lives getting acquainted and dreaming of how the future can be made more beautiful, pleasant, successful than ever the past has been. They are leading the way, and the rest of us will be delighted to follow.

Where Are The Men?

Many of our churches have organizations just for men, and so do the larger area groups. They meet; they eat; they enjoy brief programs; then they go back to work.

But where are the groups that seriously consider what can be done to win the world to the Christian faith? Or what groups are digging into what the Christian faith really is and what it means for our time? Are men in our midst content with the way the churches are run, or is there study going on to discover new ways of making the church effective? Excuse it please, but do the men of the church spend as much time and money studying the Church and all that it means as they do at the golf course? Are their missionary contributions comparable to their smoking bills?

Gentlemen, these are dangerous days in which we live. One of the dangers is that we will be left sitting under our old vine and fig tree while the world moves away, and we will discover that we are lost in a new world we did not know was in the making.

The new Council for the Laity being formed in the United Church by uniting the men and women's organizations of both former communions is worthy of study. In many churches there will be men and women meeting together to study literature prepared for both sexes. They will be inviting informed leaders to bring messages that tell how Christ can be a Savior for all kinds of people and all sorts of conditions. They will undertake to discover the message of Christ for the people of our world as they struggle to live helpfully under the cloud of atomic explosions. They will analyze the old customs, habits, prejudices, plans, programs, and will undertake to substitute something better wherever weaknesses are found.

Both men and women are needed in the church today. That does not mean just on Sunday morning — it does mean that without any equivocation — but it also means that men will attend study groups, rather than being content with "rallies" as delightful as they are, and that they will seriously endeavor to learn how to make religion effective in business, sports, social contacts, and wherever people may be.

Fortunately some men are doing all these things, and more. They are developing into real churchmen. And they are training a new generation to serve through the Church.

Special Issues

The Christian Sun is pleased to make this a special issue for the women of the Southern Convention and the Southern Synod. Thanks for asking us.

Such special issues are difficult from the standpoint of the editor. Other material must be omitted. Many more pictures must be added. Articles must be included now or never. The "big idea" must come alive; be attractive; and persons involved must be pleased. Then there are the subscribers who may not be especially interested in the thing being promoted, but who do look week after week for the thing that interests them. Will they be willing to wait a week to find their special feature again? Usually, yes. Subscribers are excellent people. Newspapers — especially church papers — just love them.

The special issue is very valuable because it permits a more detailed account of something that is important. This time it is the women's work. Recently it has been the Southern Convention. Before that it was Elon College, and the Home for Children. Readers surely become better informed because of the additional materials furnished in this way. SO, The Christian Sun is delighted to serve groups and institutions through these special issues.

Women In Our Hawaiian Churches

Emily C. Lester

The purpose of my visit to Hawaii in March was to speak to and visit with and learn from the Women's Fellowship groups on the six islands on which we have churches in that state.

What did I find? I attended rallies of women very much like those we have in this area, some of them having worship services from the Program Book, Creating and Renewing the Church. Part of my job was to introduce the new Pac/Kit, explaining to them why such is being planned and what use they can make of the different pieces in it. Reports from local churches indicate that they are doing Friendly Service projects, particularly helping with things for the islands which compose Micronesia.

I attended several local meetings. What were their programs? At one of them four women reviewed books on Latin America and on Churches for New Times. This was a group where the members were of Chinese ancestry. At another meeting a woman who had visited the Philippines (her former home) on a trip last fall told of missionary work there, and of how helpful the used clothing was which she distributed from the Women's Fellowship in Hawaii. This was in a group predominantly Hawaiian in background.

The pot-luck supper which preceded the meeting (held on the lanai of the attractive new Japanese-style parsonage built by the bachelor-minister, who is a native of South Carolina) included long strips of pineapple fresh from the field.

The worship service on the missionary idea was planned so that many women participated, each giving a sentence or two about our work in various parts of the world from typed cards which had been handed to them. The part of the meeting that was different was that we sat on cushions on the floor or on the big couches, shoe-less, and that following the meeting we persuaded them to bring out ukeleles and sing for us hymns and folk-songs.

One feature of women's work which we might do well to emulate is that of prayer and Bible study groups held weekly in many of the churches. Often these are held in the mornings, sometimes led by the minister and sometimes by lay people. Sometimes they are held in the evenings and both men and women attend.

At one island meeting of local presidents and ministers' wives, each gave a report of their year's work. One told of beginning the study of "Creating and Renewing the Church" with an examination of their own local church — its history, its present organization, its needs. Because this church had not produced a minister in its history, they invited a young minister from a neighboring community to tell them of the things which had influenced him to enter the ministry, so they could see how they could help their own young people head in that direction.

All in all, I found many wide-awake local women's groups functioning much as those in any other state of the Union. In many places men as well as women came to our meetings, and in some places men and women meet together for weekly Bible study and/or monthly program meetings.

Vol. 114 No. 24

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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REGISTRATIONS

Although you have not sent in an advance registration for the Summer Conference, you may still attend. The cost is $16.50. (See program on back page for full schedule.)

The total cost for those attending by the day is $4.00, or $1.00 for each day you come, plus meals.

The public is invited to the evening sessions, for which there is no charge.

TWO WORLDS

By Rev. Richard W. Wong
The Community Church
Honolulu, Hawaii

"My God in his steadfast love will meet me."

Psalm 59:10. Read verses 16, 17.

It is always a thrill to ride from the town of Hilo on the sea's edge to the uplands of Pohokuloa some 20 miles distant. One lives through two worlds within an hour. One begins at sea level and then climbs for the next hour through fog and the rain. The ohia trees are gnarled by the winds. Everywhere the lava is jagged and menacing. It is a lonely, wild world with the cold wind whistling and the fog hanging shrouds on trees.

But suddenly as one reaches the 6,000 foot level one bursts through the dark into a new world. One sees the broad level plain in the clear sunlight. On either side are the towering peaks of Mauna Kea and Mauna Loa keeping watch over the travelers. Pheasants dart across the road, skylarks tumble in the sky, and quail flush from their nests. The world seems right and one is heartened for the rest of the journey.

This is a parable that speaks to us, so often held in sickness or in despair. When we are down and sickness seems to stifle every bit of cheerfulness we have, we must know that if we can persevere and go about our work, sickness will pass until we reach the sunlit lands by way of the dark valleys. God stands behind the darkness and He will meet us if we will go forward with courage and trust.

Prayer: O God, sometimes we know not what the day may bring but we know that behind the mysteries of everyday thou dost weave our patterns of life into meaning. So teach us to abide in thy strength this day and always. Amen.

Introducing Our Keynote Speaker

No one will want to miss the opening session of the Summer Conference, when Mrs. Clair V. Rhodes will bring a message on our theme, "Partners With God." She will also share in the Tuesday evening program, which is concerned with the Council for Lay Life and Work.

Eloise Rhodes is president of The Women's Guild. 1957-61 she served as promotion committee chairman. 1945-1953 she served as membership department chairman, and during that time she was a member of the first promotion committee, helping to initiate Coaching Schools which later became the Institutes for Leaders. She has continued to teach each year since then, and in addition, has chalked up some 16 years to teaching experience at Summer Conferences and Fall Educational Meetings.

The author of such publications as **Guide for Leaders of the Women's Guild, Let's Face It, We Can Do That,** and co-author of the **Handbook for Leaders** and **Take A Look at Yourself.** Mrs. Rhodes served her Women's Guild apprenticeship as president of Louisville Regional and South Indiana Synodical Women's Guilds. Later she served on the executive boards of Philadelphia Synodical and Schaff and Allentown Regional Women's Guilds.

A native of Evansville, Indiana, she was trained for public school teaching at Evansville College. Following graduation she accepted a position at Zion Church, Evansville, where she had been active as a leader in youth and church school work.

It was at the Hanover Conference Training School that she met her husband, Clair, who at that time was minister of Sunnydale Evangelical and Reformed Church, Louisville, Kentucky. Since their marriage Eloise has shared her husband's pastorates in Louisville, Philadelphia and Allentown, Pennsylvania. The Rhodes have a teenage daughter, Sara Jane.

She is a member of the Long Range Planning Committee and the Board for Homeland Ministries and a consultant of the Council for Lay Life and Work of the United Church of Christ. She is also a trustee of Catawba College, Salisbury, N. C.

Interdenominationally she has served on the Board of Managers of the General Department of United Church Women since 1955. She is a consultant for United Church Women of Pennsylvania, public relations chairman of the United Church Women of Allentown, and works with the Radio-TV and Audio-Visuals committees of the Allentown Area Council of Churches. She is a director of the Japan International Christian University Foundation and a member of its Women's Planning Committee.

Mrs. Clair V. Rhodes

Welcome To Elon

J. E. Danieley
President of Elon College

It has been our pleasure for a number of years to welcome the School of Missions to our campus. We are especially pleased this year to extend that welcome to include our friends from the Southern Synod as we welcome the Women's Summer Conference to Elon College.

The Women's Fellowship of the Southern Convention has always shown an interest in Elon College. Within recent years you have contributed to the fund for the Prayer Room and have helped to provide scholarship assistance for Barbaros Chelikkol. Barbaros came to the College two years ago from Turkey and has made an outstanding record in his studies and as a citizen on the campus. We appreciate these evidences of your interest and your assistance.

We are delighted to make the facilities of Elon College available for the summer conference. As always it will be a pleasure to have you on our campus. Please do not hesitate to call on us to assist you in any way possible.

Committees For Summer Conference

Planning Committee

Mrs. Robert M. Kimball and Mrs. Henry Kennedy, Jr., Co-Chairmen; Mrs. Robert Smith, Mrs. David Shepherd, Mrs. Carl Wallace, Mrs. F. C. Lester, Mrs. Ray Gordon, Mrs. George Fleming, Mrs. Porter Siewell, Mrs. Carl Daye, Mrs. A. W. Hedrick, Mrs. A. R. Keppel.

Registration Committee

Mrs. Kenneth Register, Chairman; Mrs. Earl King, Mrs. Walter McCulloch.

Finance Committee

Mrs. W. B. Williams, Chairman; Miss Susie Allen, Mrs. George Fleming, Book Store Cashier.

Hostess Committee

Mrs. Carl Wallace, Chairman; Mrs. J. D. Strader, Mrs. W. W. Sellers.

Dining Room Hostesses

Mrs. A. E. Cox and Mrs. W. P. Dept.

Hall Hostesses

Mrs. Winfred Bray, Mrs. Pearlie Cline, Mrs. Bill Simmons, Mrs. John Fox.

Flowers

Mrs. Ben Allen.

Worship Committee

Mrs. A. W. Hedrick and Mrs. Wilkerson Holland.

Bible Study Discussion Leaders

Mrs. Van Grimes, Mrs. Wayne Fouts, Mrs. Cecil Hiatt, Mrs. Clay Nifong, Mrs. Robert Myers, Mrs. Helen E. Peeler, Mrs. Thomas Madren, Mrs. Clyde Fields, Mrs. Grover Daugherty, Mrs. Albert Shirkey, Jr., Mrs. E. G. Middleton, Mrs. J. A. Nicholas.

Music

Mrs. J. L. Levens, Organist and Mrs. A. R. Keppel, Song Leader.

World Missions Day Committee

Mrs. Robert Smith, Mrs. John Settlemyre, Mrs. Robert Knowles, Mrs. Edwin Alcorn.

National Missions Day Committee

Mrs. Carl Daye, Mrs. W. M. Alexander, Mrs. Robert Myers, Mrs. Walstein Snyder.

Closing Day Committee

Mrs. Porter Siewell and Mrs. Mark Andes.

Publicity

Mrs. F. C. Lester and Mrs. R. A. Mensendiek.

Literature Room Committee

Mrs. David Shepherd, Mrs. Van Grimes, Mrs. William Hoyle, Mrs. Max Sowers.

A MEDITATION

John G. Truitt, D.D.

TABLETS OF LOVE

"... written not on stone tablets, but on the pages of the human heart." II Cor. 3:3.

Yes, and a "letter that has come from Christ." Our love for one another, our love of Christ, our love of our family, our love for the Church, and the needy, uninformed world, at home and abroad, comes from Christ. It is he that has given us their love.

The Corinthian church members were a letter of Paul's, so he says, to be known and read of anyone around. Paul's letter on tablets not of stone, but of the human heart.

I like that! Tablets of love written on the pages of our own hearts! Much writing in Paul's day was chiseled on stone. I should think that would be permanent, but God's love in our hearts — God's gift of love for us and our gift of love for him, and for one another — is more lasting still. It is better writing, more indelible, and in God's keeping!

So let's write it. Tablets of love. It is good to make a record of deeds, it is better to write our love on the hearts of those about us; and those whom we may help even beyond our ken. How about Jesus, he reached James and John and Peter and all the apostles and many others all around him, but far, far beyond that circle has his love reached. We can join it. We can send our love into the hearts of those about us, and with his blessing, far beyond them too.

We are dealing with something far finer than we realize. Our friends will be helped, to be sure; but if we love aright, and pray and bless as we should, our enemies, too, will be helped. Sometimes God may seem to them far away, but if they see God in us, and if we love them, that will greatly help! Amen.

We Study The Bible

BIBLE STUDY LEADER

Mrs. W. F. Randolph, director of Christian education at First Christian Church, Burlington, will lead the Bible study at the Summer Conference, using as her theme "The Meaning of Suffering." She has her A.B. degree from Blue Mountain College, Mississippi; a Master of Religious Education degree from Baptist Seminary Training School, Louisville; and has done graduate work at Woman's College of the University of North Carolina, Duke, the University of Denver and Pacific School of Religion at Berkely, California. Edna Earle Randolph taught Bible at Greensboro Senior High School 1951-56 and taught religion and served as director of religious activities at Brevard College 1956-58.

The Meaning of Suffering

Mrs. Edna Earle Randolph

The Bible study for this year's Summer Conference (School of Missions) will be entitled "The Meaning of Suffering" and will be based on the book of the same name by Ralph W. Sockman. However, since this book was not written specifically as a Bible study book, I have, at the request of the executive committee for the Summer Conference, prepared a leaders' guide with this particular purpose in mind. At the conference we shall explore the teachings of the Bible in regard to this topic which has timely and universal appeal. Dr. Sockman said on retiring from his pulpit in New York that of all the requests he received for copies of sermons through the years, by far the largest number of requests came for sermons that dealt with suffering.

Not only will we seek answers to what is the Christian interpretation of individual suffering, but also we shall be concerned with mass suffering, with our responsibility in preventing and alleviating pain and sorrow, and in developing within ourselves a compassion and a deeper fellowship with all who suffer. A religion with a cross at the center of it faces realistically the fact that living involves pain and suffering, and that Christian living often brings vicarious suffering that is voluntarily accepted. Christianity by its very nature can never be primarily concerned with peace of mind, but must rather be concerned with facing life courageously in the spirit of Him who gave his life for humanity.

Each morning at the Summer Conference there will be an hour of Bible study in the sanctuary of the Community Church at Elon College. This will be followed the first two days by twelve discussion groups led by six women from the C. C. churches and six from the E. and R. The groups will be small enough so that each person will be encouraged to raise questions and to contribute her own answers and insights.

This has been an exciting adventure for me, and I am looking forward to sharing with you some of the insights gained through this study. I am hopeful that the leaders' guide will be helpful to those who will teach the course in the local churches. Copies of this guide will be on sale at the Summer Conference for twenty cents to cover the cost of having them mimeographed.

A FATHER'S PRAYER

Help me, O God, so to live that this my child may not be shamed by me; so to give him of my time and of myself that mutual joy may abound and multiply; and so to honor him as thine that I may build no willful prison round about him, but may free him in thy perfect will and care; through Jesus Christ our Lord. Amen.

Council For Lay Life And Work

Rev. Lillian S. Gregory

The executive secretary of The National Women's Fellowship for the past years is Lillian Gregory, who was a local parish minister in Vermont following graduation from Hartford Seminary Foundation. In addition to serving as executive for the women, she has also been associate executive secretary of the Missions Council. Miss Gregory leaves this month for the International Congregational Council in Rotterdam, Holland, and for a visit to lay academies in Europe.

Adopting New Ways

Mildred Walker

At a regional meeting of women of the United Church of Christ held recently for the purpose of leadership training, there was much discussion of the new structure, functions and program of the instrumentalities of the United Church of Christ, particularly of the Council for Lay Life and Work. In the summing up, there was surprisingly little inclination to hold on to the former methods, and an eagerness to learn how to adapt to new ways of participating in the whole work of the church as embodied in Our Christian World Mission.

It would be folly to think that the transition will move smoothly in all cases. The wrench of giving up something precious can be exceedingly painful, and all individuals and groups certainly will not welcome change as readily as the gathering mentioned here. Marriage, they say, consists of one big "yes" and a lot of little "yesses" later. May this not also be true of accepting a responsible office, or a professional position, or even entering into a merger?

By carrying forward the work of the Women's Fellowship through six departments of work, like The Women's Guild, a good working knowledge of Evangelism, Stewardship, Christian Education, Missionary Education, Christian Social Action and Friendly Service has been developed throughout the Conferences, Associations or Districts, and within local organizations. These phases, related to the boards and agencies, are basic, and have effected personal Christian growth of the women as well as group understanding.

Now it is likely that this scope will be covered in the Council for Lay Life and Work, with a possible shift of emphasis in order to fulfill the broader purpose of the Council. In essence, many former patterns can no longer fit today's requirements.

—Guide Posts

PHILOSOPHY FOR THE COUNCIL FOR LAY LIFE AND WORK

United Church of Christ

The Council for Lay Life and Work testifies to a belief in the wholeness of the Church, and recognizes a changing social pattern affecting the lives of men and women both as persons and in their relationships with one another.

The purpose of the Council for Lay Life and Work is to assist all men and women in the churches to grow to full stature as mature Christians; to develop and coordinate programs which will deepen and strengthen their Christian witness; and to help men and women understand and participate in the whole task of the Church.

Speakers At Council For Lay Life and Work

One of the most important advancements in the church during the last decade is "the recovery of the role of the laity in the Church," emphasized Rev. Dr. Ben Mohr Herbster, New York, president of the United Church of Christ, when he spoke to the February meeting of the Council for Lay Life and Work in Chicago, with nearly 250 denominational representatives present.

Dr. Herbster declared that "if the United Church of Christ is to become an instrument in the hands of God for the remaking of his world, it will be because men and women like you in the Council for Lay Life and Work plan a program, set in motion a dynamic, catch the imagination of our people, educate them, train them and then send them out to be the witness that God meant them to be.

"It is up to you to turn potential into actuality," Dr. Herbster said. "You in the Council for Lay Life and Work have a new chance and if you fulfill your opportunity, the whole United Church of Christ will have a new chance."

Miss Lillian S. Gregory, executive secretary of the National Women's Fellowship, in speaking on "The New Reformation" pointed out that "modern churchmen recognize the need for involving the laity in the life of the Church.

"Men and women must be brought to a knowledge of theology, through understandable terms," said Miss Gregory, "so that they see its relevance. . . This Council must learn how to guide adults into meaningful participation and involvement. . . A new form of programming with greater emphasis in the field of Christian Education seems imperative."

Rev. Kendrick Strong, Janesville, Wisconsin, a member of the Council for Lay Life and Work, at the closing worship service pointed out that "we are to use our present vocation" as a means of answering the call to God. . . Starting at whatever spiritual level we are, high, low, or average. . . we are to begin to replace Christian theorizing with practice. . . We are to commit ourselves — abandon the safe center and take up a position on some frontier."

Attending from the Southern Convention were: Dr. J. Earl Danieley, Mrs. W. B. Williams, Mrs. W. E. Wisseman, Mrs. Ray F. Gordon, Mr. Willie Everhart, Lexington, and Mr. Marcus Crotts, Winston-Salem.

Opportunity For Laity

Harry Hummel, Churchmen's Editor

The year 1962 has arrived and with it new opportunities for and challenges to the laymen and lay women of our churches. We are told by some of our leading churchmen that the hope of the Church's renewal depends upon the capacity of men and women to be co-laborers with God in His world. This can mean nothing short of the fact that such capacity must be greatly increased among the laity through a realization of our responsibilities and a sincere determination to respond to them.

For at least five years — since the union of the E and R and CC churches seemed likely to be consummated — a committee of men and women from both churches has been working to develop the idea of coordinating the work of the men and women. This committee consisted of four members from both the Women's Guild and the Churchmen's Brotherhood of the E and R Church and the same number from the National Women's Fellowship and the National Laymen's Fellowship of CC churches.

As a result of the meetings of this committee at a time when the pattern of relationships of both men and women in both Church and society were undergoing decided changes, a conviction developed with them that more could be accomplished for the advancement of the Christian cause by a united effort in a single organization. Consequently, when the constitution for the United Church of Christ was drawn up, the Council for Lay Life and Work emerged as "the instrumentality . . . responsible for increasing, developing and co-ordinating the activities and participation of laymen and laywomen in the Church as a means of witnessing effectively for Jesus Christ in all areas of life."

This Council — the top organization of the Laity — will be composed of thirty persons, elected for terms of six years, one-third to be elected every second year. Of the thirty, eighteen will be nominated and elected by the General Synod, six being ministers, six laywomen and six laymen. The other twelve members of the Council will be chosen by and from the Boards of the women's and men's fellowships.

Before going farther into this year of 1962, every conscientious lay person should read the very meaningful and provocative article by Dr. John L. Casteel, professor of Practical Theology at Union Theological Seminary in New York City, that appeared in the May 4, 1961, issue of the United Church Herald. He points out, among many pertinent things, that the mission of the Church falls upon all.

How dare we hesitate, when the responsibility is so clearly stated!

* * *

(Reprints of the United Church Herald article by Casteel may be secured from Council for Lay Life and Work, 19 S. LaSalle St., Chicago 3, Illinois for 5¢ each.)

Dr. J. Robert Nelson, former dean of the Vanderbilt University Divinity School, has been appointed professor of systematic theology in the Graduate School of Theology at Oberlin College. He succeeds Dr. Walter Marshall Horton, now in his 36th year as professor there, who retires this month.

April 26 the six churches and eighteen ministers of the Evangelical and Reformed Church in Florida joined with the Congregational Christian churches at Miami Beach Community Church. Dr. Alford Carleton of the Board for World Ministries extended to them a welcome on behalf of the United Church of Christ. It is believed this is the first Conference to become fully integrated as a Conference of the United Church of Christ.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The United Mission In Iraq

June

17—We share in the work of the United Mission in Iraq through the participation of former E. and R. missionaries. When the revolution came in 1958 many of the missionaries had to leave and have not been able to return. However, three women teachers at American School for Girls in Bagdad were allowed to remain and a couple on furlough allowed to return. Four denominations work together in this area.

Mission Of Fellowship To Europe

18—We have "fraternal workers" in Europe who work with Protestant leaders there in France (Fellowship Center), Germany, Italy (Casa Mia) and Greece.

FRANCE

19—**Rev. and Mrs. Kenrick Baker, Jr.** direct Fellowship Center at Le Chambon-Sur-Lignon. This is a place for meetings of all kinds for Protestants in France. He is a graduate of Bowdoin and Yale; she is a native of Germany; they met when both worked in Geneva, Switzerland.

20—**Dr. and Mrs. Dwight Harwell** are assigned to work with Reformed Church of France, especially with Africans. They work through the students of many nationalities. He has B.A. from Univ. of Calif.; M.A. & B.D. from Pacific School of Religion; and Th.D. from Univ. of Strassbourg; Mrs. Harwell was Italian school teacher.

GERMANY

21—**Miss Marianne Schlegelmilch** works with seriously handicapped children in her home city, Berlin, which is supported by World Service.

22—**Rev. and Mrs. Robert Starbuck** work with the Gossner Mission of the Evangelical Church of Germany; included in their work are "East-West" meetings and the discovering of the witness of the Church in a communist society. He is graduate of U. of Penn and Yale; she of University of North Carolina and Yale.

23—**Rev. and Mrs. William Graffam** work through Service Committee specializing in youth work and editing, working in cooperation with German Protestants. She is German writer and editor.

Women Study World Ministries

WORLD MINISTRIES CHAIRMAN

Mrs. Robert S. Smith is chairman of the committee planning for the World Ministries Day (Wednesday) at the Summer Conference. A graduate of Duke University, where her husband is professor of economics, Lucille Smith has two children the younger of whom is a student at Duke. She has been chairman of the Raleigh District and is now serving for the fourth year as missionary education chairman for the Southern Convention Women's Fellowship.

Destination — East Asia

The theme, "The Christian Mission On The Rim of East Asia," is the 1962-63 International Mission Study. Material from resources will be presented using the title: **DESTINATION —East Asia.** A World Traveler will interview three persons: one acting the part of a native of the area, one who once lived on the Chinese mainland, and one clergyman who served in the territory. Korea, Okinawa, Taiwan, and Hong Kong will be vividly portrayed during the presentation.

The "World Traveler" will be Mrs. Edwin M. Alcorn, who is responsible for planning this morning session. Mrs. Alcorn, wife of the minister at Trinity Church, Conover, was formerly a Board of National Missions staff member for the Evangelical and Reformed Church in Oregon and a teacher of Week-Day Religious Education in Virginia. A native Missourian, her work in Christian education was completed at Eden Theological Seminary.

Mrs. Brock Johnson

Acting the part of a native of East Asia will be Mrs. Brock Johnson, an active member of Corinth United Church of Christ in Hickory, North Carolina. Making use of her hobbies of art and drama, her creativeness has been expressed in the Hickory Community Theater. She is an alumnus of Elon College and will be familiar with Whitley Hall where this event will be held. Her costume will be representative of East Asia.

Rev. Lawrence Leonard, a World War II military chaplain, will be the clergyman who shares the work of the church in East Asia. His travels as a chaplain took him to Korea and to Okinawa. At the present time he is pastor of St. Mark's United Church of Christ, Burlington, North Carolina.

Our authentic speaker from East Asia comes as the result of a long search. Miss Pearl Fu, a graduate of Women's College, Greensboro, will assist us, using her background of the Chinese mainland. Residing in Greensboro where her father, Prof. S. L. Fu, teaches at Bennett College, she is on the staff of Medical Records, Wesley Long Hospital. Her sister and mother are also available for speaking appointments.

Program Materials For Sale

During the coming year all women of the United Church of Christ will be using the same material as a basis for programs. Congregational Christian women have had "packets," while Evangelical and Reformed women have had "kits" of material. Combining ideas from the two, the national joint education committee came up with the word "Pac/Kit"!

PAC/KITS are not divided into envelopes of materials as heretofore, but contain interpretative, program, and resource materials which may be used creatively to build a good program.

PAC/KITS cost $2.50 and will be for sale at the bookstore at the summer conference. You will want one for your president and one for your program chairman. You will also want to buy extra copies of the program book, "Partners With God," which sells for 50¢. This will enable you to put on programs with ease — no copying of parts! You may also wish extra copies of the booklet "Turn Aside and Harken," which contains twelve devotional programs (25¢).

Bible study books and leaders' guides will be available from the bookstore, as will mission study books starred in the list. You may order others from United Church Bookstore, 14 Beacon St., Boston 8, Mass. or 1505 Race St., Philadelphia 2, Pa.

***Who Cares?** (A Project-Guide Book) $1.75. This book provides a unique adult resource for personal reading and for group discussion and action. It combines the material usually found in the basic adult book and leader's study guide.

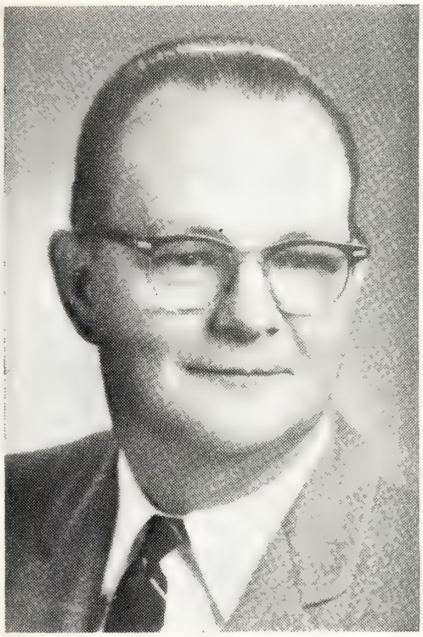
Ministries of Mercy, $1.95. Describes in human terms a variety of church-sponsored services for people of special needs.

One Act Plays

Five In A Living Room, 75¢. 7 characters. Two parents, two daughters — a teenager and a ten-year-old — and a grandfather work together to resolve the conflicts of interests and ages housed under one roof.

Walk Without Fear, 75¢. 5 characters. Presents the adjustment and understandings that must be made in a home and community when a man

Women Study Homeland Ministries



HOME MISSIONS LEADER

Dr. Lee W. Rockwell

Guest leader for the home mission study day at the Summer Conference will be Dr. Lee W. Rockwell of Philadelphia, Pennsylvania, who prepared the denominational brochure on the study entitled "Persons of Special Need." He will speak to the women in the morning, and will make another address, open to the public, at the evening session.

Dr. Rockwell is general secretary for the Division of Health and Welfare Services of the Board for Homeland Ministries of the United Church of Christ, and thus is responsible for the administration of 35 homes for the aging; 13 children's services; 11 hospitals; 4 city missions; and two homes for the mentally retarded, scattered throughout 21 states and Puerto Rico.

Dr. Rockwell became the first executive secretary of the Commission on Health and Welfare Services of the Evangelical and Reformed Church in 1960. When the Evangelical and Reformed Church united with the Congregational Christian churches to form the United Church of Christ, he assumed his present position.

From 1946 to 1960 Dr. Rockwell was director of the Uhlich Children's Home in Chicago. This home cared for children from broken homes and was the first in Cook County to offer emergency care for children.

Dr. Rockwell is currently a member of the Executive Committee and the Denominational Executives Advisory Committee of the Department of Social Welfare, National Council of the Churches of Christ in the U.S.A.; the National Committee for Children and Youth; and the Council of National Organizations.

Born May 12, 1915, in St. Louis, Dr. Rockwell is a graduate of Elmhurst College, Elmhurst, Illinois, and has a Bachelor of Divinity degree from Eden Theological Seminary, Webster Grove, Missouri. In 1951 he received the degree of Master of Social Administration from Loyola University in Chicago, and in 1960 was awarded the honorary degree of Doctor of Humane Letters from Elmhurst College.

He was minister of the Bethel Evangelical and Reformed Church in Rockford, Illinois, from 1940 to 1943 and served as an Army Chaplain during World War II for four years, two of which were in the South Pacific.

He is married to the former Johanna Jung of Breslau, Germany. They have one son, Michael, and live in a town with an interesting name — King of Prussia, Pennsylvania.

HOMELAND MINISTRIES CHAIRMAN

Mrs. Carl T. Daye, Greensboro, is chairman for the program Thursday, when our homeland ministries theme, "The Church's Mission and Persons of Special Need" is emphasized. Wanda Day, whose husband is pastor of the new St. Peter's United Church of Christ in Greensboro, is missionary education chairman for Piedmont Regional Women's Guild. A graduate of Catawba College, she teaches first grade in Bessemer School, and is the mother of three daughters.

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returns from a state hospital for the mentally ill.

Stolen Goods, 50c. 10 characters. After choir practice, a singer discovers that his car is missing. Developments convince the group that juvenile delinquency is a church concern.

***On Asia's Rim,** $1.75. Vivid picture of political and religious scene in Korea, Okinawa, Taiwan, Hong Kong.

***Adult Guide On "The Rim of East Asia",** 75¢.

The Church In Communist China, $1.95. Will the church disappear from Chinese society? Author finds pros and cons in delicate balance as he probes effect of communism on the freedom and integrity of institutions.

This Is The Rim Of East Asia, 85¢. Photographic and word pictures of the lands and peoples on Asia's rim touch on their heritage, the advent of Christianity, and the role of Protestantism today.

Fun And Festival From The Rim Of East Asia, 75¢. Describes authentic games, festivals, songs, recipes, fashions of the people in Korea, Okinawa, Taiwan, and Hong Kong.

Plays

No Certain Harbor. One Act. 8 characters. Paper 75¢. Dramatizes the struggles, questions, and conflicts of a family living under the shadow of communism in Hong Kong.

Add An Answer. Small Casts. Paper 75¢. Four discussion starters. Based on real-life situations in Korea, Okinawa, Taiwan, and Hong Kong.

In His Hands. 25 characters, extras. Paper 50¢. Seven-scene play based on actual experience of a Korean Christian pastor under the Communist regime.

Map

The Rim of East Asia. A Political Map of Korea, Okinawa, Taiwan, and Hong Kong. Large, 31 x 41 inches, $1.25. Small, 10 x 13 inches, 60¢ a doben.

* Available in Summer Conference bookstore.

Women's Fellowship Officers

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Executive Secretary — Rev. Lillian S. Gregory, 19 South LaSalle Street, Chicago 3, Illinois.

Administrative Assistant — Miss Mildred Walker, 19 South LaSalle Street, Chicago 3, Illinois.

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Greensboro — Mrs. Thomas W. Madren, Rt. 1, Box 213, McLeansville, N. C.

Halifax — Mrs. J. L. Slagle, Virgilina, Va.

Henderson — Mrs. B. M. Newman, Rt. 1, Henderson, N. C.

Raleigh — Mrs. B. B. Johnson, Box 666, Fuquay Springs, N. C.

Sanford — Mrs. A. E. Cox, 813 Hillsboro St., Fayetteville, N. C.

'Tis easier to advise than to suffer and endure.—Euripedes

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Executive Secretary — Miss Florence A. Partridge, 2969 West 25th St., Cleveland 13, Ohio.

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Secretaries of Promotion — Miss Madeline F. Bach, Miss Dorothy A. Nyland, 2969 West 25th St., Cleveland 13, Ohio.

SOUTHERN SYNODICAL

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Christian Education, Mrs. Edwin Alcorn, Box 274, Conover, N. C.

Christian Social Action, Mrs. J. C. Corsbie, 209 Springwood Road, Asheboro, N. C.

Christian Service, Mrs. Amos Bryant, Thomasville, N. C.

Promotion Committee

Mrs. Carl Daye, Chairman, 4108 Phillips Ave., Greensboro; Mrs. A. R. Keppel, Catawba College, Salisbury; Mrs. Henry Kennedy, Jr., Box 626, Thomasville; Mrs. D. C. Dearborn, Catawba College, Salisbury.

MRS. A. W. HEDRICK, PRESIDENT

The newly elected president of the Southern Synodical Women's Guild is Mrs. Aubrey C. Hedrick, wife of the minister of First Evangelical and Reformed Church, Winston-Salem. The Hedricks have two daughters, one a junior at Catawba College and the other in high school. Alice Hedrick is a former president of the Piedmont Regional Women's Guild. In addition to church work (she teaches Sunday school and directs youth choir in local church), Mrs. Hedrick is a music teacher and a violinist in the Winston-Salem symphony orchestra.

PIEDMONT REGIONAL

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Second Vice-President, Mrs. Earl King, 215 Trail 1, Burlington, N. C.

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Christian Service, Mrs. Clay Nifong, Route 4, Winston-Salem, N. C.

Christian Social Action, Mrs. James Cress, Route 1, Whitsett, N. C.

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Department Chairmen

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Christian Service, Mrs. Tom Gadd, 3004 13th Avenue, Hickory, N. C.

Nominating Chairman, Mrs. Banks Peeler, P. O. Box 261, Concord, N. C.

Promotion Chairman, Mrs. Marle Sollinger, Route 3, Concord, N. C.

Historian, Mrs. John T. Fesperman, 416 Knollwood Drive, Kannapolis, N. C.

Christian Social Action Chairman, Mrs. Donald Dearborn, Catawba College, Salisbury, N. C.

The "Committee of 50" concerned with plans for realignment in Ohio is recommending one state conference with five associations to replace the present conference and twelve associations of the Congregational Christian Churches and the four synods of the Evangelical and Reformed Church.

The Praise Of The Redeemed

Background Scripture: Revelation 5:7 - 9:17; 11:15-19.

Devotional Reading: Psalm 148.

A NON-SEGREGATED HEAVEN

Those rabid segregationists who get to heaven — if some of them with their rabid, bitter, hate-filled hearts ever get to heaven — are in for a big surprise. Heaven will not be on a segregated basis. All the redeemed will be integrated. There it is in black and white in the Word of God. "After this I beheld, and lo a great multitude which no man can number, of **all nations,** and **kindreds,** and **people,** and **tongues,** stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The fact is that one will not be able to tell the color of the redeemed — all of them will be clothed in white robes, signifying the cleansing power of the blood of the Lamb — but there will be no such thing as a white soul and a black soul and a red soul and a brown soul and a yellow soul. And the redeemed people of God will sit where they want to sit and join in worship with all other redeemed souls. (Incidentally, hell will not be segregated either!)

Not only will they be clothed in white robes, but they will have palms in their hands. And these palms will be a symbol of victory. Christ had made them more than conquerors, and they had won the last victory, the victory over death and the grave, and they were alive forevermore.

A Worshiping Congregation

These redeemed people of God fell on their faces before the grandeur and glory of the Living God. They ascribed to him blessing and glory and wisdom and thanksgiving and honour, and might and power for ever and for ever. They sang the songs of the redeemed. They returned thanks unto their Redeemer. They worshiped the author of their salvation. Worship has an integral place there as here. Thou shalt worship the Lord thy God is the law of heaven as it is of earth. But there it is a matter of grace and not of law. Indeed is true worship ever a matter of law? It may start as a duty but it should eventuate as a privilege.

Living Under Pressure

Attracted and impressed by those who were arrayed in white robes, one of the elders asked "What are these which are arrayed in white robes? and whence came they?" The reply was "These are those who come out of **great tribulation.**" The word means "great pressure." They were people who had lived under great pressure but even so, they had learned the secret of living with great power. And that pressure, like a fire, had purged them and purified them, and redeemed their souls. Life was made for conflict. We develop character and soul force only as we struggle and strive. An easy life does not develop a great soul.

Sitting or Serving?

Some folks think that heaven is a place where they can sit down, preferably in a rocking chair, and just keep sitting, taking an eternal holiday or vacation from everything. They think of eternal rest as eternal inactivity. It is not thus! In this vision of John which was a revelation of reality, the redeemed were serving their God by day and by night. There were lessons to be learned, tasks to be performed, victories to be won, new truths to be discovered, new growth to be achieved. There is nothing static about heaven. Hal Luccock tells of a man who had always wanted to "catch up" with himself. He had a dream in which he had nothing to do, and he expected peace, perfect peace. With nothing to do, a little question nibbled at him, "What shall I do now?" Seeing a postman going by, carrying nothing in his mail bag, and unable to stand the strange situation any longer he cried out "Where am I?" The postman replied "This, my friend, is hell." There was nothing to do — no tasks, no responsibilities, and no challenge!

Deeper Satisfactions

They shall hunger no more, neither thirst any more . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. And God shall wipe all tears away from their eyes. The inspired writer and seer is not thinking about physical satisfactions. We will have a resurrected body but it will not be a physical body, and there will be no need for satisfactions for the physical body. What he is saying is that the deepest hungers of the human heart shall be satisfied by him who is the Bread of Life, and the Water of Life. And all because he that sitteth on the throne "shall dwell among them." In another place it is stated that there is no temple — the presence of God fills the dwelling place of the redeemed so that there is no need for a visible symbol of his presence.

Lasters and Finishers

Some years ago a New England shoe manufacturer advertised as follows: "Wanted: Lasters and Finishers." He was referring, of course, to craftsmen who could "last" and "finish" shoes. But that is a parable of life, the Christian life. There are all too many who begin the Christian life who do not last, who do not finish the race that is set before them. "He that endureth unto the end shall be saved."

SUNDAY SCHOOL LESSON
JUNE 17, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Union Grove church, Asheboro, has recently purchased a new Hammond organ.

On Mother's Day the following were honored at Rosemont church, South Norfolk: oldest mothers, Mrs. Bessie Bright and Mrs. Mary Copeland; youngest mothers, Mrs. Mae Ansell and Mrs. Roy Nothnagel; couples married the longest, Mr. and Mrs. B. M. Williams, 49 years and Mr. and Mrs. H. R. Morrison, 53 years.

Among those "going here and there" this summer from our Elon College Community Church are: Dr. and Mrs. Earl Danieley and Dr. and Mrs. Clyde Fields to Rotterdam, Holland, for the International Congregational Council; Miss Frances Muldrow to Europe for study; Mr. and Mrs. Charles Mecimore to Alabama for study; Mr. and Mrs. Patrick Johnson and Mr. and Mrs. Charles Lynam to Indiana for study; Mr. L. D. Martin to Europe for travel and study.

Dr. Florence A. Partridge
Executive Secretary
The Women's Guild

A meeting of the program committee of the Council for Lay Life and Work June 3, 1962, was a fitting place for Florence Patridge to celebrate exactly 20 years of service as executive secretary of The Women's Guild, which is now a part of the new Council. A Congregationalist from Oak Park, Illinois, Miss Patridge was dean of women at Wells College, Syracuse University and Heidelberg College before beginning her present work.

* * *

The president of the Southern Convention Women's Fellowship, Mrs. Ray F. Gordon of Suffolk, Virginia, has been very active in her local church and in the Eastern Virginia Women's Fellowship which she served as president. Marion Gordon became Southern Convention president in 1959, completing the unexpired term of Mrs. Jack Akin, and was re-elected in 1961 for a two-year term.

Mrs. Ray F. Gordon
President
Southern Convention Women

Our Mission To Persons Of Special Need

We are fortunate in having Dr. Lee W. Rockwell, who is responsible for the Health and Welfare Division of our United Church of Christ, for the leader of our homeland ministries study for the coming year on "The Church's Mission and Persons of Special Need."

Dr. Rockwell will speak to the entire Summer Conference group at 11:00 a.m. Thursday, June 21.

The afternoon program promises to be an exciting one, with hour-long "Caravans" (repeated so that you can choose two):

No. 1—COME TO OPEN HOUSE!

Tour the Children's Home. Refreshments. Have you seen the new cottages? How about the swimming pool? Mrs. Walstein Snyder, wife of the superintendent of the Home, will direct this.

No. 2—DO IT YOURSELF!

Tips and ideas on visual aids. Actual instruction on use of projectors. Current films previewed. Information on what to do after you show films. Mrs. Robert Myers, Route 1, Rockwell, leads this.

No. 3—HAVE YOU LOST SOMETHING?

New life for program materials. Several programs will be demonstrated. Program book, missions books, etc., will be resource material. Various methods of presenting programs for different groups. Mrs. W. M. Alexander, Greensboro, leader.

No. 4—HOMELAND MINISTRIES BEGIN AT HOME.

"Persons of special need" — a broad, general topic, transformed to a local, personal basis. Charts and discussion used to relate this theme to local level. Led by Mrs. Carl Daye.

The Public Is Invited To Evening Programs

Men and women from surrounding churches are urged to attend the evening programs at the Summer Conference, to which they are welcome without any registration fee. These will be held in the Community Church.

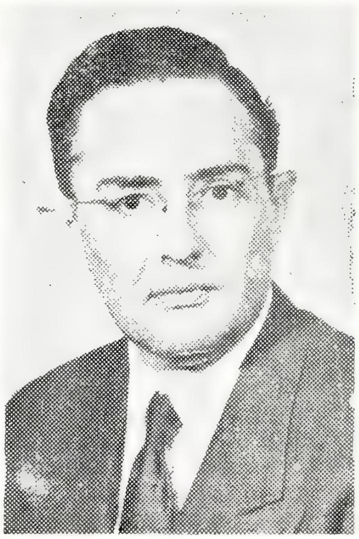
TUESDAY — 7:45 — Worship service led by Mrs. Henry Kennedy, Jr., assisted by choir from Emmanuel Church, Thomasville.

Council for Lay Life and Work presented by Dr. J. E. Danieley, chairman, assisted by panel composed of Mrs. Clair V. Rhodes, Mrs. W. B. Williams and Mrs. F. C. Lester.

WEDNESDAY — 7:45 — **We Would See People** — Program led by Mrs. John Settlemyre and Rev. James Cress, assisted by speaking choir and rhythmic choir from Brick and Mt. Hope churches.

THURSDAY — 7:15 — **Hymn Sing** led by Mrs. A. R. Keppel; **Vesper Service** led by Mrs. Aubrey Hedrick.

THURSDAY — 7:45 — **The Church's Mission and Persons of Special Need** — Address by Dr. Lee Rockwell, director of division of health and welfare services of United Church of Christ.



Rev. Lawrence Leonard
Sharing in World Mission Program

AT OUR CHURCH HOME FOR CHILDREN

Welcome To The Women's Conference

Dear Friends:

Very soon now representatives of many of our Women's Fellowships across North Carolina and Virginia will be coming to Elon College for their Summer Conference. This year we understand that this will be a United Church effort with the Evangelical and Reformed side of the new church taking part. We are more than happy to see this happening. This is another indication of our moving toward a real unity in our United Church of Christ. Later on this month our ministers will be meeting at Blowing Rock together. This also is a United Church effort for which we are very glad.

This year when the ladies come to Elon for their summer conference they will be invited to tour our Home for Children. This is a custom that has been followed for sometime. It will be a real privilege to welcome them, especially those of the Evangelical and Reformed Church. Many will see our campus for the first time. We shall be more than happy to show those who come our campus, and tell them of our program. We feel we are fast coming to have a program in child group-care second to none. We believe it is a well-rounded, planned program that has the child at the heart and center of everything. Our program is divided into three phases — Education, Work, and Recreation. Each of the three phases is very important in the development of a normal child. We shall be more than happy for the opportunity to share with each one who comes to our campus a detailed account of our program and its activities.

Last fall in Cleveland at the formation of the Council for Health and Welfare it was my happy privilege to meet for the first time Dr. Lee Rockwell, Secretary for the Division of Health and Welfare of the United Church of Christ. Since the study for next year for the women's work will be "The Church's Mission To Persons Of Special Need," Dr. Rockwell will be one of the leaders participating in the conference. Also Dr. Rockwell will appear on the program of the Alumni Association of the Children's Home when they meet on June 24 for Homecoming Day. We feel it is an honor to have Dr. Rockwell appear on both of these programs.

Through the years various women's fellowships have been very kind to us by sending us coupons, Friendly Service gifts, and sponsoring some of our boys and girls. Also several organizations have furnished rooms

(Continued on Page 15)

GREETINGS!

Greetings from the Council for Lay Life and Work of the United Church of Christ to the Women's Summer Conference at Elon College:

During the past several months we have had the privilege of meeting together as men and women of the United Church of Christ planning for the work of the laity in our new denomination. This has been a stimulating and exciting venture.

It is encouraging to note the number of activities which are being planned jointly by the Women's Guild and the Women's Fellowship and we salute you in your first joint Summer Conference. We are not quite certain what our organizational pattern will be as we move forward together in United Church of Christ; there are many questions yet to be answered with regard to our program and its implementation. We do know that we have been charged by the Constitution of the United Church of Christ with the responsibility of "increasing, developing and coordinating the activities and participation of laymen and lay women in the Church as a means of witnessing effectively for Jesus Christ in all areas of life." This is the task to which we are committed. We earnestly seek your confidence and accomplish it in the Master's name.

J. E. Danieley, Chairman
Council for Lay Life and Work

PROGRAM - Continued

11:00—PRESENTATION OF HOMELAND MINISTRIES THEME in Whitley Auditorium
Mrs. Carl Daye, Presiding
Speaker — Dr. Lee W. Rockwell

12:30—LUNCH

2:30—CARAVANS 2:30-3:25 and 3:35-4:30; each Caravan will be repeated during second hour; (choose two out of the four)

1. **Come to Open House!** (Visit to Home for Children) — Mrs. W. W. Snyder
2. **Do It Yourself!** (Visual Aids) — Mrs. Robert Myers
3. **Have You Lost Something?** (Program Planning) — Mrs. W. M. Alexander
4. **Homeland Ministries Begin At Home** (Local Projects) — Mrs. Carl Daye

4:30—INFORMAL QUESTION PERIOD — Mrs. Shepherd and Department Chairmen

7:15—HYMN SING — Mrs. A. R. Keppel
VESPERS — Mrs. Aubrey Hedrick

7:45—EVENING PROGRAM — Community Church —
Introduction of Speaker — Rev. W. W. Snyder
Address — Dr. Lee W. Rockwell
HALL PARTIES planned by Hall Hostesses

FRIDAY, JUNE 22

7:30—BREAKFAST
Morning Devotions — Mrs. James C. Jones

9:00—EVALUATION of Summer Conference — Whitley Auditorium
Mrs. Porter Seiwell, Presiding

9:45—RECESS — Packing Cars, Book Store open.

10:30—BIBLE STUDY in Community Church — Mrs. W. F. Randolph

11:30—CLOSING COMMUNION SERVICE planned by Mrs. Mark Andes

12:00—BOX LUNCHES

Father's Day

In the United States the third Sunday in June is known as "Father's Day." While this issue of The Christian Sun is devoted mainly to material of interest to "mother," we want to let the men know we have not forgotten them. Thus this page with material about "Father" is included.

If we believe in a Father-God, if we like to think of Jesus finding in Joseph in his Nazareth home attributes which made him think of God as a loving "father," then we realize the importance of the fathers in our homes. We salute them for their leadership in family life, their hard work in order to provide material needs, their strength and integrity which are a source of inspiration to their children, and their leadership in church and community. E.C.L.

A WIFE'S TRIBUTE TO HER HUSBAND

How Do I Love Thee?

How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and Ideal Grace.
I love thee to the level of everyday's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for Rights;
I love thee purely, as they turn from Praise;
I love thee with the passion put to use
In my old griefs, and with my childhood's faith;
I love thee with a love I seemed to lose
With my lost saints, — I love thee with the breath,
Smiles, tears, of all my life! — and, if God choose,
I shall but love thee better after death.

—Elizabeth Barrett Browning

"DAD"

Dad ... the one who isn't told how much he means to us all ... the one who looks after us all the time ... provides us with earthly necessities ... and is a friend in need ... but the spoken word certainly does not diminish the great love we have for him and the awe we feel for his accomplishments ... and his help, no matter what hour or how tired he may be. Today, then, we can say it real loud:

"WE LOVE YOU, DAD."

Father's Day

If there's a day of the year to observe, it's Father's Day. It is good that at least once a year we honor and commemorate the man of the house, the "bread winner," the bill payer, the Santa Claus, the decision maker who has the last word, the guy you ask for the car and the guy who gets under your skin when he won't let you do it, the guy who gives you a good beating or two when you deserve it and sometimes when you don't — just plain Dad, Pop or Father. To be sure, Dad's aren't sweet but they may have a certain hard, tough, tenderness and understanding quality which a mother can never have. No matter how hard boiled your Pop may try to be, these innate qualities show through — especially when he's off guard just being natural. By some whim of fate or fortune some of us must go without a real Pop, but as if nature would not let us waive this paternal need, we inevitably adopt one whether we call him Brother, Uncle, Grandfather or Daddy. Regardless of how we belittle him, he still "daddys" us over the bumps of childhood down the road toward maturity with the mysteries he's taught us tucked under our coat perhaps to fulfill his role one day.

Perhaps our Dad here on earth is but an imperfect symbol of a Father in Heaven who's name would be hallowed, whose Kingdom would come, whose will would be done both here or there, who gives us all our bread, who forgives our trespasses, who would deliver us from evil, who would be the Kingdom, the Power and the Glory for us if we would but call him "Our Father." It would be good if we could observe His day as often as it comes.

—Mrs. Lyness Wicker in **Union Grove Fellowship**

A Father's Prayer

When all is still within these walls,
And Thy sweet sleep through
darkness falls
On little hearts that trust in me,
However bitter toil may be,
For length of days, O Lord! on Thee
My spirit calls.

Their daily need by day enthralls
My hand and brain, but when night
falls
And leaves the questioning spirit free
To brood upon the days to be,
For time and strength, O Lord!
on Thee
My spirit calls.

—Author Unknown

Home For Children

(Continued from Page 14)

for us. For these and all other remembrances we want to say "thank you" and let you know that we are deeply grateful.

We shall be looking forward eagerly to the opportunity to greet each of you who come to the Woman's Summer Conference at Elon College this year!

Walstein W. Snyder, Superintendent

FIRST ANNUAL SUMMER CONFERENCE

(SCHOOL OF MISSIONS)

SOUTHERN SYNODICAL OF EVANGELICAL AND REFORMED AND
SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN WOMEN
Elon College, N. C. — June 19-22, 1962

THEME: "PARTNERS WITH GOD"

PROGRAM

TUESDAY, JUNE 19

12:00 Noon—Registration Office Open—West Dormitory

2:30—AFTERNOON SESSION, Whitley Auditorium
Mrs. Robert M. Kimball, Presiding

Prayer — Rev. Robert M. Kimball
Hymn: "The Church's One Foundation"
Opening Remarks
Greetings — Dr. J. Earl Danieley, President of Elon College; Mrs. Ray F. Gordon, President, Southern Convention Women's Fellowship; Mrs. Aubrey W. Hedrick, President Southern Synodical Women's Guild
Introduction of Leaders — Mrs. Henry P. Kennedy, Jr.
Keynote Address "Partners With God" — Mrs. Clair V. Rhodes
Pac/Kits Preview — The Press, the Manufacturers, the Distributors and the Buyers will participate in this Grand Showing of the Pac/Kit.

4:30—BOOK STORE OPEN — Unpack, Rest

6:00—DINNER
"Instrumentalities—What Are You?" — Mrs. W. B. Williams

7:45—EVENING SESSION Community Church — Mrs. Henry P. Kennedy, Presiding

Worship Service—Rhythmic Choir and Choral Group, Emmanuel Church, Thomasville
Presentation of Council for Lay Life and Work—Dr. J. E. Danieley, Mrs. Clair V. Rhodes, Mrs. W. B. Williams, Mrs. F. C. Lester.
AL FRESCO RECEPTION— President and Mrs. Danieley

WEDNESDAY, JUNE 20 — WORLD MISSION DAY

Theme: "The Church's Mission on the Rim of East Asia"

7:30—BREAKFAST —
Morning Devotions — Mrs. R. E. Brittle

9:00—BIBLE STUDY — By Mrs. W. F. Randolph
(At Community Church)
(Study Book: The Meaning of Suffering by by Dr. Ralph W. Sockman)

9:50—GROUP DISCUSSIONS

10:35—RECESS

11:00—PRESENTATION OF WORLD MISSION THEME — Mrs. Robert S. Smith, Presiding

"The Church's Mission on the Rim of East Asia" (Arranged by Mrs. Edwin Alcoln)
World Traveler — Mrs. Edwin Alcorn
Native of the Four Areas — Mrs. Brock Johnson
Oriental Guest now residing in U.S.A. — Miss Pearl Fu
Clergyman with Missionary Outreach — Rev. Lawrence Leonard

12:30—LUNCH
"Parade of Mission Study Books" — Mrs. Robert Knowles

2:30—CARAVANS

2:30-3:25 Each Caravan will be repeated during the second hour

3:35-4:30 Everyone will have the opportunity to attend two of the three Caravans

1. "Tid Bits and Sparklers" (Program Ideas)—in West Parlor — Mrs. F. C. Lester
2. "Ways to Use the Mission Study Book"—in Whitley Auditorium — Rev. Harold Myers
3. Land of the Morning Calm: Korea, 1962—(Discussion and Slides) — in the Little Theatre, Mooney Building — Dr. Vester M. Mulholland

4:30—INFORMAL QUESTION PERIOD
Mrs. D. W. Shepherd and Department Chairmen

6:00—BANQUET—The Rim of East Asia
Co-Chairmen—Mrs. D. C. Dearborn and Mrs. Lawrence Leonard

7:45—EVENING WORSHIP—The Community Church
Co-Chairmen—Mrs. John Settlemyre and Rev. Jim Cress

Theme: "We Would See People" — featuring a Speaking Choir and a Rhythmic Choir from Brick and Mt. Hope United Church of Christ

GET TOGETHER FOR MINISTERS' WIVES — Mrs. Bill Traylor

"PASSWORD" FOR OTHERS — Mrs. Walter Graham

THURSDAY, JUNE 21
HOMELAND MINISTRIES DAY

Theme:
The Church's Mission and Persons of Special Need

7:30—BREAKFAST
Morning Devotions — Mrs. Harry Schadel

9:00—BIBLE STUDY — By Mrs. W. F. Randolph
(At Community Church)

9:50—GROUP DISCUSSIONS ON BIBLE STUDY

10:35—RECESS

(Continued on Page ~~15~~) 14

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian
Church History Room X
Box 232

The CHRISTIAN SUN

Vol. 114 June 19, 1962 No. 25 A Reli Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WELCOME

To those who are young and need counsel; to all who are strong and want a task; to those who are thwarted and need courage; to all who are lonely and want companionship; to all who are sinful and need a Saviour; this Church opens wide its doors and in the name of Christ our Lord, says: "Welcome."

Bulletin, The Christian Temple

Organ of the Southern Convention of Congregational Christian Churches.

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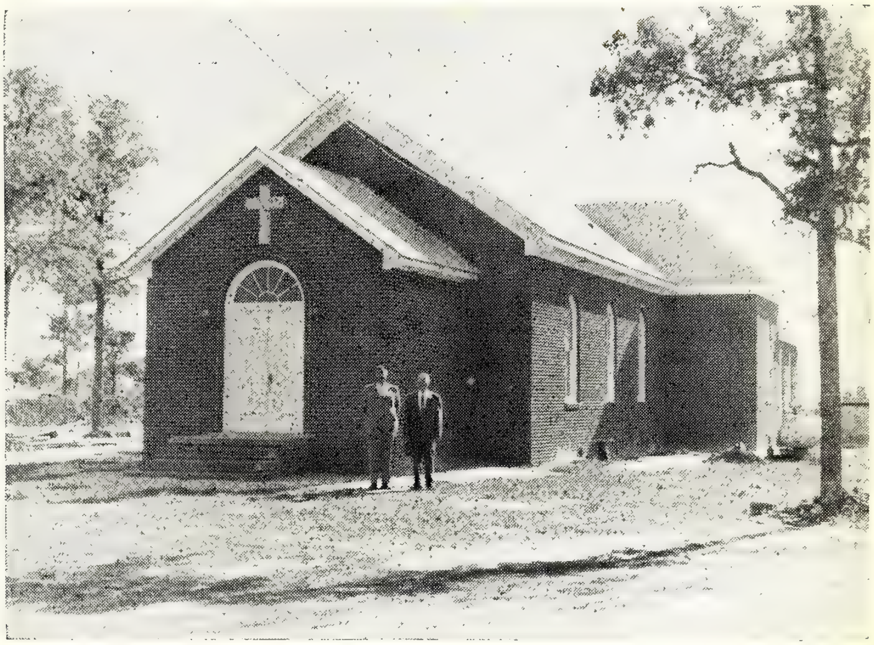

Mt. Pleasant Church Dedicated

A completely renovated church building, new Sunday school rooms and new church furniture were dedicated at Mt. Pleasant Church, Route 2, Vass, North Carolina, April 29. Rev. Ronald Nichols is the pastor. (See history of this church on page 4.)

Services on the special day began with a children's program entitled "I Would See Jesus," directed by Mrs. Effie Mae Marks and Mrs. Leola Wooten. Rev. L. M. Presnell, pastor at large for the Western N. C. Conference in which this church is located, preached at the morning service. Superintendent Clyde Fields was the guest speaker in the afternoon. Guest quartets from several nearby churches shared in the program.

EDITORIALS

Summertime Religion

According to the calendar summer begins this week. But in many churches it has already started. It is too hot to sit in church two hours on Sunday morning. It is much better to stay in the blazing sun all day at the beach, on the golf course, or in the mountains.

One could believe, without too much strain on the imagination, that many Americans believe in God, "the Father of our Lord Jesus Christ," part of the year, and worship him then in church, but that the remainder of the year they are sun worshippers, nature lovers, pleasure seekers.

Of course it is important for city dwellers who seldom have a chance to enjoy the healing effects of sunshine to get from under cover and let the shining rays do their health-giving best. Birds, flowers, landscapes, shorelines, and mountains should be familiar to all people. God made them and they are to be enjoyed by his people.

The strange part of habit pattern is that so many people seem to think that only Sunday is the time for this enjoyment. Although they may not work but forty hours a week, Sunday is the time to be away from church to see these other things. Truth to tell, worship in church is an essential to physical and mental health just as it is to spiritual health, and all of us need to share with our fellows in Christian worship at least once each week.

This is not intended to be a critical piece; it is a plea for religion in the summer to be the same as it is in winter, for the churches to be filled and supported when the sun shines brilliantly just as they are at other seasons of the year. Forget about the summer slump in church; it is not a necessity. If you must be away from the home church on Sunday, then be a good visitor in some other that day.

Father's Day

When this in in print Father's Day in the church calendar will be passed. But in reality father will still have his day — a day of responsibility and opportunity.

Teenagers sometimes get a reputation that rightfully belongs to father. Because father is so busy with business — even the business of the church — and so involved in social obligations and pleasure seeking, the young people at home are seriously neglected. They are compelled to seek their own companions, their own social life, and make decisions without the guidance of the one whose responsibility it is to "train up a child in the way he should go."

Then when trouble comes to the untutored teenager, it is the youngster who is blamed, or killed on the highway. Father needs to think about such matters before they happen. He has the opportunity to train his offspring. Failure to do so at the right time may lead to disaster, but if the opportunity is met "in the fear of God" the results will likely be very pleasing indeed. The new generation of men and women will then be ready to meet responsibilities and consider them opportunities.

No Meeting Now

The Convention of the South of Congregational Christian Churches was slated to meet this month at Talladega College in Alabama. But there is to be no such meeting. The reason?

Most of the members live in North Carolina and Virginia. It is a long way to Alabama. The convention met at Talladega last year. Perhaps delegates did not have money for another trip so soon.

But the major reason for the cancellation was quite different, indeed. Leaders were afraid of what might happen.

Negroes travelling the highways find it difficult to find toilet facilities, and places to eat and sleep. Some students and faculty of Talladega did some "sit-ins" in their town some time ago, and were to be in court soon after the convention was scheduled. Leaders were afraid that there might be "incidents" while the convention was in session.

Perhaps it was wise to call off the meeting for that time and place. There is no wisdom in seeking a fight, or even seeming to do so. It is better to steer clear of difficulties, and to try to live in peace — even if the price is high.

However, those of us whose skin is white and who call the Southland our native heath, may well hang our heads in shame. The people who wanted to meet for religious purposes, and especially to promote the United Church of Christ to which they make regular monetary contributions, are our neighbors. They live where we in Carolina and Virginia live — with some scattered from New Jersey to Texas. They buy and sell where we do. They support the same government in community, state and nation. They think and feel as we do. They are members of the same denomination; they sing from the same books, read from the same Bible, use the same Sunday school literature and magazines, and they pray to the same Lord. They are our neighbors. But they were afraid to have their meeting this year at Talladega College, a long-time institution of the Congregational Christian Churches, an institution of high scholastic and religious standing.

When we hear of such things happening in Africa we are angered. Our missionaries should not be hindered in their work. Human beings should have rights and privileges. They should be able to worship God as they think best. But what of our neighbors?

Why should they be afraid to seek food or a night's lodging when such is needed? Why should they fear to meet in a reputable college? Of whom are they afraid? The answer is obvious. They are afraid of the white people who live in "the Bible belt," the people who think their religion and customs are superior.

Some of the readers of this paper may not feel as its editor does, but he believes all Southerners should be greatly humiliated because the Convention of the South is not to be held as scheduled.

REGISTER NOW FOR CAMP MOONELON

Please send in your registrations right away for camp at Moonelon this summer, so you will be sure to get in the week of your choice. Send application with registration fee to Miss Ruth Dunn, Camp Moonelon, Box 336, Elon College, North Carolina today!

VALLEY S. S. CONVENTION

The Valley of Virginia Sunday School Convention was held at Linville church Saturday, June 9, with Eldon Layman, president, presiding. Young people of the host church led the opening worship.

Following an address by Rev. Robert Knowles, workshops on youth, teacher training, and programs for special days were led by Mr. Knowles, Mrs. Martha Grim and Mrs. Ann Leebrick. A report on "Plus and Minus Factors in Local Churches" was made at the afternoon session by the Christian Education Associates, Mrs. Bland Leebrick, Mrs. Mark Andes, Mrs. Tom Good, Mrs. Emerson Rohart and Richard Painter.

New officers installed by Rev. S. E. Madren are: President, Rodney Keller, Winchester; Vice President, Rev. Bland A. Leebrick, New Market; Secretary, Mrs. Sylvia Shirkey, New Market; Treasurer, O. A. Bazzle, Winchester.

The session closed with prayer by the host pastor, Rev. Emerson J. Rohart.

Vol. 114 No. 25

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

CALLING ALL MINISTERS

Last call for the Minister's Convocation to be held at Blowing Rock Assembly Grounds, Blowing Rock, North Carolina, June 25-27.

The program begins with lunch at 12:00 on Monday and closes with lunch on Wednesday.

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION

According to announcement from Lacy M. Presnell, Jr., president, the Western N. C. Sunday School Convention will meet Thursday, June 27, at Northview church, near Sanford. The program will begin at 10:00 a.m. and adjourn at 3:00 p.m. If any local school has not sent its report to Mrs. Grant Burns, 324 W. Academy St., Randleman, please do so at once.

Please note this is postponed one day from the date originally announced.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

The 93rd annual Sunday School Convention of the Eastern Virginia Conference will be held Tuesday, July 17, at Bethlehem church, Suffolk, Virginia.

The secretary, W. H. Baker, calls attention to the fact that the session will be from 6:30-9:30 p.m., a departure from the usual all-day program.

Rev. Gale Brady, pastor of Liberty Vance, Henderson, will be the guest speaker for the revival services at Amelia Christian Church, Route 2, Clayton, North Carolina, July 1-6, where Rev. Robert Bennett is pastor.

The recently organized "Churchman's Fellowship" at First, Portsmouth elected officers at its Saturday breakfast meeting June 2. They are: T. C. Mountcastle, president; J. K. Daughtrey, vice president; R. W. Holland, secretary-treasurer. Speaker was Sonny Williams, parole officer of Newport News, who talked about juvenile delinquency.

Supt. Clyde Fields baptized the infant daughter of Rev. and Mrs. Dwight Moore as part of the morning worship service at Center church, South Boston, June 10. This church had 50 in attendance at Bible school the following week. Fifteen members of the Halifax County Rescue Squad worshipped at Center June 3, in observance of Rescue Week declared by Governor Harrison.

"KIPUKA"

By Rev. Richard W. Wong
The Community Church
Honolulu, Hawaii

"In returning and rest you shall be saved; in quietness and in trust shall be your strength." Isaiah 30:15. Read verses 17, 18.

Bird Park near our live volcano is a popular picnic ground for island people. It is also a sanctuary for the wild birds. The Hawaiians call this place, a **kipuka.** Centuries ago when the burning lava cascaded off the sides of Mauna Loa, the lava left little islands of the virgin trees while the surrounding areas were burned off.

Today, the **kipuka** is a green cathedral with the giant koa trees arching their arms to form a vast nave. There in the cool green silences, the wild birds sing their anthems. All around the **kipuka** are the stunted ohia trees but the towering trees invite one for the healing silences and meditations.

Life can be harried and fractured with activity so that we scarcely have any untrammeled moments to ask for the meaning of our own life and the purpose of so much that we do. We must find that little **kipuka,** set apart from life's busyness where we may hear the beat of the Eternal.

Prayer: O God, who dwellest in both the hum and the stillness of life, help us to know the wisdom of drawing apart, and standing alone, and in our solitariness find Thee and ourselves, through Jesus Christ. Amen.

Summer schedule for Suffolk church: June and July, church school, 9:00-9:45 and morning worship 10:00-11:00; August, combined church school and morning worship for adults 10:00-11:00, and church school for children at the same hour.

A family picnic was held on the Friday evening preceding vacation Bible School at Center church, South Boston. An evening of fun, fellowship, and inspiration was enjoyed by children and parents.

History Of Mount Pleasant Christian Church

Mrs. B. L. Floyd

The Mount Pleasant Church was organized September 29, 1886 by the Rev. D. F. Jones, assisted by the Rev. G. R. Underwood. The following were charter members: W. H. Howell, Secretary; W. H. Porter, Collector and Treasurer; and J. T. Wright, Sexton. Others were John Porter, J. C. Wright, R. A. Parish, H. B. Porter, M. E. Johnson, M. A. Johnson, Bettie Johnson (Black), C. M. Johnson, Isabela Porter, John Spivy, H. E. Brooks, Jennie Porter (Spivy). Rev. G. R. Underwood was elected Pastor for the conference year of 1887.

On October 23, 1887 the church decided to join the N. C. and Va. Conference and later became a member of the Western N. C. Conference. The first service in the old church was held on September 25, 1887.

Ministers who served the church are as follows:

Rev. G. R. Underwood	1887-1893
Rev. John Whiteman	1894-

Rev. J. A. Massey was called but records do not indicate whether he served.

No record of a minister in this period.

Rev. J. H. Wright (until his death)	1900-1907
Rev. S. B. Klapp	1907-1908
Rev. E. L. Stack	1909-
Rev. J. D. Wicker	1910-1915
Rev. B. J. Howard	1916-1917
Rev. W. C. Martin	1918-
Rev. G. R. Underwood	1919-
Rev. D. T. McKinney	1920-
Rev. L. L. Wyrick	1921-1924
Rev. J. S. Carden	1925-1930
Rev. H. V. Cox	1931-1932
Rev. J. S. Carden	1933-
Rev. G. M. Talley (held only one service)	1934-
Rev. L. L. Wyrick	1934-1937
Rev. T. E. White (died during the year)	1938-
Rev. E. Carl Brady	1938-1946
Rev. Park W. Fisher	1947-1950
Rev. G. M. Talley	1951-1959
Rev. Ronald Nichols (present pastor)	1960-

John Porter was the first Deacon to serve the church. John Autry was elected in 1888, E. M. Marks in 1916, R. L. Brooks in 1927, Mr. A. McKay in 1931, D. H. Smith in 1955, H. W. Jones and A. D. Wooten in 1958, K. C. Womack in 1961.

The building was renovated completely during the ministry of Rev. G. M. Talley, Sunday school rooms added and new church furniture installed. In addition we started two services a month in 1958.

Rev. Ronald Nichols was called to begin in January, 1961, and was again called for 1962. In the fall of 1961 we completed payment of the indebtedness incurred on the building and immediately began to make plans to dedicate the building.

At the present time we are in the process of making plans and preparations to build an Educational Building which will include Sunday school rooms, a fellowship hall, kitchen and much needed bathrooms.

During 1961 we began having four services per month. We now have 155 members on roll with about 95 of these active members. We have a very active Women's Fellowship and have two Youth Fellowship groups who are very active.

GRATITUDE

When ten sick men had been cured of leprosy by Christ, only one took time to return and thank Him personally. Jesus was pleased with this one, but also, He was deeply stirred about the nine who refused to express gratitude, as He inquired, "Where are the nine?"

Last Saturday evening, refreshing rains fell upon the soil to save the crops and bless us all. The following Sunday morning, there were farmers, businessmen, and factory workers who entered the worship service and gave thanks to God.

Where were the others?

—Carl F. Dunker
Pastor, Wake Chapel

GREENSBORO TO CELEBRATE TENTH ANNIVERSARY

Do You Remember?

Do you remember when we were a small church on the corner of Walker Avenue and Eugene Street?

Becoming surrounded by industry and rooming houses, we decided to move our location. We bought a lot on Radiance Drive and began to save for a new building.

Do you remember when Dr. Curt Schumacher came to help us raise funds?

He not only helped us to reach our goal, but helped us, in the process, to become better Christians.

Do you remember how the Board of Home Missions helped us financially and boosted our spirits by a grant of $20,000? But we still needed $90,000. The old church, the new church and the parsonage were given as collateral, but in order to get the loan there had to be personal signatures.

Do you remember that traumatic Sunday morning when 80 persons signed personal notes to the amount of $130,000?

Do you remember the last Sunday in the old church? The ushers brought in chairs to seat the 275 persons who were present. And there were mixed emotions of sadness and joy.

The next Sunday 576 persons worshipped in the new building on Radiance Drive. Still we were not a big church. But we had one of the loveliest church buildings in the city; one of the best equipped; and a wonderful opportunity for service. And no where in our fellowship could you find a more loyal group.

Ten years have passed swiftly since that first Sunday in the new church. Many who were with us then are no longer with us in physical presence; many more persons have taken their places to work and serve with us.

Have we realized anew during these 10 years that it is not the beautiful building that makes a church? The building is only a place of meeting. The real church is the people, bound together in a fellowship of love, seeking to minister to "even the least of these our brethren," in the name of Christ.

Has our church building helped us to serve better during these 10 years? Have we used our splendid facilities "to the glory of God"? Is Greensboro a better city because our church building stands on Radiance Drive?

On June 24th, at the 11 o'clock worship service, we will note the passing of these 10 years, and we will dedicate ourselves anew to the task of being the church of the living God!

—W. E. Wisseman

About * * *

PLACES ONCE U. S. CAPITAL

Washington, D. C., has become so firmly fixed in the public mind as the capital of the United States that few realize eight other places were once the capital of the Nation.

When General William Howe and his Hessians entered Philadelphia in 1777, George Washington wintered at Valley Forge and Congress legislated in York, Pennsylvania. In addition, Philadelphia and Lancaster, Pennsylvania; New York City; Trenton and Princeton, New Jersey; Baltimore and Annapolis, Maryland, were once capitals of the United States.

During its first 25 years Congress moved frequently. When it was endeavoring to select a permanent site, Congress voted for alternate meetings at two capitals — one on the banks of the Potomac and the other on the banks of the Delaware.

Lancaster was the capital of the United States for only one day, September 27, 1777. After a single meeting there, Congressmen decided it would be safer to put the Susquehanna River between them and General Howe's army, so they adjourned to New York. Once before the Continental Congress had fled to Philadelphia. While Washington was crossing the Delaware the year before, the national legislature moved to Baltimore for two months.

Evacuation of Philadelphia by the British in 1778 permitted Congress to make the metropolis of the colonies again the capital, and Philadelphia remained capital for five years.

When the Revolutionary War was over, Congress was without money to pay soldiers who were to be discharged from military duty. Eighty men in the Lancaster barracks mutinied, marched on Independence Hall, and menaced Congress. Appeal of the national lawmakers to the State government for protection was in vain. Indignant at the insult, Congress adjourned to Princeton and resolved that when it established a national capital it would be independent of State or city protection.

Nassau Hall and Princeton living accommodations cramped Congress, and it adjourned to meet the next year at Annapolis, Maryland. The following year Congress met in Trenton, New Jersey, two months before proceeding to New York. Washington was inaugurated first President on Wall Street where the present sub-treasury of the United States now stands.

Bids for the capital were made by Kingston, New York; Annapolis, Maryland; and Williamsburg, Virginia. Trenton, New Jersey; and Georgetown, Carlisle, Lancaster, York, and Reading, Pennsylvania, and other towns, also sent prospectuses setting forth their advantages.

The compromise by which the South voted for Hamilton's debt funding bill in exchange for a capital on the Potomac River resulted in Congress instructing President Washington to select a site between the Eastern Branch and Conococheaque Creek.

The Eastern Branch enters the Potomac where Washington, D. C., now stands, but the Conococheaque joins it 75 miles north and west. The Potomac bends within two miles of Pennsylvania's border. A federal city in this region would have touched Virginia, Maryland and Pennsylvania — so this possibility was included for political reasons.

The capital was to be located neither north of the Delaware River nor south of the Potomac River, but far enough inland to be safe from enemy attack. Washington owes its choice to an insistence that the permanent government seat should be in what was then regarded as the geographic center of the country.

C. B. Riddle

New World Ministries Secretary

Rev. Robbins Strong, Geneva, Switzerland, will become secretary for program development of the United Church Board for World Ministries September 1, according to a recent announcement by Dr. Alford C. Carleton. A graduate of Oberlin college where he also received his Master's degree, he received his B.D. from Yale Divinity School. Mr. and Mrs. Strong went to China as missionaries in 1940; their first child was born in a Japanese prison camp; repatriated to the U. S. in 1943, the Strongs returned to China at the end of World War II. Since 1949 Mr. Strong has worked with the international YMCA.

Mr. Strong will be responsible for planning and developing new programs of overseas work in the Board's division of interpretation and personnel.

A Church Covenant

By Harry R. Mathis
Pastor, Union Church, Virgilina, Virginia

Having been bound together by our faith in the Lord Jesus Christ, and having followed him in baptism, we do hereby covenant together in this His Church, as one Body in Christ.

We will strive therefore, with the help of the Holy Spirit, to live a life both in and without the church that will exemplify our Lord Jesus Christ and His way of life. We pledge ourselves one to another that we will seek to do the will of God in the following ways:

To love one another with Christian love, even as Christ loved us;
To pray for all who are in this fellowship and for all men everywhere;
To be of service in the church for the advancement of the Kingdom of God;
To attend the worship services and partake of the ordinance of the Lord's Supper;
To be a steward of both material and spiritual possessions;
To help the church do its task in the world — that of proclaiming a positive and prophetic gospel message;
To hold family and private devotions, bringing our children up in a religious atmosphere;
To take a personal responsibility for the salvation of souls;
To be slow to take offense and quick to reconcile our differences;
To be fair in all of our dealings with our fellowman;
To care for one another as Jesus taught us to do, and to be courteous in both speech and manners, and
To express our Christian spirit by an attitude of friendliness.

Upon moving from this community and church, we pledge to unite with a church of like faith where we can carry out the spirit of this covenant and the teachings of the Holy Bible.

What Is The National Council of Churches?

Ed. Note: In 1950, the National Council of Churches was formed by 29 Protestant and Orthodox church bodies — representing the common spirit and purpose of its members. Today, 33 denominations (with nearly 40 million church-goers) are members of the Council. The following article on the NCC's international activities follows one describing domestic operations.

They taught 60 million Asians and Africans to read . . . converted a former "kamikaze" pilot in Japan into a teacher of modern agriculture.

In Korea, they built artificial legs for amputees.

Their revolving loan funds gave thousands of Arab families new dignity and self-reliance.

At Hong Kong craft centers they trained young girls for factory work.

Fifty countries have felt the warmth, strength and comfort of their gifts . . . totalling $225 million in food, clothing and medicines!

This is the National Council of Churches at work overseas.

Formed in 1950, the N.C.C. is the cooperative federation of 33 Protestant and Eastern Orthodox denominations and under their united mandate, the Council maintains more than 70 year-round programs at home and overseas.

Through its Christian Rural Overseas Program alone, people of Iowa have contributed a total of $2,400,000 in cash and commodities for hungry people abroad.

Referred to as "CROP" this program has been called upon by President Kennedy to handle the first citizen gift — 200 tons of wheat — offered by a California rancher to the President's Food-for-Peace program.

Cash and corn are rounded up by CROP volunteers in 18 states . . . with more counties joining in all the time to ship overseas donations of wheat, rice, beans and other non-perishable staples.

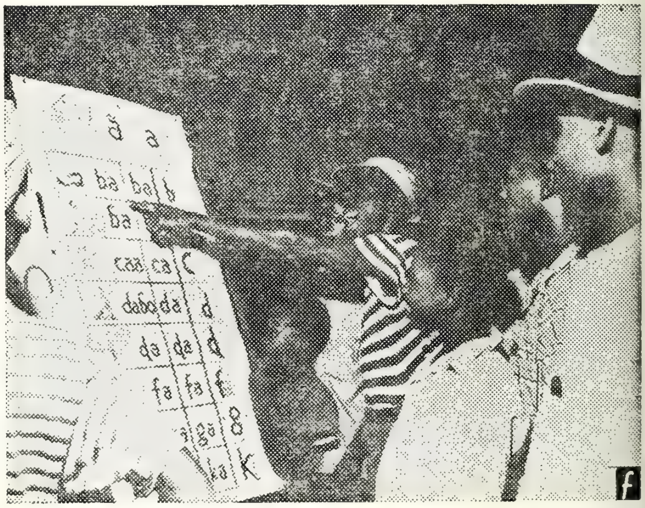
Through Church World Service — the N.C.C.'s overseas relief and rehabilitation agency — thousands of lives have been saved . . . earthquake victims in Chile . . . tuberculosis patients in Korea . . . undernourished school children in Jamaica and Jordan . . . starving farmers in Pakistan and Greece whose sub-marginal land no longer supported them.

But the accent is not wholly on feeding and clothing the needy.

Church World Service — and various other programs of the National Council of Churches — are anxious to make workers in other lands healthy and skillful enough to improve their own living standards. Shipments of seed for pastures, experimental planting and garden projects, incubators for a village poultry project, tractors and tools for land development, technical information and **teachers** are provided to these lands.

An international student exchange program operated by the N.C.C. has proven invaluable in preparing natives of other countries to return to their own people prepared to help them live better. Poverty, malnutrition and infant mortality are the common enemies . . . and with their worldly

The first citizen gift to President Kennedy's Food-for-Peace program — 200 tons of wheat — is dedicated to the overseas relief work of the churches through the National Council of Churches' CROP program. Through CROP and Church World Service — the NCC's overseas relief and rehabilitation agencies — thousands of lives have been saved: earthquake victims in Chile, tuberculosis patients in Korea, undernourished school children in Jamaica and Jordan, and starving farmers in Pakistan and Greece whose submarginal land no longer supported them.



The lives of 60 million Asians and Africans have been changed as they learned to read and write in the world literacy program of the National Council of Churches; many more learned of the message of Christ through the assistance given by the Council to 79 foreign mission boards and related agencies cooperating to bring Christ to 60 different nations in 200 languages. It is the hope of mission-minded churches to spread the Gospel of Christ to every human being. Their coordinated labors, with the help of the National Council of Churches, have made missionary work more effective in Africa, Latin America, the Far East, the Near East and Southern Asia.

goods, member churches of the N.C.C. aim to defeat them.

But "not by bread alone does man live."

It is the hope of these mission-minded churches to spread the Gospel of Christ to every human being. As in domestic operations, overseas work involves efforts to uplift men spiritually as well as economically.

At least 79 foreign mission boards and related agencies cooperating in the N.C.C., are hard at work abroad ... facing the variety of problems met by Christian missions in 60 different lands. Africa, Latin America, the Far East, the Near East and Southern Asia all profit by these coordinated labors.

N.C.C. member churches offer training and guidance not only to their own missionaries bound for overseas work — but for foreign candidates at American mission schools. They provide youth guidance, literature and teaching supplies to these young people, and remain in close contact with them when they've gone into the mission field.

N.C.C. audio-visual aids for Gospel teaching have been adopted by member churches ... who know a Brazilian boy or girl learns more readily through animated cartoons and musical sound tracks, just as American youngsters do.

Believing the 600,000 Americans living abroad have a tremendous potential for Christian influence among their new-found neighbors, the National Council of Churches helps them raise funds to build churches and secure ministers to serve these churchgoers. N.C.C. representatives are always available to give guidance to such Americans ... considered unofficial Christian ambassadors overseas.

Through their Council, member churches cooperate in the recruiting of prospective missionaries ... and also help maintain the Missionary Research Library of the Union Theological Seminary in New York — largest Protestant repository for missionary literature. Mission research is another active branch of the work.

Thus the Gospel of Christ is spread abroad as zealously as the seeds of economic improvement. In the words of a church member, "If the hungry man does not attain to faith, then the guilt falls on those who refused him bread."

Report Of Our Work In Greece

(The following information comes from Newell Steward, listed in this week's Calendar of Prayer on page 9, in response to a Friendly Service gift from a Southern Convention church.)

The Congregational Christian Service Committee, or CCSC, has been serving in Greece since 1947, working in Athens, Thessaloniki and in villages. Upon starting work in Athens it soon found it necessary to train Greek personnel to do relief work and set up the first School of Social Work in Greece. By 1953 the graduates of the school, the Pierce College School of Social Work, had begun to do some family casework among its refugee clients.

In 1955 CCSC came under new direction and the programs now in operation have been developed since then. CCSC in Greece regards its role here as the demonstration of modern social work practices, the training of an all Greek Staff in the operation of these practices and the training of social work students from the recognized Greek schools of social work.

CCSC Social Work Projects in Greece are:

Athens

The first family casework agency in Greece handling an average of seventy cases of family rehabilitation.

A community center, Estia Filias, the first such group work agency. It is located in Ano-Petralona, where four hundred children, young people and women are benefiting from its groups, classes, study room, library, playground and women's activities.

St. Andrews Old Folks Center is the latest social work project for CCSC. It has been set up in the old refugee areas of Asyrmatos and is the first such center in Greece. Thirty-five old people without means receive their meals in the center. Included in the center is a large room in which all the aged of the immediate area are welcome. In it are comfortable chairs, reading matter, radio, table knitting and sewing. The social worker in charge has an organized group meeting regularly. It is amazing how a group of folks who had given up most activities, because they were too old, are now busy making things games, and material for embroidery, and planning activities, not only for themselves, but for others.

CCSC last year sponsored a small cooperative home for University and Pierce Upper Division Women Students. It proved to be so successful and had so many applicants for this year that a larger building was rented and it was filled before classes began. There are now forty students doing their own managing, buying and most of their own work, thus providing comfortable quarters, adequate meals and the companionship and social life so necessary to maturing young women, at a most modest cost.

Evritania

CCSC and the Unitarian Service Committee of Canada have an extensive community development program in more than thirty mountain villages in which social workers play a leading role. Because of its success the Governor of the Prefect is planning to extend the program over the whole area. (Special reports are available.)

NOTE: Used clothing is distributed in three ways, through institutions, upon referrals from other social agencies and by our social workers to assist in case and group work. Sufficient clothing is not always available. Our social workers in the mountains have found many clothing needs.

RECEIVE DEGREES

Superintendent Fred Register of the Nebraska Conference was honored with the Doctor of Divinity degree with Doane College, Crete, Nebraska, during the recent commencement season. Dr. Register's home church is Grace's Chapel, Sanford. He received his A.B. from Elon College and his B.D. from Duke Divinity School.

* * *

Mrs. Walter D. Graham, leader in Bethlehem church, Suffolk, received her Master of Education degree from the University of Virginia, June 3, having been the recipient of a National Science Foundation award for a year's study. She received her A. B. from Elon College in 1950 and is a teacher in Cradock high school, Portsmouth, Virginia. Known to women's fellowship friends as "Sugar," Mrs. Graham was one of the leaders at the recent Summer Conference.

Financial Report

NORTH CAROLINA WOMEN'S FELLOWSHIP

Quarter ending May 31, 1962

By Susie D. Allen, Treasurer

WOMEN'S FELLOWSHIPS

Albemarle	$ 30.00
Amelia	10.00
Antioch (R)	5.00
Apple's Chapel	40.00
Asheboro	45.00
Asheville, First Church	10.00
Auburn	8.00
Bailey's Grove	3.00
Bethel United C. of C.	40.00
Bethlehem (A)	10.00
Bethlehem (W)	12.50
Beulah	18.00
Burlington, Beverly Hills	30.00
Burlington, First Church	279.40
Burlington, Lakeview	8.75
Carolina	10.00
Damascus	15.00
Danville, Va. Third Ave.	27.00
Durham	102.15
Elon College Comm. C.	193.15
Fayetteville, Eutaw Comm.	30.00
Flint Hill (R)	5.00
Fuller's Chapel	12.50
Gibsonville	25.00
Greensboro, Calvary	18.00
Greensboro, First	175.00
Greensboro, Palm Street	26.25
Greensboro, St. Peter's	15.00
Hank's Chapel	70.50
Happy Home	50.00
Haw River	22.50
Hebron, Va.	10.00
Henderson, First	45.00
High Point, First	10.00
Hines' Chapel	20.00
Hope Mills	5.00
Ingram, Va.	9.50
Lebanon	12.50
Liberty, N. C.	39.00
Liberty, Vance	62.50
Liberty, Va.	15.00
Long's Chapel	18.75
Monticello	68.00
Moore Union	5.00
Mount Auburn	17.90
Mount Pleasant	5.00
Pfafftown	10.00
Piney Plain	12.00
Pleasant Grove, Va.	7.50
Pleasant Hill	66.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	20.00
Pope's Chapel	10.00
Raleigh, United	60.00
Ramseur	10.00
Randleman. First	4.00
Reidsville	80.00
Salem Chapel	11.25
Sanford, United	56.25
Shallow Ford	12.50
Shallow Well	30.00
Sophia	6.00
South Boston, Va.	13.75
Southern Pines	60.00
Spoon's Chapel	6.25
Tryon Cong. C. of C.	420.00
Turner's Chapel	12.50
Union Ridge, United	20.00
Union, Va.	35.00
Wake Chapel	37.50
Winston-Salem, Parkway U.	15.00
Zion (N.C. & Va.)	6.00
Zion (W.N.C.)	7.00
	$2,733.35

CHILDREN'S GROUPS

Apple's Chapel	$ 28.59
Durham	14.30
Henderson, First	6.00
	$ 48.89

CRADLE ROLL

Durham	$ 11.07
Sanford, United	10.00
	$ 21.07

RALLY OFFERINGS

for Dr. Riggs' Jeep Project

Asheboro District	$ 33.65
Burlington District	43.21
Greensboro District	176.17
Halifax District	68.17
Henderson & Raleigh Dist.	83.53
Sanford District	67.78
	$ 472.51
TOTAL RECEIPTS	$3,275.82

DISBURSEMENTS

United Church Women of N. C. Council of Churches —Annual gift	$ 50.00
10 Pac/Kits @ 2.50 for Department Chairmen	25.00
Treasurer's Report Blanks— Mimeographed	6.50
Expense of the President	12.42
Expense of District Chm.	22.10
Expense of Rallies	82.89
	$ 198.91
Mrs. W. B. Williams, Treasurer of Women's Fellowship of The Southern Convention for:	
Thank Offering for Woman's Gift	$ 250.00
Life Memberships	190.00
Memorials	70.00
Dr. Riggs' Jeep Project	499.51
Gift to Barbaros Chelikkol	26.00
Friendly Service Gifts	12.00
Rachanyapuram School for Girls	6.00
Missions—General Fund	2,023.40
	$3,076.91
TOTAL DISBURSEMENTS	$3,275.82

Attention, North Carolina Women's Fellowships: The secretary, Mrs. Max Vestal, is asking that report blanks be sent in to district chairmen as soon as possible. Although the year's work may not be quite completed, the report can probably include plans for the remainder of the year.

The Church As A Hospital

William Joyner

In some ways the church is like a hospital. Its purpose, like that of a hospital, is to heal broken lives. If a person is under the pressure of disease, he ought to be in a hospital. If he is hurt, crippled or mutilated he should be in the hospital. In the same manner, the place for a person who is sick with sin and burdened with anxiety is the church. If a person is deformed by prejudice, hypocrisy or other such diseases of the spirit he ought to be in the church. It is a very strange thing that a great many people stay away from the church because they are sick. They feel that they just aren't good enough to be in the church. The truth is that none of us is good enough to be in the church. It is just because we are not good enough that we need to be there. It is also strange that church members at times think of the church as being only for those who are healed (or saved). Suppose a hospital refused to admit anyone unless they were already cured? That would be contrary to the purpose for which the church was intended to maintain it for "good" people only. It would be well for us all to follow this description of the church: "The church is not a haven for saints, but a hospital for sinners."

—**Northview Star**

N. C. Indians Win Scholarships

Six young American Indians will go to college next fall on scholarships honoring an illiterate Cherokee who invented a written language for his tribe.

Winners of the $1000 Sequoyah scholarships and 161 other awards for Indian and Spanish-American students were announced by Dr. Galen R. Weaver, of our Board of Homeland Ministries, chairman of the administrative committee of the United Scholarship Service.

One of the Sequoyah scholarships, which are based on academic record, campus citizenship and character, was awarded to Karen Sanders, Cherokee, North Carolina, a Cherokee, for her junior year at Western Carolina College, Cullowhee.

The story goes that around 1800 the young brave Sequoyah saw a manuscript taken from the pocket of a captured white man. His companions thought the writing was magic. Sequoyah maintained it was invention and that the Cherokees were as capable of inventing a writing as the white man.

In 1821 after years of trial and error, scoffed at, even accused of witchcraft, he presented the Cherokee Nation with an alphabet or "syllabary" of 86 characters. Almost overnight men, women, and children learned to read and write their own language. The tribal council purchased a press, had type cast and set up a newspaper with the aid of the American Board of Commissioners for Foreign Missions (now the United Church Board for World Ministries.)

What historians have called the "Cherokee Renaissance" was brief. By 1838 the nation was forcibly evicted from its territory and transferred with great loss of life to what is now Oklahoma.

Sequoyah's interests went beyond his own tribe. He worked out an adaptation of the syllabary for the Choctaw language and proposed that all tribes be made literate through this device.

In the early 1840's, well over 70 years of age, he set out on a scientific expedition into Mexican territory to discover a fabled lost tribe. He died on this last adventure.

"The achievement of Sequoyah is symbolic of the hopes placed in these young people who have already demonstrated their ability to rise above obstacles to achieve an education," Dr. Weaver said.

Other North Carolina scholarship winners are: Barbara Lynch, Hollister; Brenda Brewington, Pembroke; Trisha Barton, Rowland; all of whom are going to Pembroke State College.

The scholarship program is designed to aid Indian and Spanish-American young people of promise who would be otherwise unable to attend college, Dr. Weaver explained. The Southern Convention Women's Fellowship aided in establishing the scholarship funds.

INDIAN WORKERS HONORED

Dr. and Mrs. Harold Case, who have served the Indians of North Dakota for 40 years, were honored at a special service June 16 at the annual Fellowship Conference of the Fort Berthold Congregational Churches, held at Big Water Chief Hall, Mandaree. Dr. Galen Weaver and Rev. Serge Hummon of our Board for Homeland Ministries were speakers for the occasion.

Many of our women's groups have sent Friendly Service gifts to this area, and recognize the Cases as those who served as our missionaries on the Ft. Berthold Reservation 1922-55, since then working with the N. D. Council of Churches.

Different from our other Conferences, this one found many of the families camping in tents. 500 pounds of Elk meat were available for food. Host pastor was Rev. Ralph Galt, who previously served in our Virginia Valley Conference.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Mission Of Fellowship To Europe

June

GERMANY

24—**Miss Eva Nieuwenhuyzen** has been conducting the special E. and R. welfare program in Munich within the World Council of Churches since 1957 — helping to integrate and rehabilitate homeless refugees from Russia and Eastern Europe.

GREECE

25—**Miss Marguerite Bicknell** has just completed her pre-retirement furlough after 12 years of service in Greece and Turkey — following teaching experience at LeMoyne and Olivet Colleges in U.S. At Pierce College 1948-53 and 1958-60 she taught English and did administrative work; 1954-57 she taught at Izmir and helped them in welfare work to community.

26—**Dr. and Mrs. Raymond Blakney** retired last year following service in Near and Far East: Chaplain in World War I; teacher in Fukien Christian University, China; Massachusetts pastorates; Chaplain in World War II; served in Peking, China, and Philippines; 1950-57, president of Olivet College, Congregational Christian school in Michigan; then served as president of Pierce College in Greece until retirement.

27—**Miss Ruth Jones** taught school in Connecticut, including supervising student teachers at Central Connecticut State College, before going to teach in Pierce College in 1961.

28—**Miss Margaret Schwartz** worked in YWCA and as dean of women in U.S. and as dormitory counselor in army school in Germany before going to Pierce College in 1960.

29—**Mr. and Mrs. Newell Steward** work to meet the needs of the poor Greeks and refugees: in program of neighborhood house, Estia Filias, where they do casework, recreation, education, and work with aged; community center near Thessaloniki; mountain village program where annual income is $50. She also is head of Pierce College School of Social Work in downtown Athens, as well as acting head of the college.

30—**Miss Mary Ingle** was born in England, educated there and in Italy, and then got her B.A. from Pacific Univ., her M.A. from Pacific School of Religion and has studied at Hartford Seminary. She is dean of the Girls' Department at Anatolia College.

A Page for Young People Edited by Cathie Sandstrom

Youth Faces The Future

Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

A "Choir School for Youth" will be held at Union Ridge church June 25-29 by the choir director, Elbert F. Rhodes. For junior high and senior young people, classes will be given in note reading, sight singing, and general choir work.

Senior High Pilgrim Fellowship from Wake Chapel held a "spiritual retreat" at White Lake June 16, with devotions, a planning session, and recreation filling the day. This group has planted an acre of sweet potatoes as their first project of the year.

John Kernodle, Jr., an officer of the Southern Convention Pilgrim Fellowship from Burlington, will be one of 80 young people from around the world attending the International Congregational Council in Rotterdam, Holland, July 3-12. Later in the summer he will join his parents, Dr. and Mrs. John Robert Kernodle, for a tour of Russia, where Dr. Kernodle will be attending a medical meeting.

First Congregational Christian Church and Centenary Evangelical and Reformed Church of Winchester will hold a joint vacation church school July 17-27. Both congregations will worship at the former July 15 when the teachers and staff will be commissioned. Registration and a picnic will be held July 17. Classes will be held at both churches for different ages.

When Dr. Ben Herbster, president of the United Church of Christ, spoke to the graduating class of Talladega College (Alabama) June 4, graduates from this area included: Charlotte Bauknight, Charlotte; Ethel Harvey, Wilmington; Cleopatra High, Raleigh; Theresa Dillard, Roanoke. Miss Harvey (mathematics-physics major) received an $1800 scholarship from Bryn Mawr.

Maundy Thursday Communion Service at Pleasant Ridge

Excerpts From Pilgrim Fellowship Speakers

PATH OF THE CROSS

Janice Carter, Senior High P. F.

What is the path of the Cross?

Jesus' path was from his birth up until his death on the cross. This was the first step of Jesus' path because he came into the world to die for man's sins.

The second step in this path made by Jesus was his entering into Jerusalem which we celebrate as Palm Sunday.

The third step which is leading up to Jesus' crucifixion happened on the night of the Last Supper. After the Last Supper, Jesus went with eleven of the twelve disciples into the garden, to the Mount of Olives to pray. Here he prayed that if it be his Father's will that this cup be passed from him.

Then when morning came Jesus was sent to Pilate who questioned him, but could find no wrong in him. During this questioning, Pilate learned that Jesus was of Herod's court, so he sent him to Herod to be tried.

But Herod like Pilate could find no wrong done by this man, Jesus. After questioning him and mocking him and dressing him in gorgeous robes, Herod sent Jesus back to Pilate.

Pilate, finding no wrong in this man, asked the multitude of people what to do. The multitude, knowing it was the time of year when a prisoner was released from the prison shouted, "Barabbas, Barabbas, Release unto us Barabbas." Then Pilate turned and asked what to do with Jesus and the people cried saying, "Crucify him, Crucify him."

Then began the final step in Jesus' path of the cross. The soldiers led him away to the place called Golgotha, which is in the Hebrew language the place of the skull.

And there followed a great company of people and women crying and very sorrowful. Thus, they came to the place of Golgotha where the crucifixion was to be. Now this was Jesus' path of the cross.

But do we have a path of the cross? Yes, we have a path. Our path is not exactly like Jesus' because he carried that cross and died on it for our sins. We don't have to carry a cross, but we must bear a load of sin until we accept him as our Savior. Then we must pick up the cross and carry it for Jesus' sake in the hope of helping our fellowman reach his cross.

THE GLORY OF THE CROSS

Johnnie Beane

What is a cross? A cross is an upright stake on which persons were suspended for punishment. It is a sign of pain, guilt, and agony, but has been adopted by Christians as the most glorious badge of a follower of Christ who was crucified upon it.

Today the cross is seen everywhere, and it reminds us that "In the cross of Christ I glory, Towering o'er the wrecks of time; all the light of sacred story, gathers round its head sublime."

It is nice to think of the glory of the cross in terms of its majesty. On it hung the Prince of Peace, the King of Kings, and the Lord of Lords. The Royalty of Heaven took the form of a servant and suffered a death of humiliation and atonement for the salvation of mankind. What is more regal than this? The most majestic symbol the world has ever seen is the cross of Christ.

Another aspect that proclaims the glory of the cross is its emptiness. The body of Jesus no longer hangs upon the cross. He descended from the cross in victory over death and the grave. He is no longer dead upon the cross, but lives again.

There is glory in the cross for all who will seek in repentance and faith, the salvation offered by the Christ of the cross.

Men wear crosses in coat lapels; women wear them in necklaces. Churches put crosses on towers, steeples, altars, and communion tables. We see crosses all about us and think of something glorious, something magnificent, but best of all, something redemptive.

Is it any wonder that we speak of the glory of the cross as something that all but overwhelms us? Only the insight which the Holy Spirit gives us enables us to appreciate only a measure of it.

After all, what is this glory? The dictionary defines it as "honor and praise accorded in worship, brilliancy and splendor." When we speak of the glory of the cross, we mean spiritual radiance, adoration, illumination. It also implies profound praise and gratitude. It is associated with the best and highest things — the things of our Lord.

VICTORY OF THE CROSS

Sandra Hubbard

Christ had been crucified; he was dead and sealed in a tomb. The people went back to their work with these different thoughts running through their minds: "He is dead now. We shall hear no more talk about His kingdom. His fishermen can go back to their boats and nets now." Many of the people knew not the victory that the cross on the hill held for them. The disciples went back to the city in confusion. Perhaps there was talk among them about his saying that he would arise.

There were women who went to the tomb to anoint his body. They wondered how they would roll the large stone from the door. Little did they know that the tomb would be open. But when they got there it was open. Christ had risen! He was no longer dead! Can you imagine your reaction upon arriving at a grave to find it open and empty.

The cross on the hill was to be a great victory for each individual. Christ died on the cross that our sins might be forgiven. He died with love and care for each of us.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies...

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care...
—John Greenleaf Whittier

Whittier believed that if God is good, he must therefore be a God of love and mercy. His death on the cross for us and his teaching shows us that he is everything. We know that he will be with us for he said, "Lo, I am with you always, even unto the end of the world." He is ours; all we have to do is have faith, belief, love and trust in him.

Do we?

At Easter we may feel even nearer to God. With spring and new life all around us we think more of the resurrection.

We have heard the story of the crucifixion and resurrection many times. We have even heard it here tonight. And we say that Christ arose from the dead. We have never seen anyone come back to life. Yet, we still say we believe. Is our belief only surface belief or is it deep in our hearts? For some it is only surface belief. In their hearts they do not truly believe. Are you one of these? Do you look at Easter as just another holiday. A time to buy new clothes and dress up and go to church. Or, does it really mean something to you and for you? It should!

Christ died on the cross that our sins might be forgiven. The cross for us is a victory; we can look to it with faith, love and hope of eternal life for we know that Christ still lives, that he is ours and will be with us even unto the end.

The Senior High Fellowship of Oakland Christian Church had a cookout at Lake Prince on June 10, 1962. Hamburgers and cold drinks were served by some of the mothers. The business meeting followed. Reports were given on **Faith** and **Fellowship**. The new slate of officers for the fall was discussed. Dr. William T. Scott led the group in singing. The meeting was adjourned. A good time was had by all.

Earl Martin, Reporter

The United Church Curriculum

Clyde L. Fields, Superintendent

The Church School, more than any other place, provides an opportunity for children and adults to understand doctrine and the Christian faith. The Church School must take its responsibility seriously in this regard.

What kind of doctrine is being taught in each of our Church Schools? What is the underlying philosophy of Christian Education in the classes and Church Schools of the churches of the Southern Convention? Whether or not our youth have a proper theological and doctrinal insight might well be determined now and in the coming years in our Church Schools and in the materials used therein.

The Division of Christian Education of the United Church Board for Homeland Ministries has just published a booklet which every teacher and Church School leader in the Southern Convention should read and commit thoroughly to mind. The booklet is, "Theological and Educational Principles Basic to the United Church Curriculum." This booklet seeks to set forth the theological and doctrinal positions being used by the writers of the United Church curriculum. It is basic for our understanding of what the church is trying to teach in our day.

Each local church reserves the right to use such educational materials as seem wise and good for the local church. Whatever materials are used, it is extremely important that the proper theological and doctrinal understanding of what is being taught be made clear to teachers and leaders. It would be helpful if we would make a thorough study of the present materials being used in our Church Schools of the Southern Convention and discover the doctrinal positions being shared with children and youth in our Church Schools.

It seems only right and just that our Church Schools in the Southern Convention (now an Acting Conference of the United Church of Christ) should at least read the booklet describing the doctrinal and theological position of the new United Church Curriculum materials. This booklet may be ordered from The Division of Christian Education, United Church Board for Homeland Ministries, 1505 Race Street, Philadelphia, Penn.

The Kingdom Triumphant

Background Scripture: Revelation 21-22.

Devotional Reading: I Corinthians 15:51-58.

Memory Selection: **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Amen.**
Revelation 11:15.

An elderly minister began his sermon one Sunday morning with the words: Brothers and sisters, I am going to define the "undefinable" and unscrew the "unscrutable." That is what John is trying to do in the book of Revelation. He is trying, within the limits of language, to describe something which cannot be described. All he can do is to take the finest and best words, and the greatest ideas of his people and use them as inadequate instruments to describe the Kingdom Triumphant.

The Meaning of History

John is trying to say that history has meaning. It is going someplace. It is shot through with moral and spiritual purpose. It is really HIS-STORY. He is saying that God's plan will be consummated, that he will not be defeated, that his Kingdom will come, that righteousness shall prevail, that evil shall be destroyed. Strangely enough John paints this bright, glowing picture when the times were darkest and gloomiest. There would be a new heaven and a new earth. All things would become new. The kingdoms of this world would become the kingdoms of our Lord and of his Christ, and he shall rule for ever and ever, Amen!

This message is pertinent to our times. There are many prophets of gloom in the world today, and many who look pessimistically upon the world. To be sure there is a great deal to discourage us. The picture is dark in many places. But take another look. This is God's world. John saw him on a throne — he has not abdicated, nor has some usurper or dictator seized his throne. The future belongs to him. Dangers, defeats, disasters, yes, but God ruleth on high and he will win and be victor. Wherefore let us be of good comfort and of good cheer. As someone has said, "Christians ought to be at their best when the world is at its worst."

All this is pointed up in a striking way by E. Stanley Jones in a passage in one of his books "Christ at the Round Table." Standing in the Mosque of Saint Sophia in Constantinople, now a Mohammedan shrine, which formerly was a great Christian Church, he noticed that all the former Christian inscriptions and symbols had been painted over with Moslem inscriptions. But as he looked more closely he saw that the original picture of Christ ascending with outstretched hands, was beginning to show again through the covering paint which was wearing away. Turning to a friend Mr. Jones said, "He is coming back. You cannot blot him out. Through the accretions and daubs of the centuries he is coming back. He shall yet reign. The future belongs to him!"

Or again this simple story. Julian the Apostate, sneering at Agathon a Christian said "Tell me, Agathon, what has become of the Carpenter of Nazareth? Is he still around. Has he any work to do these days, your Carpenter. Are there still some little jobs coming his way, at least?" "Yes," replied the Christian. "The Carpenter of Nazareth is very busy these days... He is nailing together a coffin for your empire!" A few months later Julian was gone, but the Carpenter's influence was on the increase, and still waxes and grows greater and greater.

Fellowship With God

"The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God." Whatever else heaven is, for the redeemed saint, it will be enough to be with God and Christ and loved ones and friends. So vivid and vital will be this fellowship that there will be no need for a temple — "I saw no temple therein, for the Lord God and the Lamb are the temple of it." And so great is the glory of God that there will be no need for the sun or the moon — the glory of God will lighten it.

SUNDAY SCHOOL LESSON
JUNE 24, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Comfort, and Consolation and Calm

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The disappointments and disturbing things of earth shall be no more. The corroding cares of this life have ended. Joy shall fill the hearts of the redeemed.

Eternal Satisfactions Too

"I will give to him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son." There the unsatisfied longings of the spirit, the hunger of the human heart shall be satisfied. Not with things, of course. There is point in all this. What will some folks do in heaven without things? All their lives they have been trying to satisfy their souls with things, things, things. Folks had better start getting ready for heaven by giving attention to the things of the spirit. We will not take any of our worldly possessions with us.

Some Will Miss It All

"But the fearful and unbelieving and the abominable, and murderers and whoremongers and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." To be shut out of the joys and experiences of the redeemed in Christ is the worst fate that can befall one.

Final Victory

"And the nations . . . and the kings of the earth . . . shall bring their glory and honor of the nations unto it. The Lord God omnipotent shall reign for ever and for ever. Amen.

ATTEND PURDUE CONFERENCE

Miss Dorothy Ballinger, director of Christian education at First Church, Greensboro, is being sent by that church to the National Conference on Christian Education to be held by the United Church of Christ, August 21-24, at Purdue University, Lafayette, Indiana.

It is hoped that enough local church teachers and officers will go to make possible a chartered bus from this area. Write Southern Convention Office, Elon College, for registration blanks.

Elon's President Speaks To Graduates

No comment is heard more frequently in today's world than, "I'm too busy," or "I don't have time." For some time we have been accustomed to thinking in terms of dinner in New York and breakfast in London; now we are no longer surprised at the possibility of sitting in our homes and observing as one of our fellow citizens leaves Cape Canaveral after breakfast, goes around the world three times, and lands in time for lunch. Science and industry have provided us with an abundance of things which keep us busy pushing buttons and turning switches. Even so, we are still faced with the serious problem of the sense of emptiness and meaninglessness characteristic of the lives of so many people in this technological society.

Each of you will devote a major share of your waking hours to some profession or vocation. Whether you find life interesting or dull, full of meaning or boring, satisfying or frustrating, will depend largely upon your attitude toward your daily work. I know of no advice which I can give to you which could possibly mean more than to suggest that you strive to regard yourselves as partners of God, recognizing as George Eliot wrote "... not God Himself can make man's best without best men to help Him."

One of our present day theologians, Daniel Day Williams, has written: "The Living God whose nature and purpose is love calls us to respond in our freedom to the tasks which are set for us by the fact that He is at work in our human history both as Creator and as Redeemer." Then he goes on to set forth what seems to me to be a deeply meaningful concept of the meaning of vocation:

> "The divine call to us men, and our response to it, means that we are responsible for doing here and now in the situation in which we stand whatever will serve the work of God who is seeking to bring all life to fulfillment in that universal community of love which is the real good of every creature."

This concept that our work serves the creative and redemptive purposes of God adds meaning to the work itself and brings joy and satisfaction to the worker. This concept means that we will not spend our time and our energies on tasks which are not worthy and it encompasses the idea that we as Christian people are responsible for the wise investment of the resources which we have at our command.

I charge you, as you graduate from Elon College, to go forth to give yourselves in dedicated service to your fellowman with the sure knowledge that the creative and redemptive purposes of God will be accomplished only as we give ourselves to the doing of His will. May the presence of His spirit bring to you a clear vision of the task at hand, may He strengthen and sustain you in your daily labors, and may your life be full of joy as you live and serve in the spirit of Him who is both our companion and our Lord.

Sincerely yours,
J. E. DANIELEY
President

WHAT IS GRADUATION?

Graduation is sighs and laughter
Mingled liberally with tears,
Lingering memories
Of one's sharing
Life with class mates through the years.
Graduation is termination
Of one big phase of work and fun,
A milestone passed,
New things begun.
Graduation is excitement,
Speeches, farewells,
And applause,
Diplomas for a mortarboard...
The gate to pathways unexplored.
Graduation is an end,
But also a beginning...
The start of all the dreams
That every graduate is spinning.
—Author Unknown

(Contributed by Ruby Cannon)

The Graduates

Five of the 80 recent graduates of Elon College were graduated with honors. Graduating magna cum laude were Carolyn Irene French of Henderson, Barbara Long Grim of Burlington, and Helen Lucille Wright of Greenville, S. C. Receiving their degrees cum laude were Carolyn Faye Apple of Gibsonville and Frances T. Bennett of Burlington.

Other graduating seniors at the college included Mrs. Ferebee Abbott Allen, Henderson; Cecil Ray Apple, Reidsville; John R. Baker, Jr., Graham; Dexter Raymond Barbee, Walter Haldane Bass III, South Boston; Mrs. Lorraine Fiske Bialousz, Montague Center, Mass.; Howard L. Briggs Jr., Reidsville; Albert C. Christoffersen, Burlington; Max Bernard Clayton, Henderson; Jimmy Dale Davenport, Creswell; Nancy Irene Ellington, Manson; Earl C. Fogleman, Liberty; Max Gardner, Reidsville; Willard Elmo Gordon, Greensboro; William Albert Graham, Jr., Chapel Hill; Harriet Elizabeth Hammond, Balfour; Clifford B. Hardy Jr., Franklin Park, N. J.; Clinton Rex Hardy, Wilmington; Herbert Louis Hawkes III, Louisville, Ky.; Dorothy Ann Hawks, Fancy Gap, Va.; Mary Ann Hepner, Philadelphia, Pa.; James Reynolds Hill, Burlington; James Samuel Holmes, Efland; Phyllis Ann Hopkins, Reidsville; Mrs. Kathryn Vinca Hoyle, Burlington; William Ike Hughes, Mebane; Bobby Lee Jones, Greensboro; James Glenn Jones, Louisburg; William Douglas Joyce, Stoneville; Ruth Ellen Lemmons, Burlington.

Also, Anderson Lucian Lowe, Greensboro; Daniel Powell Mangrum, Virgilina, Virginia; Jean Raye Martin, Gibsonville; Bobby Eugene McKinnon, Burlington; John Maynard Moore Jr., Greensboro; Virginia Mae Moorefield, King; Frank Ritchie More Jr., Arlington, Va.; Hannah Jane Morgan, Greensboro; Oscar Lee Mullis Jr., Myrtle Beach, S. C.; Harry Earl Murray Jr., Berlin, Md.; Leroy R. Myers, Mayodan; Mrs. Yvonne Rich Nash, Burlington; Sandra Jean Neighbors, Forest City; Robert Thomas Overton, West Hempstead, N. Y.; Lindsey Philip Page, Burlington; Jerry Ronald Payne, Burlington; Linda Fay Perry, Burlington; Jerry Paul Pike, Siler City; Frank Kerr Purdy Jr., Burlington; Donald John Rankin, Miami Beach, Fla.; Billy Frank Ray, Burlington; Mrs. Pamley Dofflemyer Rhodes, Elkton, Va.; James Worth Rich Jr., Graham; James Lewis Rosser, Sanford; Ronald Dean Sharpe, Burlington; Fred Williams Shull Jr., Burlington; Robert Daniel Stanco, Cheshire, Conn.; Roger James Stilling, Brown Summit; Robert Holt Sutton, Elon College;

(Continued on Page 15)

Home For Children

Dear Friends:

This past Saturday the Intermediate Class of the Piney Plains Church visited our campus along with their teacher, Mr. C. G. Oliver, and their pastor, Rev. Martin Fogleman. The purpose of the visit was to bring draperies for all the bed rooms and the two recreation rooms in Johnston Hall. Since Johnston Hall houses two units of children — one of 16 and the other 14 — this means there were a lot of windows to take into consideration.

These young people did this with the help of the Women's Missionary Society of the Piney Plains Church. The women did the making of the drapes. The Broadnax Mills gave them the material. Early last winter they sold candy to get the money for the drapery rods. This group of young people is to be highly commended for their interest and concern in our Children's Home. Later on a picture of one of the rooms with these drapes will appear in The Sun. Many thanks to this fine group of young people!

Also many thanks to Mr. W. C. Way, Jr., of near Liberty, North Carolina. Last week he let us pick strawberries on his farm. The older boys one evening picked eighteen gallons. Many thanks!

This past week it was my privilege to be with Rev. Joe French at Henderson for a series of services. This meant a great deal to me, personally, since Mr. French was my pastor between his college days and seminary training at old St. Peters Church in the Valley Central Conference. I also was glad of the opportunity to meet the many fine people that are in the Henderson Church. Too during the week I had the opportunity to visit with several other ministers and their churches — and for this I was very grateful. We have already arranged definite dates this fall to visit Pope's Chapel and Oak Level in the Henderson area. We are looking forward to both of these visits. Several other dates for church visitation in the Eastern North Carolina Conference are pending.

Walstein W. Snyder, Superintendent

The baccalaureate service for Pleasant Grove High School was held in our Union Ridge church May 27. Two members of the church were among the graduates.

Immediate help is needed by foreign students for summer jobs and/or homes. Brought to this country under scholarship programs which do not provide for summer vacation needs many of these students are in desperate circumstances. Jobs could be on farms, in industry, in stores. If you or your church can help, please write to National Student Christian Federation, Committee on Christian Work Among International Students, 475 Riverside Drive, New York 27, New York.

ACTIVITIES AT ROSEMONT

Ruby Cannon, Reporter

On Monday evening, June 4, the Men's Fellowship of Rosemont church, South Norfolk, entertained the ladies at a most delightful banquet. Mr. Allen Brenaman, program chairman, presented the program which consisted of several vocal and musical selections by the Oscar Smith High School sextet, vocal solos by Lewis Love and cornet solos by Lyle Bagley. They were accompanied by Mr. Leonard Bennett, Oscar Smith choral director, and each did a magnificent job. They just could not render as many selections as the fellowshippers desired.

Thanks to the men for entertaining the ladies so nicely even though we never received the cocktails!

On Sunday, June 10, at the 11 o'clock worship service the following high school graduates were honored: Mason Cannon, Delores Chappell, Ransom Creef, Ben Forbes, Gardner Hewitt, Henry Hewitt, Ennis Hudgins, Bob Henry Miles, Martha Morgan, Joan Morrison, Raymond Niles, Carole Settle, James Sparkman, Donnie Weaver and Chris Worrell. College graduates honored were Ellen Hewitt and James Hodges. The New Testament and the daily devotional helps, "Christian Maturity," by E. Stanley Jones were presented to each graduate. Congratulations and best wishes to each of you as you end your graduation and commence your dreams and ambitions!

Vacation Bible School is being held this week with sessions each morning from 9:30 to 12:15. Bible study, worship, crafts, singing and games are being enjoyed under the superintendency of Mrs. Ruby Fentress and a staff of capable workers.

Dr. J. Earl Danieley was the commencement speaker for Southern Pines High School June 6.

DR. AND MRS. ODELL LEONARD HONORED

The fortieth anniversary of Dr. and Mrs. A. Odell Leonard was observed in a surprise service at Second Church (E & R), Lexington, on Sunday evening, May 13. Dr. Leonard became pastor of Second Church right after graduation from theological seminary in 1922 and has served as pastor since that time.

The observance was a well kept secret by the congregation which gathered in the church at 7:30 p.m. Dr. Leonard had planned the regular evening service, but just before he was to enter the chancel he was notified by Elder Willie Everhart that he was to sit on the front pew in the church with Mrs. Leonard and others would take charge of the service. The service was then presided over by Mr. Everhart, with Rev. Melvin Palmer and Rev. Rex Dobey assisting. The sermon "On Being a Real Christian" was delivered by Synod President H. A. Fesperman. Dr. and Mrs. Leonard were presented liberal purses by the congregation, for which they expressed appreciation.

The present church school enrollment is over 1,400 at Second Church with an average attendance of near 800. The church membership has grown consistently through the years to an approximate total of 1,150 at present. The present church building and parish house, an old parsonage and two new parsonages, were all built during Dr. Leonard's pastorate. The church building and church school annex have been added to several times. At present the congregation has on hand a building fund of approximately $100,000 for further improvement and enlargement.

Four sons of the congregation have entered the ministry — two of these the sons of Dr. and Mrs. Leonard — and three of them were present to join in with words of appreciation and congratulation.

—The E. and R. Standard

Congratulations to Rev. and Mrs. Glenn Garrett upon the birth of a son, Glenn, Jr., Sunday, May 27. Mr. Sam Riley preached at Mt. Zion that day for Mr. Garrett. "A Cure For Spiritual Ignorance" was his topic. Mr. W. B. Terrell of Elon College spoke June 3, when Mr. Garrett was involved in commencement exercises at Duke Divinity School, where he received his B.D. degree. Mr. Terrell's topic was "Wayside Ministries."

Elon Graduates

(Continued from Page 13)

John Herbert Swift, Burlington; Mary Zula Thompson, Graham.

Also, Charles McMillan Todd, Greensboro; David Gardiner Tyler, III, Charles City, Va.; Robert Edward Utz, Madison, Va.; Della Marie Vickers, Elon College; Fletcher Dennis Walters, Reidsville; Judith Ann Watson, Hilliard, Fla.; Gerald Felix Weiss, Durham; Harold Lee Wickers, Siler City; Mrs. Martha Brittle Wilkins, Suffolk, Va.; Clyde Mack Wray Jr., Elon College; Judy Carole Wright, Burlington; Sally Jane Wright, Burlington, N. C.; Patricia Ann Gregory, Norfolk; and Robert Bruce Kittenger, Elon College.

The Men's Bible Class of Apple's Chapel, Gibsonville, sponsored a "basket supper" for the Home for Children Saturday, June 9.

Rev. Robert Knowles and Dr. J. E. Danieley were guest speakers at First, Greensboro, June 10 and 17 while Dr. W. E. Wisseman was in Texas.

Union Sunday evening services are being held by Wake Chapel and the Baptist, Methodist, and Presbyterian churches in the community June 3, 20, July 15, August 5.

The kindergarten department of our Durham church is sponsoring "Airlift Peter Rabbit," a World Service project to send Flemish rabbits to Four H Clubs in El Salvador. For each 25¢ contribution, a bunny seal is placed on the poster.

Copies of the new Pilgrim Hymnal were dedicated at First Church, Burlington, June 3. They were given in honor of Rev. John S. Graves, chaplain at Elon College and at one time assistant minister of this church.

"The Chapel Challenger" is the new name for the monthly newsletter of Wake Chapel, Fuquay-Varina, North Carolina. Rev. Carl Dunker has recently become pastor of this church. He will have morning devotions over Radio Station WFVG June 25-29 at 9:00, and the July morning worship services will also be broadcast.

Last Saturday Hines Chapel Sunday school held its annual picnic at Hanging Rock State Park.

Vacation Bible school in the evening is being held at Hines Chapel, McLeansville, June 13-22, 6:15-9:00, with classes from nursery through teenagers.

Laymen of First, Burlington, enjoyed a cook-out at the church June 8 and then participated in a "painting party" in the Fellowship Hall, which has a new acoustical ceiling and recessed lighting.

A children's day program under the direction of Wynn Riley and Mrs. W. F. Randolph was presented at First, Burlington, last Sunday. This featured music, scripture and demonstration of work done in the Vacation Church School June 11-15.

In addition to a number of books, 55 filmstrips, pictures suitable for worship centers, wall hangings and a few rare articles for display are available for members of First, Greensboro, from the Rowland Memorial Library. It is open each Sunday morning at 9:30 under the supervision of Miss Margaret Rowland and Miss Marie Williams.

A guest book has been placed in the vestibule of First, Winchester, in memory of Mrs. Naomi Sirbaugh. This church has a new coat of paint on the interior, new chancel furniture built by J. C. Shanholtz and Carril Grim, and a choir director's stand built by Homer Conard. Services were broadcast June 3 and 10. Rev. Mark Andes is pastor.

MEMORIAL COMMUNION SERVICE

We shall forever be grateful to Mr. L. F. Darden and his two sons, Jimmy and David, for a beautiful and useful silver communion service in memory of their loving wife and mother, Mrs. L. F. Darden. Dr. H. S. Hardcastle, in a beautifully worded ceremony, dedicated this memorial service to her memory at the Sunday morning worship service June 3, 1962, at the Suffolk Christian Church. We express our most sincere appreciation to the Darden family for this magnificent gift.

O. F. Story, Chairman
Board of Deacons

SEATS FOR SALE

Third Avenue Christian Church, Danville, Virginia, is erecting a new sanctuary. As a consequence they wish to dispose of 400 opera-type seats used in their former building. If interested, contact Rev. R. Eugene Tally, 162 Third Avenue, or phone SWift 2-1824 (church) or SWift 2-1171 (parsonage).

Mr. Tally suggests these could provide seats for Sunday school rooms or around the wall in a recreation room at a bargain price.

LAKEVIEW FELLOWSHIP SUPPER

Mrs. Doris Page, Reporter

Lakeview Community Church observed family night with a covered dish supper Sunday, May 27, at 5:30. After a delicious meal the Youth Fellowship presented a play and worship service entitled "Call Of The Cross." The fellowship of eating and worshiping together was of great value.

We were happy to welcome the parents of both our pastor and his wife: Mr. and Mrs. Lafayette T. Wilkins Sr., and Rev. and Mrs. Richard E. Brittle and son, from Suffolk, Virginia.

Shallow Well church is sharing in 12 union Sunday evening services this summer with Jonesboro Baptist and Methodist churches participating.

Following Bible school June 18-22, United, Portsmouth, is having a church picnic at the YMCA beach club June 23.

The Women's Fellowship of our Reidsville church prepared the banquet for the North Carolina Baraca-Philathea Convention held in that city April 27-29.

Homecoming services will be held at New Hope church, near Louisburg, next Sunday. All of the outside work has been completed on the new educational building. Friends are invited to attend the service and see the building progress.

Rev. J. L. Neese of Bradentown, Florida, a former pastor at Hines Chapel, McLeansville, was the speaker for memorial day services there. A "sanctuary savings account" was started at the homecoming service, the church having decided not to remodel the present building but prepare to build.

Faithful Stewards

Mrs. Norman Duzen

Church of God, thou Church triumphant, Going on from age to age,
Calling all thy sons and daughters, In thy service to engage.
All around is sin and doubting, All around is want and care;
Faithful stewards, you are needed; You are needed everywhere.

Some to heal the sick and broken, Some to banish doubt away,
Some to hang the fears of evening In the brightness of the day,
Hours of helping, years of giving, Sharing talents great and small.
Faithful stewards, you are needed; You are needed one and all.

Church of God, thou Church unvanquished, Stronger grow from year to year,
Use the lives of thy dear children, Who thy pleading call did hear.
Weak and strong they serve together, Rich and poor they do thy will.
Faithful stewards march we onward; Christ's high purpose to fulfill.

With this mighty army working, Church of God, the day will come,
When the voice of evil 'round us Will be struck forever dumb.
Then will all men come to join thee, Praising Christ who gave thee birth
Faithful stewards — you are needed; You can make a nobler earth.
Amen.

This Hymn, written by Mrs. Norman Duzen, was chosen as the best Hymn text in the 37th Annual Stewardship Project of the Evangelical and Reformed Church.

O Thou, Whose Hand Is Open Wide

Mrs. Clair V. Rhodes

O Thou, whose hand is open wide To me and mine each day,
Teach us the secret of Thy love To share upon life's way.
Because thou givest us so much From out Thy bounteous store,
Teach us to give to others, Lord, So all may love Thee more.

A cup of water or a loaf, A sheltering roof above,
A listening ear, a healing hand Bespeak to men Thy love.
O help us now to open wide The doorways of our hearts,
Bid others enter in and find The strength Thy love imparts.

Teach us to live above the storms Of selfishness and greed,
To teach our children how to care And serve each other's need,
To give without reserve, a part Of all we have and are,
To share the knowledge of Thy love With all men, near and far.
Amen.

This Hymn, written by Mrs. Clair V. Rhodes, was chosen as the best Hymn text in the 38th Annual Stewardship Project of the Evangelical and Reformed Church.

The
CHRISTIAN SUN

HISTORICAL SOCIETY. 1956,
Southern Convention of Congregational Christian Chur

Church History Room X
Box 232

Vol. 114 June 26, 1962 No. 26 A Religiou[illegible]ly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

It is not that we keep His commandments first, and then He loves; but that he loves us, and then we keep his commandments. This is that grace which is revealed to the humble but hidden from the proud.
Augustine (354-430)

Learn to commit your soul and the building of it to the One who can keep it and build it as you never can. Attend then to Christ, the Holy Spirit, the Kingdom, and the Cause, and He will look after your soul.
Peter Taylor Forsyth
(1848-1921)

Organ of the Southern Convention of Congregational Christian Churches.

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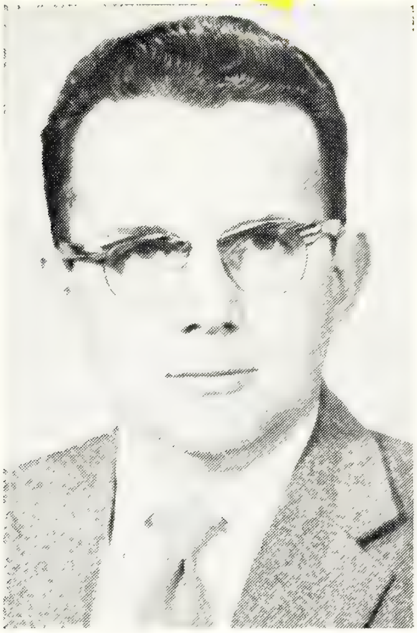

Robert Knowles Going To Massachusetts

Rev. Robert A. Knowles leaves the Southern Convention June 30 to become Associate Minister of First Congregational Church of Westfield, Massachusetts. For four years he has served faithfully and efficiently as Minister of Christian Education in our area. Leadership training and young people's work have been close to his heart, and he has lifted the vision of many teachers and young persons. His influence, so quietly and courteously bestowed, will live for years to come. His dream for effective leadership in uniting Christian people will doubtless find fulfillment in those whom he has inspired by his teaching and dedicated living.

The Convention in session took notice of this resignation, adopted resolutions, and presented a gift. However, there are those who believe that the leaving of Bob and Helen Knowles is a loss we can ill afford, and will leave a vacancy hard to fill. People of their caliber, Christian concern, and devotion are scarce and difficult to secure for leadership in a place like ours.

The new job will be in a local church of some 1,100 members. Two ministers will share responsibilities for all phases of the church work, though each will have his special assignments.

The Christian Sun joins multitudes who wish for Bob and his fine family good success and much happiness.

EDITORIALS

Fourth Of July Patriotism

When representatives of the colonies in America signed the Declaration of Independence theirs was more than a Fourth of July patriotism. They knew full well that it might cost them their honor, their fortunes, and their lives. History records that the people who lived then paid dearly for the freedom which we enjoy. They did not sign and then leave the future to others. They waded through a bloody war, spent dangerous years in trying to help set up a government different from anything that had ever been — one "for the people and by the people," under the leadership of God — and they never faltered in their faith that success could crown their united efforts. The results have been good — good indeed!

Now we are called to measure our patriotism against great odds. Can liberty be preserved in our kind of world? Or must dictatorship be reestablished, and the common people relegated to slavery again?

Modern methods of communication and transportation have dumped us into the middle of the sea of earth's exploding population. We had not learned how to live on an equal basis with the people of our community when—plunk—we need to understand and talk with people of all nations under the sun and to find ways to make them know we intend to be friendly and helpful.

Little matters like farm problems have become so complex that it is difficult for us to know what laws should be passed. Care of the aged blazes on the political horizon, and who knows whether the President or the doctors are right — or whether children and churches should still take care of those who are unable to care for themselves. Ours is a complicated world at home and abroad.

But real patriotism demands that we stay with the problems and seek a just and permanent solution. However, it must be understood that Fourth of July patriotism will never be adequate. The only permanent solution is for citizens, all citizens, to be constantly alert and active in the effort to preserve "liberty and justice for all."

They Are Leaving

This is a difficult editorial to write. It is mixed with facts, feelings, and guesses. But there is a problem that needs to be analyzed and a solution sought.

Here are some of the facts. This issue of The Sun tells of five ministers who are leaving the service of our churches in the Southern Convention. Memory reminds us that others have gone recently, and over the years. Once we had in our midst a cultured young family who had done missionary work in China. They had given us great inspiration, and we had supported them. But they are gone. Two years ago one of our men went to California and started a new church which now has more than 500 members. Later another followed, and now has a rapidly growing church. Announcement is made this week of another who will soon try his luck in California. He has started two churches for us, and he will likely succeed in his new venture. Among recent "leavers" should be listed the president of the Convention who moved near the first of this year. These are some of the facts. Others are well known, and some can be read in this paper.

Feelings get mixed with facts when a minister leaves a pastorate. Some things he liked, others he did not. Some people found his ministry exceedingly helpful; others did not. At least some liked his preaching, while others found many faults with it. So, although part of the congregation found itself in tears — like the church which caused the writing of "Blest Be the Tie" — there are others who like to be on the committee to "welcome his departure." In the realm of feeling it is difficult to find the facts.

Then we go to guessing. Why did he leave? This sudden exodus of many good ministers surely should cause all members of Convention churches to search out the causes. Let's hazard some guesses.

1. The call of the distant. People in the valley look longingly at the mountains, and wish they were there. Those up top view the valley with its serenity and think — like Lot — surely that is the place to pitch a tent. Yes, some ministers do get a call with greater opportunities, and salary, but most of them known to this writer go "from" rather than "to" something. Discard the theory that ministers move, most often, because of the better opportunity. It happens, but certainly not always.

2. Lack of promotions near home plays a part in the exodus. It is believed by many younger men that they will never have a chance to become pastor of one of our larger churches. A look-see indicates that there is truth in this gripe. The convention has been blessed with the coming of men from other areas, good men and true. But it is entirely possible that natives have gone away because they were not sought for jobs they were capable of doing. Recently one man said that he has served in the convention sixteen years but has never been asked to serve on a major board of the convention. He felt left out, and lonely.

3. This is a hot potato, but it needs to be handled. Freedom of the pulpit is not adequate. "Don't talk about that. Some people will not like it." This counsel may be intended as friendly and helpful when given to a minister by an interested layman. Actually it is telling the minister to say what the people want to hear; not what God wants said, and what the people need to hear. To follow that advice brings the condemnation of our Bible on "the man of God" and shrivels his soul until he is nothing more than a sounding board for the opinion of the people he knows. To fail to take the advice may mean a secret meeting of the deacons or the official board, and ultimately a move for the minister.

Long service in the ministry of churches hereabouts gives the writer insight into much that never gets into print — and as editor he is not expecting to print this "inside dope." It is in no attempt to be critical that these "guesses" are made. It is with deep concern for what is happening to our ministers and our churches. There are many other factors that enter the situation, of course, and in many instances none of the things mentioned herein apply, but the guesses are so informed that it is sincerely hoped that church people will see if they apply close at home. We should be training our young people for leadership in the church, and giving them assurance that they will be loved, respected, encouraged, and financially supported. This we must do if our convention future is to be prosperous in the best sense. This, your editor unhappily believes, will mean some real changes in church activities and attitudes.

Great Bridge Reviews Its History

1859 . . . a year, history wise, nothing of great importance is recorded. No great battles, no great elections, no great inventions; just an ordinary year. However, for most of us here today, it was a very important year. An event took place that year that was to effect most all our lives. In May of 1859 our beloved church drew its first breath of life . . . our Great Bridge Congregational Christian Church was organized.

In the fall of that same year a little band of dedicated Christians, interested in a House of God in their own community, began clearing land and cutting timber for their church. Into the building went their toil and sweat, for all the timbers were cut and hewn by hand. The meeting house, as it was called in those days, was 42 feet long and 32 feet wide. The building was constructed so well that the congregation 103 years later still worship in the original building. This new house of God was named the Berea Protestant Methodist church.

In 1870 the Berea church found itself facing one of the most crucial decisions in its history. The decision that was made was to change its entire course of history. In November of that year, a Methodist Protestant Church Conference was held in Norfolk City at which time a resolution was adopted in favor of forming a corporate union of the Methodist Protestant Churches of Virginia with the Methodist Episcopal Church, South.

In December the Berea Methodist Protestant Church met to consider the question of uniting, at which time it voted against the merger. Then on August 15, 1871, the Berea church held a meeting and opposing the action of the annual Conference of 1870, voted to transfer to the Christian Church of the Eastern Virginia Conference. Fourteen men and seventeen women made the transfer. They were Frederick Hall, Wesely Hall, S. J. Nichols, J. S. Hykes, Thomas Hanbury, Edmond Curling, J. J. Curling, Absolom Onley, William Handbury, William Stallings, Josephus Nichols, Andrew Pitts, William Bland, James Grenalds, Eliza Hollowell, Elizabeth Nichols, Lydia Hanbury, Lucetta Gammon, Julia Curling, Letilia Roach, Sallie Gynn, Meddie Hall, Mary Fentress, Virginia Hanbury, Georgia Nichols, Eson Nichols, Elizabeth Hall, Lydia Stallings, Emily Hanbury and Susan Hall.

From 1893 to 1905 many improvements were made to the church. The old lamps were removed and new chandeliers installed, new weather boarding replaced the weather-beaten boards on the sanctuary, the old pews removed and replaced with pews still being used today, new floor carpets added and the first coat of paint inside and out.

The years 1916 to 1920 saw other improvements. A new altar and choir rails were installed and the interior of the church was re-decorated. It was during this period that the church enjoyed its first electric lights. In 1919, the Ladies' Aid Society installed a Delco electric plant which provided the electricity.

For years, the sanctuary was converted into class rooms by curtains that hung from stretched wires. However, with the increase in Sunday School attendance, in 1944 under the leadership of the Rev. B. H. Watkins, the church set out to build a modern educational building. With World War II at its peak, applications were submitted to the War Production Board for permission to purchase material. The building materials could not exceed $8,350. On the first Sunday in May, 1945, the new church school addition was formally opened.

In the years following World War II, the community of Great Bridge experienced a new surge in growth. New businesses and homes sprang up in the area. With this new growth, Berea faced over-crowded conditions. Under the leadership of the Rev. H. E. Crutchfield, the church entered a building program. A new addition to the church school plant, costing over $22,000 was erected in 1955.

For a period of 96 years, our church was known as Berea, but in 1955 a new name was adopted. Since Great Bridge was growing and developing, it was decided to give it a name with a broader significance in regards to the community. Hence, the church was named the Great Bridge Congregational Christian Church.

Again our community is experiencing a new surge in growth. New business, shopping centers, schools and housing developments are mushrooming everywhere. Again we are faced with over-crowded conditions. In order that we may meet the growing demands of a progressive church in a growing community, we must increase our facilities. So we here

(Continued on Page 15)

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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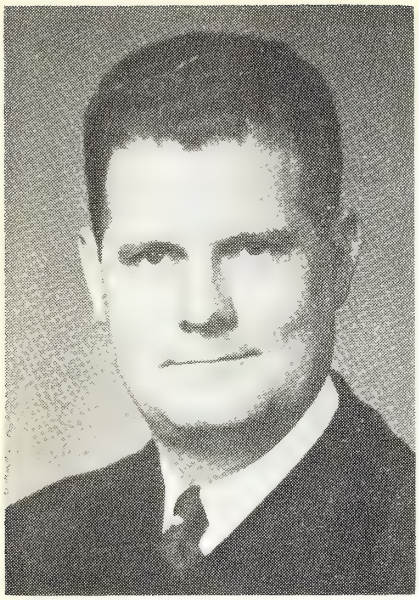


GRANGER GOES TO CALIFORNIA

September 1, 1962 is the target date for beginning a new pastorate for Rev. A. Lanson Granger, Jr. Garden Grove, California, is the place selected to begin a new church. This will not be a new kind of work for Mr. Granger since he started our church in Asheboro, North Carolina, and the Warwick church in Virginia, which he is serving. He says that it is not easy to leave the church he helped to organize and has served during the past eight years, but is hopeful of success in a new part of the country.

Mr. Granger is a graduate of Elon College and of the Divinity School of Yale University. He is a native of Norfolk, Virginia, and his wife, of Greensboro, North Carolina.

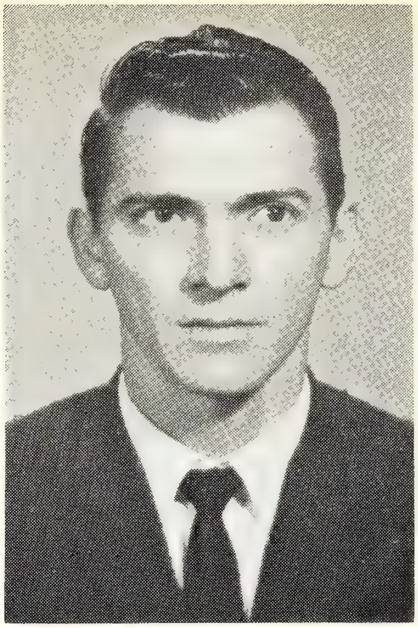
THE REV. ROBERT A. BEW

An ordination service was held at the First Congregational Christian Church, Norfolk, Virginia on June 3, 1962 for the Rev. Robert A. Bew.

The Rev. Mr. Bew was conducted to the altar by Dr. H. S. Hardcastle. The Rev. Lowell Smoot presented the request for ordination. The Service of Ordination was conducted by Dr. William T. Scott, Sr., followed by the Charge which was given by Dr. Jesse H. Dollar. The Rev. Mr. Smoot presented a copy of the Holy Bible to Mr. Bew. The certificate of ordination was given by Mr. W. H. Baker, the president of the Eastern Virginia Conference.

Immediately following the service of ordination, Dr. Scott had charge of the service of Installation. All the ministers present shared in the right hand of Christian fellowship. The Rev. Mr. Bew gave the benediction.

A reception was held immediately following the service in the social hall.



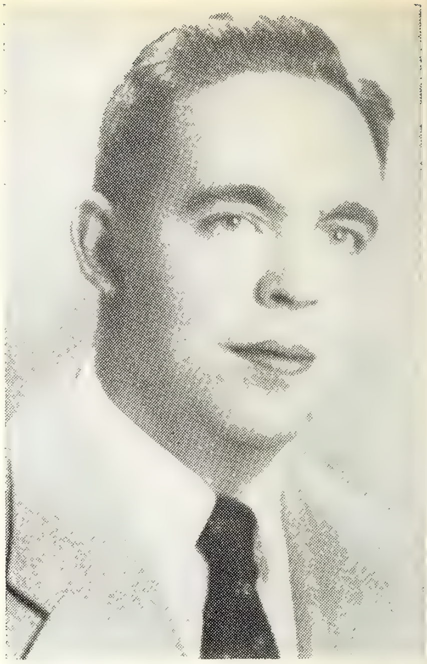
GARRETT TO BECOME CHAPLAIN

Rev. Glenn Garrett, pastor of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, has been appointed Chaplain in the United States Army Reserve with rating of 1st Lieutenant. He will report for duty July 6, 1962, at Fort Slocum, New York, and will go from the school for chaplains there to Fort Gordon, Georgia.

Under the leadership of Mr. Garrett our Mt. Zion church has made rapid strides in recent years, going from a part-time parish to full-time with a resident minister and new buildings. Mr. Garrett is a graduate of Elon College and Duke Divinity School.

REV. JAMES MONROE

At a joint meeting of the Committee on the Ministry and the Executive Committee of the Eastern Virginia Conference, The Rev. James C. Monroe, who has been called to Cypress Chapel, was received into the Congregational Christian fellowship. Mr. Monroe comes to our Conference from Texas where he served in the Baptist denomination. We welcome the Monroe family into our fellowship and Convention.



WRIGHT GOES TO HOSPITAL CHAPLAINCY

Rev. Kieth C. Wright, pastor of the Community Church of Christ at Pfafftown, North Carolina, has resigned, effective June 30, in order to accept the position as Assistant to Dr. Richard K. Young of the Hospital Chaplaincy program of the North Carolina Baptist Hospital in Winston-Salem. Mr. Wright received his training in the Department of Pastoral Care of the N. C. Baptist Hospital before accepting the position as pastor of the church at Pfafftown. Mr. Wright is to give leadership in a program designed to aid lay people in counseling positions in Forsyth County, and especially in Winston-Salem.

ASKEW TO BECOME CHAPLAIN

(Sorry: No Cut available at right time and place. "See you later." Ed.)

July 6, 1962, Rev. Reuben S. Askew, Jr., will report for duty as a Chaplain in the United States Army.

Mr. Askew is a graduate of Elon College and of Duke Divinity School. Currently he is pastor of Pleasant Hill Christian Church, Route 2, Liberty, North Carolina. He is an active member of the Western North Carolina Conference, serving this year as a member of the executive committee and the committee on the ministry. He is a member of the United Church of Christ.

About * * *

THE NATIONAL ANTHEM AND ITS AUTHOR

The story of "The Star-Spangled Banner" is well known to nearly every American beyond pre-school age, yet it is a story that cannot be told too often. Perhaps no song ever written has had a more historic and patriotic setting, and its use in the immediate future promises to be more widespread.

After the British had set fire to the Capitol and the White House, and ransacked other public buildings in Washington in 1814, they decided to sail for Baltimore where they planned to take that city, make it their winter headquarters and subjugate the whole coast.

Before the British sailed out of the Patuxent River where they had anchored during the attack on Washington, Francis Scott Key, a lawyer of Georgetown, went as a special envoy to confer with the British admiral about releasing an elderly American doctor, a close friend of Key's, and whose professional services were needed. The British were fearful lest Key should obtain information about their plans to attack Baltimore. The admiral ordered Key's detention with the fleet until after the bombardment of the city. Key was detained on board "The Minden".

Before reaching Baltimore, the British troops under General Ross, were put ashore for a land attack and the fleet continued on to the city. Soon after the attack had begun the enemy's sixteen ships concentrated their fire on Fort McHenry, which stood like a sentinel at the gates of Baltimore. Through the day and night cannon roared, shells shrieked overhead, and the sky was splattered with bursting bombs.

The bombardment ceased just before the break of day, and Key did not know whether it meant victory or defeat for his countrymen on shore. At the first sight of dawn, Key strained his eager eyes to see if the American flag on the old fort was still flying. At last he saw it faintly through the mist. No wonder he wrote:

"'Tis the Star-Spangled Banner, oh!
long may it wave
O'er the land of the free and the
home of the brave."

The British fleet was forced to withdraw, but a poem had been born during the fight that was destined to stimulate national pride and kindle patriotic fervor of a whole nation.

Francis Scott Key, the son of John Ross Key, an officer in the Revolutionary War, was born in Frederick, Maryland, August 9, 1780. Although he wrote many excellent poems, gained fame as an attorney and statesman and had a prominent part in the affairs of his native State for years, he is known in history almost entirely as author of "The Star-Spangled Banner".

Key married Mary Hayloe Lloyd, of Maryland. In 1801, he moved from Frederick, where he had practiced law, to Georgetown, the oldest section of the District of Columbia, and served as District Attorney under President Andrew Jackson.

A monumental bridge crosses the Potomac River connecting the District of Columbia with Virginia in memory of Key, patriot and statesman. The Washington approach to this bridge is within a block of the old Key mansion site.

Also, in numerous large cities throughout the country his life work has been commemorated in marble for all time. Key is buried in Frederick, Maryland, and a magnificent granite monument with a full figure of him atop is erected there to mark his resting place in the garden of sleep.

C. B. Riddle

I Confess To Race Prejudice

S. L. Morgan, Sr., Wake Forest, N. C.

At the ripe age of 90 years, I ease my conscience a bit by confessing that nearly all my life I've been cursed with race prejudice. I say "nearly," because it is well known that little children have no race prejudice. They learn it very early by watching the superior airs of parents and others toward colored people. Nearly all my life I've had that feeling of superiority. Now for years I've been ashamed of it, yet find it hard to rid myself of it.

In early life I had fine Negro neighbors, and admired and loved some of them. But if they came to see us on business, I felt it right and proper for them to come to the back door. When I came from seminary they honored me enough to ask me to preach in their church, and applauded me with amens and groans of approval; but I confess with shame that I felt a recoil at shaking hands with them. **That wasn't done.**

Before going to seminary I was one year a religious colporter. Often I called at Negro homes to offer them religious books. At one nice Negro home I called at lunch time. Two women put their heads together, and said graciously, "Will you let us fix you a lunch?" I was hungry and agreed, wondering what would happen; would they sit at table with me? For that "wasn't done" by whites.

They tastefully placed a nice lunch on their table, and then sat apart respectfully while I ate! For many years now I've felt I was unworthy to sit at their table, they beside me!

Often in late years I've said in my pulpit, "I often feel on meeting a Negro I'd like to stop and apologize because we whites never let you forget that we feel superior to you!" I'm frankly ashamed of it — yet can't master it fully. I'm still trying.

For one thing, the great old saint Dr. W. R. Cullom and I have been reading together some great scientific books showing beyond doubt that all races are from the same ancestors, and that there is no superior race — nor color. Any superiority comes from superior social and cultural advantages. Yet this saintly old man of 95, just as I, feels cramped by custom: Can we break it and be our best selves! We must work on our neighbors as well as ourselves.

And we see gleams of a new day, when we will dare to treat all peoples of all colors just as persons. More and more of us are convinced beyond doubt that the white attitude of superiority is definitely unchristian and wrong, and harms white as well as black. Our air of superiority irritates and angers peoples of other colors and foments hate and bitterness round the world, and deep within us, hurts our own conscience.

To help others to a sound position Dr. Cullom and I wish to commend a famous pamphlet on race — we've read it twice together — **The Races of Mankind**, by Benedict and Weltgish, eminent anthropologists, translated into many languages, circulated by millions, used widely by schools, churches, government (25¢ Public Affairs Com. 22 E. 38th St., N. Y. 16).

Sunday Morning In Manila

By George Walker Buckner

Dr. Buckner, for many years a leader in the ecumenical movement, is the retired editor of "World Call," international monthly magazine of the Disciples of Christ. He recently made a world trip in connection with his attendance at the New Delhi Assembly of the World Council of Churches, for which he was an adviser.

Anyone who has doubts as to the importance and vitality of Protestant Christianity in the Philippine Islands would have had all such doubts removed in a four-hour period of church going such as I experienced on a January, 1962, Sunday morning.

Supported by other observations over the weekend and in eighteen days of traveling about the islands, the evidence is overwhelming and convincing. Protestantism is widespread throughout the Philippines. It is also respected and is acknowledged as a force for positive good in the life of the people.

The three Manila congregations in whose worship I had part that Sunday morning are in the heart of the older Manila. It is an area of colleges and universities and schools to which thousands of students come through the week. It is jampacked with offices and businesses and residences. Its traffic, some say, is greater than in any city of Asia except perhaps Tokyo. It is a place of people.

These three churches happened to be of the great and growing United Church of Christ in the Philippines. I chose to visit these three particular churches principally because their able pastoral leadership is not missionary but Filipino. They are completely self-supporting. They are truly of the Philippines. I am sure other congregations possess these characteristics.

The Ellinwood United Church of Christ in the Malate section of Manila would be a great church in the capital city of any country. Its nine Sunday services include two in English, besides Sunday school, vespers, and Christian Youth Fellowship. It also conducts Sunday school and preaching services in the Visayan and Tagolog languages. Other special services are held on Sunday and through the week.

Ellinwood is concerned with outreach both in preaching and in social service. On this one Sunday the church bulletin called for used clothing and for teachers in a Sunday school conducted in another part of the city. It also reported on a medical clinic in which it has a part.

The twelve hundred or more of my fellow worshipers in this one of four Sunday preaching services heard a moving and horizon-widening sermon that morning. The capable and scholarly young pastor, the Reverend E. D. Mapanao, preached with eloquence and with deep Christian conviction. It was not a comfortable sermon. It was one which made its hearers more keenly aware of the needs of the revolutionary world of which they were a part and of the call of the Christian gospel to serve that world.

Cosmopolitan Church, a few blocks away, has a long and varied history. It occupies simple, limited quarters in connection with student residences. Once it was the Taft Avenue Church of Disciples of Christ. For a time it was the Philippines Methodist Church. Now it is of the United Church of Christ. With more than a hundred worshipers on the veranda, there must have been between four and five hundred people in this service.

The staff member who presided did so with simple dignity. The music was beautiful, conducted by a professor at the University of the Philippines. The sermon by the pastor, the Reverend C. A. Rigos, was one which set Christian stewardship at the heart of the life of the church. Here again I had a glimpse at the life of a strong, responsible congregation of Philippine Christians. There was no suggestion of something brought in from the West. Cosmopolitan Church of Manila is a center of great power for good in the life of this young republic.

My third Sunday morning entry into the life of great congregations in the Philippines was the historic United Church of Manila. This "united" came before the more recent merger of several communions to form the United Church of Christ. It was a congregation jointly related to the Evangelical United Brethren and the Congregational Christian Churches. For 26 years its statesmanlike pastor was Dr. E. C. Sobrapena. With respect to budget and leadership the United Church of Manila was probably the first great truly Philippine church in the city. The resourceful Dr. Sobrapena was its leader through years of tremendous growth and until he agreed to become the presiding bishop of the United Church of Christ in the Philippines.

The minister at United is the Reverend Samuel Banigued, who did several years of graduate work at Texas Christian University. He is one of many Filipino pastors who have studied in other countries. The guest preacher this Sunday morning was Professor C. W. Langunzad, head of Union Theological Seminary's Department of Practical Theology.

The trend in church life in the Philippines is toward closer cooperation and unity. Most church bodies work in the Philippines Federation of Christian Churches. Included in this fellowship are the Baptists, with their vigorous work centered in Iloilo on Panay Island, and the Methodists, who just about equal in size the United Church of Christ in the Philippines.

An interesting fact about the United Church is that the church itself, rather than the mission boards, places and directs the work of missionaries sent to the Philippines. Missionaries working with the United Church are pleased with this direction of church affairs by Filipinos. And both they and the Filipino leaders tell me that they like to think of theirs not simply as a **united** but as a **uniting** church.

Eighteen days in the Philippines, from Dumaguette and Iloilo in the south to Iaoag, Vigan and Baguio in the north, have brought to me a new sense of the throbbing life of a vigorous Protestant witness in the Philippines. Nowhere has the warmth and strength of that witness been more evident than in the brief hours spent in three churches on that January Sunday morning in Manila.

TWO HOURS

We are all conscious of Time! Out of 168 hours in the week this church asks you to give only two! for Sunday school and church. It is a simple fact that many people deny the church any time at all. But we ask you to think about it seriously — in the light of God's goodness in giving you 168 hours, don't you feel that you ought to give Him back two of them? We urge your regular and faithful attendance at all the services of this church as a part of your stewardship.

—Bulletin, First, Portsmouth

Financial Report

VALLEY OF VIRGINIA
WOMEN'S FELLOWSHIP

September 1, 1961 — May 31, 1962

RECEIPTS

Balance on Deposit	$ 63.82
Apportionments	
Antioch	$ 55.90
Bethel	30.00
Bethlehem	46.25
Beulah	10.00
Dry Run	10.00
Leaksville	45.00
Linville	60.00
Mt. Lebanon	9.00
Mt. Olivet (R)	75.00
New Hope	30.00
Newport	27.41
Timber Ridge	39.00
Valley Central	30.00
Winchester	90.00
	$ 557.56
Thank Offerings	
Antioch	$ 21.60
Bethel	60.00
Bethlehem	60.39
Beulah	34.16
Dry Run	34.60
Leaksville	30.50
Linville	41.13
Mt. Lebanon	11.05
Mt. Olivet (R)	11.00
New Hope	20.00
Newport	17.00
Timber Ridge	21.00
Valley Central	28.00
Winchester	182.10
	$ 572.53
Life Memberships	
Bethlehem (1)	$ 10.00
Antioch (1)	10.00
Valley Central (1)	10.00
Winchester (2)	20.00
	$ 50.00
Memorials	
Antioch (1)	$ 10.00
Winchester (1)	10.00
	$ 20.00
Barbaros Chelikkol Fund	
Bethel	$ 10.00
New Hope	10.00
Dry Run	5.00
Timber Ridge	5.00
Winchester	10.00
	$ 40.00
Dr. Ed Riggs, Jeep and Supplies	
Valley Central	$ 5.00
Spring Rally Offering	45.05
	$ 50.05
Total Receipts	$1,353.96

DISBURSEMENTS

Mrs. Albert Shirkey—Friendly Service Leaflets	$ 1.00
The Henkel Press—Construction Paper	3.00
Mrs. Everet Sellers—Mimeographing	3.40
United Church of Christ—Program Leaflets	2.00
Mrs. W. B. Williams, Southern Conv. Treasurer	1,264.14
Miscellaneous Expenses	16.50
C. G. Price & Sons—Bond	5.00
William H. Garrett	8.13
Mrs. Dale Kipps— One-Half Expenses of Retreat	25.69
Mrs. W. B. Williams—School of Missions	16.50
Total Disbursements	$1,345.36
Balance on Deposit May 31, 1962	$ 8.60

Respectfully submitted.
Mrs. Violet T. Hosaflook,
Treasurer

PROSPECTS

Each class in our Sunday School should have a prospect list. It can be made up of those who visit the class, and by members of the class being on the alert for newcomers to the community. But a list is not enough, it must be worked. There is no substitute in the church for work. It is often easier to win a new family to the church than it is to get those who have become indifferent back to work in the life of the church.

Should you select a membership committee? Why not have at least two of the members to visit each week? There are members who come regularly for choir practice, could we not have others to visit just as faithfully?

Encourage them to come for the class study, discussion; and to attend the worship service with you. Make them to feel welcome.

—Bayside Newsletter

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Mission Of Fellowship To Europe

July

ITALY

1—**Miss Hulda Stettler,** who has her B.S. and M.S. from Univ. of Wisconsin, went to Casa Mia in Naples in 1953. There she helps Dr. Santi in aid to refugees, and with education and recreation for poor natives of that area.

Africa

THE ANGOLA MISSION

2—Because of troubled conditions in Angola, our work there has had to be curtailed, with many missionaries coming back to U. S. because of difficulties between Portuguese and Angolans. The work described below may not be accurate now, as when the Calendar of Prayer was set up, the future was uncertain in Angola.

3—**Richard Dole** first went to Africa when in college — his father went on Fulbright scholarship as visiting teacher there. After college and a M.Ed. degree from Harvard, Richard went to Portugal where he studied language and then to Angola, where he studied Umbundu. He is a career missionary for education service.

4—**Miss Allie Gardner,** a native of Indiana and a graduate nurse active in Student Volunteer Movement, went to Angola in 1960 as a nurse.

5—**Miss Joyce Myers** graduated from Elon College in 1959 and then went to Hartford Seminary — she is a native of Pennsylvania. She was appointed in 1961 as a career missionary, with the expectation that she would spend another year in preparation for going to Angola.

6—**Miss Alice Moreira** was born in Portugal and went to Angola as a Baptist missionary from there (1939); she has worked with us since 1940 as a nurse at Dondi and since 1958 at Bailundo where she does public health, maternity, general hospital work.

7—**Miss Harriet Summerville** has been in Africa since 1946. She has recently been working with children and youth in the Bailundo area. Materials are scarce, and she has trained youth leaders to go back to their villages to work with meager equipment.

Join An Arm-Chair Visit T

NEW UNION IN IRAQ

Between the Tigris and Euphrates Rivers lies the ancient land of Mesopotamia, present-day Iraq. In northern Iraq, with its center of Baghdad, the E & R Church work has long been part of the "United Mission in Iraq," cooperating with the United Presbyterian Church in the USA, the Presbyterian Church in the U. S., and the Reformed Church in America. In the south, the cities of Amarah and Basrah, the great oil center on the Persian Gulf, have been part of the Arabian Mission of the Reformed Church in America. (The former station was closed after the revolution in 1958.)

The revolution in Iraq in 1958 resulted in a strong national consciousness, and it became increasingly clear to all Christians working in the country that northern and southern fields should unite. The merger of the Iraq part of the Arabian Mission into the United Mission in Iraq was formally consummated on January 1, 1962. Some tears were silently shed, for Basrah was the parent station on the Arabian Mission, for nearly three-quarters of a century the center of the Reformed Church work in that area. But approval of the two fellowships on the field and the four cooperating churches in the United States was unanimous. The ecumenical advance in Iraq has cost much in sentiment and emotion as well as time and work, but there is no question that this new union of work is necessary and right for this day.

Christianity Is An Idea

O. F. Story, Chairman
Board of Deacons, Suffolk Christian Church

From the days of my youth, I have observed members of our church and other churches gathered on the grounds in small groups talking, and in many instances after the services have already begun; and I often wonder what they are talking about. Are they bragging about the past week's fishing experience, or hunting, or could it just be idle gossip in which to point out the faults of the minister, the Sunday School teacher, or others who take an active part in our church activities? I hope and pray this is not true of our membership. Let's hope they are discussing the welfare of our church, its physical needs, ways and means of improving the spiritual life of the church. It could be that they are so proud of their church that they are trying to innoculate others into deeper conviction of their responsibility.

A well-known writer once said, "Guard well the tongue — it stretches far — for what you say tells what you are."

The church deals with things, many kinds of things. In its narrowest sphere it has buildings to erect and maintain; it has sundry equipment to provide and budgets to meet. In a wider sphere of service it has colleges and orphanages to support. It has mission stations to maintain and differing institutions of charity to provide for. I think it would be fine, too, if Christian people talked more about such things as peace for our nation and the world, how to combat Communism, a cure for delinquency, highway safety, and above all the enrichment of our spiritual lives and our obligation to the Church of Jesus Christ.

The church deals extensively with people. Members must be gained, officers must be elected, the sick must be visited, the straying must be reclaimed, our children must be taught, the laggard must be stimulated to engage in some area of Christian service. In short, and basically, the church is people, and the human element in the church's work will always remain a central factor, and there is much to talk about that has merit. Let us not allow it to degenerate into gossip, that idle gossip about people where the good is minimized, and the sordid is given all the accent.

Christianity is not primarily things, though they have a part to play. It is not primarily people, though it is made up of them. **Christianity is first and foremost an idea, an idea born in the heart of God.** Its symbol is the cross, and the heart of it lies in the words of John — "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." It was a rejected idea when Christ was here on earth; this idea that God could have such affection for people as to give His only Son as an atonement for sin. But the idea caught on, and the cross now stands high against the world's sky as an everlasting witness of this boundless love of God that brought redemption through Jesus Christ. Although the cross has been the target of many attacks since it first stood on that green hill far away, without a city wall, it still stands towering o'er the wrecks of time, and it will go on to new victories in the years that lie ahead.

—Suffolk Church News

OPPORTUNITIES IN MICRONESIA

The Rev. Paul Gregory, Pacific Area Secretary, returned to the States on April 6 after a two-months' trip. Excerpts from his letters are printed here:

In the Central Pacific, the **Education Department** (tragically neglected in the past) has been encouraged to hope for $1,000,000 for buildings and equipment and to request 100 Peace Corps teachers to help upgrade the existing elementary and junior high schools. On September 10, grade classes will be opened on three islands to supplement the work of one high school now in operation, the Pacific Island Central School on Ponape. Only 20% of the elementary students can now be accommodated in government junior highs, and even four high schools (when they are all in operation) will offer high school education to only 30% of junior high graduates. The Protestant community seems convinced of the need for a church-related high school, but the question of quality must be faced squarely lest such a high school be doomed to mediocrity from the start.

GERMAN CONFERENCE IN BRAZIL

The Rev. Oscar Nussman, secretary for Latin America, returned to the States in mid-March after two months in Central and South America. One of the main reasons for — and accomplishments of — his trip was to establish a new relationship between the UCBWM and the Congregational churches of Brazil and Argentina.

Churches Around The World

These churches, German in origin, have been related to the General Conference of Congregational Churches of America through their Board of Missions. By resolutions taken on February 24 and March 10 respectively, the Argentina (Iglesia Congregationalista en la Republica Argentina) placed themselves under the leadership and nurture of the UCBWM. These resolutions will take effect when approved by the General Congregational Conference at its meeting in July, 1963. The resolutions were passed unanimously, enthusiastically and with deep feeling.

The background of these churches is this: A large group of German immigrants from Poland, Volinien, Russia, and the German Reich, arrived on the east coast of South America in the early part of the 19th century. Some came at their own expense, but most were of fairly low economic standing. Many came to Brazil in free boats supplied by the Brazilian government in an effort to populate the interior of the country. The Germans were predominantly Protestant and founded various churches in Brazil, including the Congregational.

Today there are more than 500,000 Germans in Brazil. Most of the members of the Congregational Churches are located in the states of Parana, Santa Catarina, and Rio Grande do Sul. This is a land of rolling hills and pastures, with fields of corn, wheat, clover, alfalfa, and manioc. Farms are between 10 and 60 acres in size, and the ox-plow is still the usual tool.

At the Brazilian conference where the resolution was passed, there were 15 pastors (plus two visiting pastors from Argentina), 44 delegates from the churches. There are 121 churches served by the 15 pastors, and in these are 14,191 families and a total fellowship of 22,944.

TEA-CUP COWS IN INDIA

In India there are many cows, 150 million by one estimate, yet there is little milk. The average child receives less than a pint of milk per year. The reason: native strains have deteriorated until they produce almost nothing by our standards, a half-cup or cupful of milk per day. These are the "teacup cattle." Agricultural experts and Christian leaders have long been concerned to replace these cows with more productive ones, in the hope of helping answer the need of the great percentage of India's 440 million people who are seriously undernourished.

Through Heifer Project, Inc., with which we constantly cooperate through our Service Division, we sent animals for experiments in crossbreeding. Increased milk production has been so good that the Indian Government, through its Council for Agricultural Research, is asking for more such help and offering to pay the freight cost for the cattle. At Haringhata, a government dairy farm in West Bengal, the highest milk yield from an indigenous cow was only 2,000 pounds in one lactation. The highest crossbred cow record for last year was 6,763 pounds of milk. Six Jersey bulls sent in 1954 have serviced more than 18,000 cows. For the present project, 135 Jerseys are requested: bulls, bull calves, and heifer calves. Of these 54 have already been sent by the Massachusetts Conference and the New York Synod and were welcomed to India by Dr. Ben Herbster, President of the United Church of Christ, who was there at the time for the meeting of the World Council of Churches. At present the Missouri Valley Synod is working on the project.

PORTRAIT OF A MISSIONARY ON YAP

Ed Kalau was trained as a Hitler Youth for the Luftwaffe; was captured by the Russians twice, escaped both times, and lived to be converted after the war. Elizabeth, his wife, is the granddaughter of the founder of the Liebenzell Mission in Germany. The mission draws its members and support from the Evangelical Lutheran (state) church but is separate (as the American Board was from the Congregational churches) and trains its own workers right through seminary.

The Kalaus worked three years on Palau trying to get permission to enter Yap, which had been exclusively Roman Catholic territory. The High Commissioner finally broke down, and the work was on its way. In three years, Ed has built a workshop, a print shop, (in which the Mullers — newcomers with a young daughter — are living), a lovely house, and a unique church on an impossible hillside since that was the only land he could buy. He used a Yapese canoe at first but has now built for inter-island work his own cabin cruiser with a two-cylinder diesel engine. He has a rotor for a helicopter which he plans to build next (his training was in aircraft design). He had two men dig for three months and now has the best water supply on the island, a well that feeds his 3,500 gallon cistern with an electric pump. He has a congregation of seventy and has won love and respect everywhere. The initial stoning of church and house and the thieving have largely stopped as the Protestant group has shown its spirit and fiber.

CHRISTIAN RADIO IN TURKEY

For some time the Christians of the Near East have been working to establish a Christian radio station in Addis Ababa, Ethiopia. The Turkish language broadcasts will probably not begin before 1964, but groundwork for programs is being laid and a stockpile of scripts prepared. In January, 1962, Mr. Harold Fisher, program director of the Christian Radio Station at Addis Ababa, directed two "Writing for Radio" workshops in Istanbul. Sixteen writers, students and teachers attended the first, held at the American Academy for Girls, Uskudar, and twenty-two pastors and church members attended the second one at Bible House. Subject matter of the first ranged widely, but the second workshop was slanted to specifically religious writing based on four passages from scripture. At both workshops, on-the-spot writings were taped, then played back to the groups for comment and criticism. The workshops were held under the auspices of the American Board Publication Department and were organized by Miss Dorothy Blatter of the Publication Department and the Radio Committee.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.

—Thomas Secker

Blood is an inheritance, but virtue is an acquisition.—Cervantes

Students Giving Summer Services In Southern Convention

Top row, reading from left to right are: Allen Tyndall Jr., Marie Henderson, Jimmy Rosser, Mary Cross Brittle. Bottom row: Jewel Bass, Bob Young, Doris Ann Morris, Jerry Byrd.

Again this summer, a number of students from Elon College and one from Westhampton College in Virginia, are serving in the Christian education program of The Southern Convention. These students will be serving in a number of churches and also in the Camp and Conference Program at Moonelon. We are grateful to them for the service which they render and also glad that it gives them an opportunity to gain some vital, practical experience in working with persons in the church. The Student Summer Service Program is supported both by the Board of Christian Education of the Southern Convention and by the United Church Board For Homeland Ministries through the Town and Country Department of the Division of Church Extension. Serving this summer are the following:

Jewel Adel Bass from South Boston, Virginia, is a rising Sophomore at Elon College, where she majors in Religious Education. Jewel has served as volunteer worker in her local Baptist Church and will be helping with the Vacation Church School Program in Southern Convention churches as well as serving as a counselor at several of the camp sessions.

Mary Cross Brittle of the Bethlehem Church, Suffolk, Virginia is a rising Junior at Westhampton College majoring in Sociology. Mary Cross is 20 years old and has had extensive experience in her own church, in Pilgrim Fellowship and in the United Christian Youth Movement and as a volunteer worker at the Back Bay Mission in Biloxi, Mississippi.

Jerry Byrd, also of the Bethlehem Church, Suffolk, Virginia, is a Junior at Elon College and will be serving at Camp Moonelon again as lifeguard and pool maintenance man. Jerry brings a lot of good experience and a strong sense of responsibility to his task.

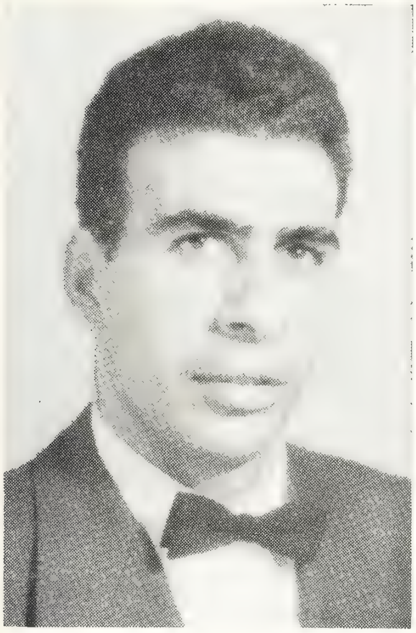
Madeline Marie Henderson is a member of our Ingram, Virginia, Church and a rising Sophomore at Elon College, where she majors in Religious Education. She is 18 years old and has had considerable experience in her local church as a volunteer worker.

Dorris Ann Morris of our Mt. Olivet (G) Church at Dyke, Virginia, is a rising Junior at Elon College, also majoring in Religious Education. Doris Ann served effectively as a Student Summer Service Worker last year and will again be providing dedicated leadership in local churches and at Camp Moonelon.

James L. Rosser of our Shallow Well Church in Sanford, graduated from Elon College in June, majoring in History. Jimmy plans to go into the Parish Ministry and has been licensed to preach by the Eastern North Carolina Conference. He will be doing special work with the Youth Program in Virgilina, Virginia, under the guidance of Rev. Harry Mathis this summer.

Allen Tyndall, Jr., of our Eutaw Church in Fayetteville, North Carolina, is an Elon College Senior, majoring in English. Allen has also had previous experience as a Student Summer Service Worker and has been quite active in the Ministerial Association at Elon College.

Robert William Young is a Sophomore at Elon College, majoring in Religious Education. He comes from the Episcopal Church background and hails from Glencove, New York. Bob will be serving in a limited way in the Camp Moonelon Program because of his Summer School schedule at Elon College, but we look to him for good leadership in camp crafts and in the swimming program.



Nabil Abu-Aitah from Deit Sahur, Jordan. Nabil is 22 years old and a Senior at Elon College, where he majors in Chemistry and Math. His responsibilities will be as Missionary Guest Representative at Camp Moonelon, where he will interpret Our Christian World Mission to the young people. Also, it will give them an opportunity to become closely acquainted with someone from another country.

China's communists are turning to the Bible to increase their knowledge of the Tibetan language, according to a report received by the American Bible Society from Bishop Chandu Ray, first Pakistan bishop of the Anglican Church. The communists have bought large quantities of a new Tibetan language Bible, Bishop Ray says, in order to learn the language of the country they have conquered.

SUNDAY CHURCH WORSHIP IMPORTANT

By Dwight Moore

Worship is important in the life of the Christian. There are basically five reasons why people do not regularly participate in the worship services of the Church: sickness, employment, laziness, other interests (other God's), and guilt. The first two of these are legitimate reasons, the next two are thin skinned excuses, and the final one can be best corrected by regular worship.

Worship is not an optional matter for the Christian — it is essential. We can and do decide whether or not we will be Christian and eternity will judge the result of our decision. But if we choose to be Christian we cannot choose as to whether or not we will worship. For when we cease to worship we cease to be Christian. And it is not enough to say, "I read my Bible at home, so I don't need to attend Church." The Christian life is lived only in fellowship with other Christians. The Christian is a part of "the body of Christ." We are admonished in God's Word "not to forsake the assembling of yourselves together."

I do not wish to give the impression that public worship is the only thing required for a Christian life, but surely it is the essential point of beginning for such a life. Let's not make summer time vacation time from worship and study — at least not the whole summer!

—Center Church News

KNOWLES HONORED AT LUNCHEON

Rev. and Mrs. Robert Knowles were honored recently at a luncheon given by Rev. and Mrs. W. W. Snyder at their residence in Elon College.

Those present for the occasion included Dr. and Mrs. W. J. Andes, Rev. and Mrs. Winfred Bray, Dr. and Mrs. Earl Danieley, Dr. and Mrs. Clyde Fields, Rev. John S. Graves, Rev. and Mrs. Robert Kimball, Mr. and Mrs. Marsh McLelland, Miss Lila Newman, Rev. and Mrs. Richard Petersen, and Rev. and Mrs. K. D. Register.

Mrs. Knowles was presented a corsage by her hostess, who was assisted in serving by her mother, Mrs. C. M. Mann of Burlington and Mrs. Bertha Phillips.

MY CHURCH

I am a member of the First Congregational Christian Church of Portsmouth, Virginia. For many years I have been aware that my church is one of the landmarks of this city. There is a feeling of pride when I tell people that I belong to First Church, for it is well known and most people know its location. I can even shut my eves and get a mental picture of my church. Its grey stone walls seem to be a bulwark against the elements and it seems to be quietly saying "whatever comes I am a silent testimony to God's grace and glory."

But in my pride for my church there also comes to me the hopes and the aspirations which I covet for my church. This first hope is in the leadership. I want my minister to be first of all a man of integrity — one in whom I may place my confidence. I want him to be well trained and someone whom I will not have to explain to others. I want him to be conscientious and to speak the truth as he sees it even when I feel him to be in error — I want to always commend him for the courage to preach his convictions. And I want the lay leadership of my church to above all be congenial — to recognize each other's faults and shortcomings and still to love each other.

I want my church to be evangelical and evangelistic and to act like a magnet on the lives of all the people who seek its sanctuary.

I want my church to be generous and to meet its budgeted expenses. I want my church to have a concern for the welfare of people around the world and to take seriously its budgeted apportionment.

I want my church to put Christ in the center of its thinking.

I want my church to be humble about asking forgiveness for its sins.

I want my church to be kind and considerate to strangers, knowing that sometimes angels are entertained unaware in this way.

I want my church to provide spiritual food for me each week.

I want my church to be forgiving and its members to love each other.

I want always to be proud of my church, for it is not my church it is God's Church and my pride comes from being a part of it.

—Bulletin of First, Portsmouth

Josiah's Reforms

Background Scripture: II Kings 22-23.

Devotional Reading: II Kings 22:1-2, 11-13.

Memory Selection: **And why call me Lord, Lord, and do not the things which I say?** Luke 6:46.

BY WAY OF INTRODUCTION

We begin with this lesson a series of lessons on "Later Hebrew History and Prophets." They will not be easy lessons to teach, but they have a message for our day. The messages of the prophets during this period of Hebrew history deal with such vital subjects as **War and Peace, Racial Prejudice**, and **The Treatment of Displaced Persons**, and **Minorities.** These things are some of the pivotal and crucial issues of our day, and we will do well to study these lessons to see what the prophets had to say about them.

The Prophet and His Message

We need to understand clearly the function of the prophet. It was not primarily fore-telling, as a gypsy would tell one's fortune, or predict the future, although the prophets did foretell the future with unerring accuracy. But even such fore-telling was not wild speculation or crystal-ball gazing. The prophets with keen spiritual discernment and insight saw the inevitable result of certain lines of personal or national or social action, and bluntly told the people what was going to happen. They were fore-tellers in a very real sense. But primarily the word prophet as used in these lessons means one who "speaks for." The word comes from two Greek words, "pro" — in behalf of; "phemi" — to speak. A prophet of God was a man who spoke for God. He usually began his message with the words **"Thus saith the Lord."** They were men of profound spiritual insight, and superb moral and spiritual courage. Their messages were often distasteful to others as they were sometimes disagreeable to themselves. Although they passionately loved their country they had to predict its doom. Often they proclaimed their message with breaking hearts, but always with candor and courage. Modern preachers as prophets would do well to follow in their train.

Josiah's Reign

Josiah was the son of Amon, who "did evil in the sight of the Lord." It was another case of a bad man having a good son. It seems that a boy or girl can get along after a fashion if they have a bad or sorry father, but woe unto them if they have a bad mother! Josiah came to the throne when he was only eight years old, and he reigned for thirty-two years. Unlike his father "he did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left." He was killed in a battle in which he had rashly engaged, and died an untimely death. We do not know much about his reign except what is told us in today's lesson, which concerns his reforms, based upon the discovery or finding of "the lost book."

Josiah's Repentance and Reform

It seems that the Temple, or some part of it, had fallen into disrepair and Josiah with a commendable zeal for the house of the Lord ordered it to be repaired and put in first class condition. They had honest contractors for the record says that "there was no reckoning made with them to whom the money was delivered into their hand, for they dealt faithfully!" One could not do that with some workmen! While the work of repairing was being done, a "book" was found in one of the chambers of the temple. Scholars are pretty well agreed that it was substantially our book of Deuteronomy. The workmen gave it to the priest and the priest gave it to a scribe who read it. Shaphan in turn brought it to Josiah who read it and then had it read to the people gathered together. The book was further interpreted by Huldah a prophetess.

The king was greatly disturbed. The people had neglected to observe the Passover, they had gone after pagan gods, they had broken their covenant with Jehovah, and they had forsaken his altars. And doom was in the making. The king called on the people to repent, to turn from their evil ways, and to renew their covenant with the Lord. He reinstated the Passover Feast on a grand scale. Furthermore he broke down the high places, broke in pieces the images used in false worship, cut down the groves, even slew some of the priests who officiated at the high places. He banished all the "workers with familiar spirits," and the wizards, and their idols and abominations. It was a sweeping reform. But it was too little and too late, as we shall see in later lessons.

That is the tragedy of most, if not all reforms. Even when they are thorough, they are all too often short-lived. Eternal vigilance is the price of the soul and the safety of society. And reformers and their works are too soon forgotten. But at that there is a place and a value in such reforms.

The basis of true reform lies within the heart of men. There can be no new world without new men. And there can be no new men until there is a new birth. Most reforms are external; to make reforms stick, they must be internal. A wave of reform may sweep away the paraphanalia of gambling, but gambling will return unless the heart of the gambler is changed. Local political units may vote for local option and ban and banish drink, but unless the desire for drink is taken from the heart, drinking will return. Houses of prostitution may be raided and destroyed, but the human heart must be purged of unlawful passion if there is to be any lasting reform. Josiah broke idolatry, but he did not destroy the instinct to idolatry.

Regarding Our Own Nation

How much like Judah is the United States? Are we sowing the seeds of doom? We are rich and complacent. We have idols galore, we are pagan in large areas of our national life. It could happen here, make no mistake about that. Dr. Barclay pointedly says "There is enough Christian talk in this world to reform half a dozen worlds. The chief trouble seems to be that there is so little action for all the talk." Or as someone else said "The soul of all reform is the reform of the soul."

Regarding Ourselves

Now all this seems vague and indefinite, even admitting that it is good. But what about it? What can the individual do? Well, all reforms have to start somewhere. Why not let one start with ourselves? Why not start with you, and you, and you? As the Chinese quaintly put it, "The longest journey starts with the first step."

SUNDAY SCHOOL LESSON
JULY 1, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

There will be no Christian Sun dated July 10, 1962. This is the summer issue to be skipped. Writers please note.

President and Mrs. J. E. Danieley leave June 29 to attend the International Congregational Council meeting in Rotterdam, Holland. Dr. Danieley is to preside over a meeting of laymen.

The Junior High class of the vacation church school at Southern Pines arranged a church library in a room by the chancel. Approximately 1000 books are now available for church readers.

Total enrollment in the Vacation Bible School at Apple's Chapel was 154. Rev. Collie Seymour was the director. There were classes from nursery through teen-agers. The closing program was given Sunday evening, June 17.

The June Newsletter of Bayside church reports that it celebrated its 8th birthday with a membership of 431, 8 of whom were received during May. The church owns property valued at $140,000 with a $40,000 debt.

Vacation Bible School was held June 18-22 at Oakland church, Chuckatuck, Virginia, with Mrs. C. C. Johnson, Jr. director. There were classes for three-year olds through juniors. Leaders of the school were consecrated at the June 17 church service by Dr. William T. Scott, pastor.

"Family Life Night" was observed at First, Reidsville, May 20 with a picnic supper at the church. More than 200 attended, enjoying good food and a program by the minister, Rev. Mack Welch, and his family. His "family" proved to include not only the immediate members, but a doctor, lawyer, policeman, Sunday school teacher and grade school teacher.

Superintendent and Mrs. Clyde L. Fields leave July 2 from Idelwild Airport, N. Y. with some 80 other persons on a chartered flight to attend the meeting of the International Congregational Council in Rotterdam, Holland, July 3-12. Following the meeting they will see much of Europe before returning to Elon College August 3.

USE DENOMINATIONAL BULLETINS

Denominational bulletins are being used by many of our churches, as evidenced by those which come regularly to The Christian Sun office. Now is the time to re-order such bulletins, or for churches not previously using them to give them a try. The new year for these begins September 1.

The themes on the front covers reflect the Church Year, while the back page carries informational items of interest about activities of The United Church of Christ. This is one effective means of educating lay people in our churches about our own denomination. The inside pages are left blank for mimeographing or printing.

The monthly cost is 90¢ per hundred bulletins, postage paid. This includes five issues in color: Thanksgiving, Christmas, Easter, Palm Sunday, and Harvest Home-Mission Festival. Single issues are $1.00 per hundred, or $1.20 for four-color issues.

Send orders to: Sunday Bulletin Service, The Stewardship Council, 1505 Race Street, Philadelphia 2, Pennsylvania.

BOOK REVIEW AT GREAT BRIDGE

Margaret LaMonte, Reporter

The combined circles of the Ladies Fellowship of Great Bridge Congregational Christian Church held their June meeting in the Sunday school auditorium with a good attendance.

Mrs. Esther Nicholson of Oak Grove Methodist Church reviewed the home mission book, "Edge of the Edge." This was one of the most interesting and informative talks that we have had in a long time and was well enjoyed by all. Mrs. Nicholson is very active in the local and state fields of religious and civic work and much thanks is due her for her presentation.

"Homecoming" was observed at Damascus church, Chapel Hill, June 8, with the pastor, Rev. William T. Joyner, preaching at the morning service, a picnic lunch, and a song service in the afternoon. Rev. O. D. Poythress of South Norfolk, Virginia, will be the guest minister for special services the second week in July. Bible school, under the direction of Mrs. Marvin Poythress, was held June 18-22 with the theme "Let's Learn About God."

Oldest and youngest fathers present, G. W. Murrell, 90 and Garrett Chrismon, 21, were presented gifts by John T. Oliver at the Father's Day morning worship service at Apple's Chapel.

A successful Vacation Bible School has been completed at The Christian Temple, Norfolk, directed by Mrs. Annie Mae Brickhouse. Pupils aged 3-11 were in classes June 18-22 and 25-27.

Five churches in the Soviet Union have applied for membership in the World Council of Churches: Evangelical Lutheran Church of Latvia, Armenian Apostolic Church, Evangelical Lutheran Church of Estonia, Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the USSR. These applications will be considered by the Central Committee of the Council which meets in Paris in August.

Dr. S. Garry Oniki, who has been serving with the National Council of Churches, has been appointed as associate secretary for racial and cultural relations in the Council for Christian Social Action of the United Church of Christ. He will work primarily in the field of housing for racial minorities and will also serve as consultant on urban church affairs under Dr. Purd Deitz in the Department of Church Extension.

DR. SHEPHERD AT LIBERTY (VANCE)

Mrs. Fletcher Fuller, Reporter

Dr. David Shepherd, pastor of the First Congregational Christian Church, Sanford, was guest minister for the annual revival held at Liberty (Vance) United Church of Christ during the week of June 10-17.

Dr. Shepherd brought some most inspiring messages, using as his topics: The Power of the Early Church (Acts 2:1-4); The Care God has for Individuals (John 5); Stepping Stones or Seat Belts (Luke 23); I Am Not Ashamed of the Gospel (Romans 1:8-17); One Thing He Didn't Possess (Matthew 16:22); The Prodigal Son (Luke 15:11).

The Wednesday evening service was especially for rededication for all and there was a wonderful response. The Thursday evening service was dedicated to the youth of the church and community. All services were well attended.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Vacation Activities

Dear Friends:

Vacation time is here. Our children completed their work at the public school on Monday, June 4, with the four Seniors receiving their diplomas on Friday evening, June 1. This was a very happy occasion for them.

On Thursday, June 7, the majority of our boys and girls enrolled in the Vacation Bible School conducted by the Elon College Community Church. The School was held at Moonelon. On Thursday and Friday of that first week the classes met from 9:00 until 11:30. For all of last week (June 11-15), the boys and girls spent the day from 9:00 until 4:00 at Moonelon, taking a picnic lunch with them every day. The day-camp type of Bible School was very much enjoyed by our children.

Rain during most of last week prevented the use of our Alumni Swimming pool. On Friday, however, the sun was shining and the 15 or 20 older boys and girls who did not attend Bible School enjoyed an hour of swimming. We have a schedule whereby all of the children have a swim period each week-day, weather permitting. This is such a fine means of recreation for the boys and girls and affords much pleasure.

Last week a number of our "Little League" age boys attended a baseball camp in Asheboro and enjoyed this very much. For the most part, however, we are trying to plan for all our children to have vacation during the first two weeks in July. In this way our house mothers will be free to take their vacations. Many sponsors, friends and relatives are making arrangements to have their children with them for this particular time. There are, however, several children who do not have any place to go at this time and we are hoping that we will have requests so that we can place them all. If you would like to have a boy or girl visit in your home for a week, or preferably two, won't you please write us as soon as possible, telling us whether you wish a boy or girl and the approximate age. We will be happy to do our best to place a child with you for the vacation period.

Several of our children have been enrolled for various camps at Moonelon during July and August. They are being sent by sponsors and friends. All the members of our Scout Troop will be going to Boy Scout Camp. These camping trips are most helpful to our children, as well as being very enjoyable. We are grateful to many friends who are making the camp trips possible.

REPORT FOR WEEKS OF JUNE 4 AND JUNE 11, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$22,152.64
Virginia Valley Conference	$ 40.00	
Eastern Virginia Conference	228.28	
Eastern North Carolina Conference	180.98	
Western North Carolina Conference	76.00	
North Carolina and Virginia Conference	287.91	
Total		$ 813.17
Grand Total		$22,965.81

SPECIAL OFFERINGS

Amount brought forward		$44,879.72
New Hope Christian Church, Roanoke, Ala.	5.00	
Harrison Factors Corp. (dividend)	37.50	
Mr. & Mrs. Marvin W. McPherson, Burlington, N. C., In lieu of Memorial Flowers for the John R. Foster family	10.00	
Burlington Industries, Inc. (dividend)	1.25	
Interstate Warehouse, Burlington Industries, Burlington, N. C. (3 camp fees)	75.00	
Emil Cortes, Burlington, N. C.	5.00	
Z. H. Lynch, Elon College, N. C.	10.00	
Bruce E. Woodell, High Point, N. C.	20.00	
The Robin Circle, Cypress Chapel Christian Church (EVA) — Camp fee	21.00	
Southern Convention Women's Fellowship	8.50	
Women's Fellowship, Church of Wide Fellowship, Southern Pines, N. C.	25.00	
Mr. and Mrs. Wayne Taylor, Burlington, N. C.	20.00	
Linville United Church of Christ, Congregational Christian (VVA)	10.00	
S. H. Basnight, Chapel Hill, N. C.	10.00	
Thomas R. Jones, Holland, Va.	10.00	
Mr. & Mrs. A. Taylor Rogers, South Norfolk, Va.	5.00	
Mrs. John V. Daniel, Asheville, N. C.	10.00	
Memorial Association of Pleasant Hill Christian Church (WNC)	15.00	
Mrs. Inex Darden Harrell, Holland, Va.	10.00	
Dr. D. J. Bowden, Bloomington, Ind.	10.00	
Mr. & Mrs. W. B. Terrell, Elon College, N. C.	10.00	
Walter L. Cooper, Burlington, N. C.	10.00	
J. Henry Todd, Sanford, N. C.	10.00	
Atwater Motor Co., Burlington, N. C. (camp fee)	25.00	
Walter M. Brown, Jr., Burlington, N. C. (camp fee)	25.00	
I. B. Grainger, Jr., Burlington, N. C. (camp fee)	25.00	
O. S. Chandler, Burlington, N. C. (camp fee)	25.00	
H. F. Mitchell, Jr., Burlington, N. C. (camp fee)	25.00	
J. S. May, Burlington, N. C. (camp fee)	25.00	
William S. Chandler, Burlington, N. C. (camp fee)	25.00	
Harry C. James, Burlington, N. C. (camp fee)	25.00	
Friendship Group, Plymouth, Guild, Plymouth Congregational Church, Fort Fayne, Ind.	10.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Etta Parker Circle, Great Bridge Christian Church, Norfolk, Va. (camp fee)	30.00	
Miss Emily Midgette, Norfolk, Va.	50.00	

Mr. & Mrs. G. I. Button, East Orange, N. J.	10.00	
Ramser E. Cammack, New York, N. Y.	10.00	
Jeffreys Paint & Paper Co., Burlington, N. C.	10.00	
Martha A. Talus, Naselle, Wash.	5.00	
Mr. & Mrs. Clenon W. Russell, Graham, N. C.	10.00	
Missionary Committee, Southwick Congregational Church, Southwick, Mass.	10.00	
A. F. Barbour, Burlington, N. C.	10.00	
Service Guild, The First Congregational Church, Rockport, Mass.	29.00	
Miss Nancy Spencer, Seagrove, N. C.	10.00	
W. W. Lambeth, Swepsonville, N. C.	100.00	
Mrs. Pleda H. Jackson, Hendersonville, N. C.	10.00	
Rich & Thompson Funeral Service, Burlington, N. C. (camp fee)	18.00	
Ruth Burr Sanborn Circle, The Church of Wide Fellowship, Southern Pines, N. C. (camp fee)	20.00	
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Miss Carolyn French, Henderson, N. C.	2.00	
In Memory of Mrs. J. H. Vernon, Sr.		
In Memory of Mrs. Frank Ames		
Total Memorial Gifts	30.00	
Special Gifts	$1,134.98	
Total		$ 2,072.23
Grand Total		$46,951.95
Total for the Week		$ 2,885.40
Total for the Year		$69,917.76

REPORT FOR JUNE 18, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$22,965.81
Virginia Valley Conference	$ 43.00	
Eastern Virginia Conference	192.00	
Western North Carolina Conference	17.96	
North Carolina and Virginia Conference	158.79	
Total		$ 411.75
Grand Total		$23,377.56

SPECIAL OFFERINGS

Amount brought forward		$46,951.95
Ladies' Bible Class, Windsor Christian Church, Windsor, Va. (camp fee)	21.00	
Dr. J. W. Lynn, Jr., Burlington, N. C.	15.00	
Miss Mable P. Brent, South Norfolk, Va.	10.00	
Churchmen's Fellowship, People's Church, Dover, Delaware	20.00	
Mr. & Mrs. J. E. Branch, Garner, N. C.	50.00	
Third Grade Class, Stanwich Cong. Church, Greenwich, Conn.	19.42	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Robert S. Morton, Jr., Morton's, Burlington, N. C.	10.00	
W. C. Elder, Burlington, N. C. (camp fee)	20.00	
Bible School Offering, Liberty Vance Christian Church (ENC)	12.00	
In Memory of James A. Pace and Gregory Pace		
In Memory of Charlie Vincent		
Total Memorial Gifts	10.00	
Special Gifts	104.16	
Total		$ 316.58
Grand Total		$47,268.53
Total for the Week		$ 728.33
Total for the Year		$70,646.09

DOLL SHOW AT REIDSVILLE

By Mildred Clapp

Reidsville's first antique doll show was held April 6-7, sponsored by Circle No. 2, Woman's Fellowship, Congregational Christian Church. An estimated 750 persons viewed the collections of approximately 450, both antique and foreign dolls, exhibited by Mrs. G. B. Green and Mrs. Dewey Brown. There were a number of dolls from the collection of Mrs. John Hamilton of Raleigh, including two papier-mache dolls that came from a museum in Vienna, Austria. From the collection of Mrs. Green and Mrs. Brown were dolls from the Soviet Union and countries in Europe, and "Miss Lula Bett" dolls in the Civil War period, and such personalities as a Southern Gentleman or Dandy of 1849, and a Jezabel made in Italy, still in its original clothing. Ladies in the show wore 19th Century Clothing, and with this attire, and the antique dolls, persons were reminded of, or given an inside view of, the olden times with fond memories.

There was a door prize given, an antique reproduction doll, which was given to Margaret C. Hatchett.

The antique show was termed a great success, and the possibility of other shows, allowing entries was discussed, particularly in terms of the educational benefits to the community.

GREAT BRIDGE REVIEWS HISTORY

(Continued from Page 6)

today, in May of 1962, 103 years later, turn the earth under our feet to symbolize the beginning of a new Temple of Worship on this spot.

We stand today on ground which we here and now dedicate to the glory of God and the service of mankind. On this spot we shall raise the walls of a building consecrated to proclaim the "good news" of Christ.

And now we, members of this church and of the body of Christ, do here and now, as we turn a spadeful of earth, consecrate and dedicate this spot of earth to the glory of God and for the use of His people as a place of worship.

We hereby turn the soil for a house to be erected and devoted to the worship and service of Almighty God in the name of the Father, and of the Son, and of the Holy Spirit. And may our undertaking be brought to a prosperous end by our Lord. Amen.

Independence Day Message

J. Irvin Miller, President
National Council of Churches

On Independence Day in 1962 the United States of America looks out on a world where the words independence and freedom are finding new expression and taking on new meaning for many people. New nations, rejoicing in new independence, are struggling to establish more effective governments. The peoples of these and other countries are striving to find a new and proper balance between freedom, justice, and order which will enable them to achieve a fuller life.

Freedom Plus Responsibility

In the United States we have a great heritage of freedom, and this is for every individual both a treasure and a responsibility. Each of us is tempted either to use freedom selfishly in order to gain personal advantage, or to seek to avoid the risks of freedom by giving up its spirit of openness and encouragement to truth and to experimentation. But freedom is a precious and fragile thing. It cannot be consumed only. It must also be produced, through individual and group self-restraint, and through individual and group concern for the freedom, rights, and opportunities of other persons and other groups. Out on the open highway, in the court of law, in the economic contract, and in the residential neighborhood, freedom depends upon our concern for the rights of all others. To the Christian, called to "lose his life" for the sake of his fellow man, this balancing of freedom and responsibility should have a familiar and a haunting appeal. "So we, though many, are one body in Christ and individually members one of another." (Romans 12:5.)

Governments Are Necessary

Christians should understand, as the New Testament does, that governments are necessary to give basic order to society, and that without such an order a life of safety and freedom in society is not possible. As Americans we rejoice that in the United States our government seeks to be responsible to the will of the people. We are thankful that increasingly our people are free to participate in government and that minorities are protected by law in the expression of their views. Christians can never take such a government for granted, but should seek to protect it from subversion and equally to perfect it in its service to the people.

Concern for Others

In a world suddenly grown small and interdependent, one of the services our government must render to our people is that of promoting international order, peace, and freedom, for the freedom of each nation is contingent upon a genuine concern for the welfare of all other nations. In the midst therefore of the struggles for independence by new nations and of the development of new international structures for the ordering of life, such as the United Nations, Christians should discern the hand of God at work and here, too, strive to be obedient to his purposes. Through concern for the freedom of others our own heritage of freedom is best preserved and strengthened.

The
CHRISTIAN SUN

Southern Convention of Congregational Christian Chu[illegible]

HISTORICAL SOCIETY. 1956.

Church History Room
Box 232

Vol. 114 July 3, 1962 No. 27 A R[illegible] Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heard with rapture thrills
Like that above.

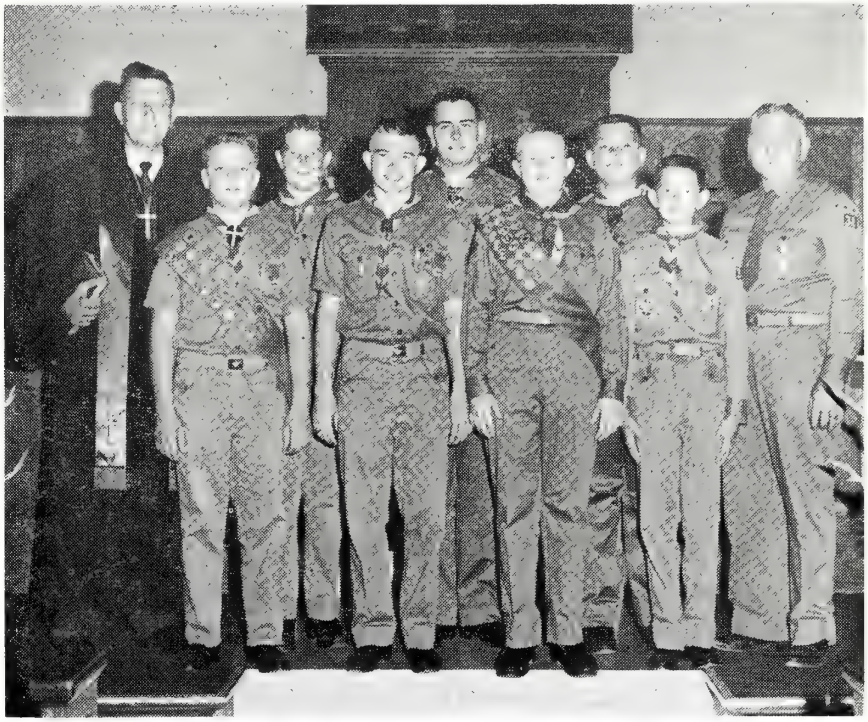
Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Organ of the Southern Convention of Congregational Christian Churches

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

Scouts Receive "God and Country Award"



The boys pictured above are members of St. John's Evangelical and Reformed Church of Kannapolis, North Carolina. Awards were made during the morning worship service June 3, 1962, by the minister, Rev. Huitt R. Carpenter.

The program involved twenty months of demand and toil. To get this award each person, under the direction of their pastor, did the following things: Gave 48 hours of study, 68 hours of work and service for the local church, three hours of visitation with the pastor; attended church school, church, B. S. A. and Youth Fellowship meetings; served as acolytes, altar boys, and ushers; attended Women's Guild and Brotherhood meetings; attended the local church family camp at John's River; and were examined by the local consistory and scout committee.

From left to right they are Rev. Huitt R. Carpenter, Wayne Harkey, Steve McCombs, Joey Blackwelder, Jack Boger, Freddy Sweatt, Allen Boger, Keith McCombs, and Scoutmaster A. J. Harkey.

Join Us On Vacation

This is the time of year that we like to remember the words of Jesus: "Come ye yourselves apart and rest awhile." Work is wonderful, and rest is a necessity. Jesus knew that his disciples could not work steadily without time for relaxation and renewal. The late Dr. Fred Fagley said that ministers could concentrate only about two hours at a time. After that a group would get tired, ineffective, and sometimes quarrelsome. It was his custom to call a recess in committee meetings that were his responsibility. Later the group could work again, but in his thinking it was as important to rest at the right time as to work.

Many people related to the church work too much of the time. They may not accomplish too much, but they try to continue work when they are much too tired. That may be one reason for so many deaths by heart failure — the strain is too constant and strong.

Some church people begrudge their minister a vacation, or time to fish, play golf, or whatever he does when not working directly on his job for which he is paid. The "rest renewal" may be quite as effective as the time for eating. Both are essential.

These may seem to be strange words for one who seldom ever takes a vacation. However they come from experience, and observation. Those who take intervals of change and relaxation do better and more work than they could do by steadily sticking to the job. And they enjoy their work, and living, more than they would otherwise.

All of which is a reminder to subscribers that there will be no Christian Sun next week. Editors and printers are just human beings, although they may not sometimes appear to be human. The Fourth of July week is a fine time to "come apart and rest awhile" and we hope to do just that. Expect us again in an issue dated July 17. Until then, take it easy, have a good time, keep the faith.

Elected Officers

Today the editor installed officers for a Sunday School Convention. It was a pleasant experience, and stimulated some thinking.

There are two kinds of people elected to office. One kind feels that it is an honor, and they are happy to have the honor, and are content to let it go at that. They are like the country merchant who served a term in the state legislature and proudly told a farmer boy that it was "Quite a little honor, quite a little honor."

Another group of elected officials know that the real honor comes in doing well the service expected of them. They analyze the job to be done, seek the best plans for accomplishing it, and plunge into it with the determination to do their best.

Don't be embarrassed to ask yourself, if you hold an elective possition, "Which kind of officer am I?" Better ask it early in the game, that is, soon after election. Summertime may give opportunity to make plans for aggressive church work later in the year.

The Supreme Court Does It Again

The recent ruling of the Supreme Court of the United States which said that official prayers in public schools is unconstitutional has disturbed many citizens. Christian people who are so accustomed to pray at all times and places find that this decision runs counter to habit and belief. They want their children to learn that prayer belongs with all activities — especially in the educative process.

Protestants are sensitive about this matter. They think that religion undergirds the whole fabric of government in the United States even though they are anxious that there be no State religion. They are aware that a large segment of the world's population is dominated by governments that are completely irreligious, atheistic. Both Protestants and Catholics join with Jews in the hope that America will continue to honor God and serve the people. They are not ready for a Godless society, and the Supreme Court decision makes them wonder if that is the direction in which we are headed. They are as badly disturbed as were many when another famous decision was handed down in 1954 which declared segregation unconstitutional.

As in the case of the former decision, the one made recently may prove to be better than it appeared at first. Segregation in our kind of world just does not work. Neither do we like a Church-State.

It is a well-known fact that a very influential portion of American citizens would be pleased for the government to furnish money for church schools, and for their religion to be taught in public schools. This would be a giant step towards a Church-State, one that a multitude of people would not relish. Those who are unwilling to go in this direction may see in the ruling of the Court a safeguard that will prove to be more beneficial than they had anticipated. At least it is worth considering.

President Kennedy reminds us that the Court is that part of our system of government which protects us from tendencies that might over the long pull destroy privileges that are priceless. We will do well to continue respect for those who sit in judgment upon us, and who seek to preserve the liberty that means so very much to each of us. As the President suggests, we may need to do more praying at home, in our churches, and at all times. This decision should awaken churches to their responsibilities to train their children in religion so it will be active in latter citizenship.

Billy Reid Apple showed slides of Venezuela at the joint Junior High-Senior High P. F. meeting at Apple's Chapel, June 24.

The Ministers' Retreat for the United Church of Christ in this area held at Blowing Rock Assembly Grounds last week had 67 in attendance: 3 leaders, 3 from the Convention of the South, 16 from the Southern Convention, and 45 from the Southern Synod.

Dr. William E. Gilroy, 86, former editor of the **Congregationalist** and one of the founders of The Associated Church Press nearly 50 years ago, died at Newton Center, Mass., in the early part of June, according to **Dynamic,** publication of The Associated Church Press.

Bible school was held at Shelton Memorial, Portsmouth, June 18-22 with a service Sunday evening, June 24, to display their work to parents and friends. The Friday morning session was followed by a "cook-out." The entire church enjoyed a picnic at Ocean View Park June 28.

Our Henderson church is studying "Let's Take A Look At Our Church" by E. M. Butterfield in preparation for a survey-study of its needs to be made under the direction of a member of the Urban Affairs Committee of the Board for Homeland Ministries. Seven committees have been named to study various phases of the church's life. Rev. Joe A. French is pastor.

Vol. 114 No. 27

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Mrs. J. Everette Neese recently reviewed the mission study book, "Edge of the Edge," in a joint meeting of the circles of the Women's Fellowship at Albemarle. Mrs. Neese said, "Of all the study books I have reviewed, this is the greatest. Ministers should use much of this in their sermons."

Eastern North Carolina Laymen's Rally will be held at 6:00 p.m. July 8 at McCuller's Ruritan Hall with Rev. Carl Dunker, new pastor at Wake Chapel, as speaker. Discussion will center around the Garner Community Church, which has been organized for two years and which recently went "over the top" in its building fund drive led by Dr. Curtis R. Schumacher.

CHURCH VS. UNION MEETINGS

Mrs. Mary Ellen Benson of Milwaukee, Wisconsin, belongs to a union whose by-laws provide that any member missing three out of five meetings be fined. When so penalized, she refused to pay the fine on the grounds that she was attending church: the meetings were held on Sunday mornings! The union brought suit to enforce the penalty imposed and, in a pre-trial hearing, the judge ruled that she must pay the union fine ($5), plus court costs $(5.40).

GREETINGS FROM HUBIE YOUNG

Hubie Young, president of the Southern Convention Youth Fellowship, was recently elected Lt. Governor of Key Clubs of District 13 which includes Virginia, Delaware and Maryland and he wishes to send greetings to you his friends of the Southern Convention from Long Beach, California, where he is attending a National Key Club Convention (June 26).

Next week he will be joined by his mother and they will fly to Honolulu, Hawaii. There is a possibility that they will tour some of Japan. He hopes to see all of you soon at Camp Moonelon.

Friends of Rev. J. E. McCauley, pastor at Waverly, Virginia, will be sorry to learn that he is a patient at Obici Hospital, Suffolk, following a slight stroke June 24. The Sun family joins in best wishes for a speedy recovery.

WOMEN CONDUCT FATHER'S DAY SERVICE AT MT. ZION

Elizabeth Strayhorn, Reporter

The women of Mt. Zion United Church of Christ, Route 3, Mebane, conducted the Father's Day Service June 17. Acting as acolytes were Miss Pam Johnson and Miss Melba Newlin. The call to worship led by Mrs. Thelma Ward was John 14:2-3. Mrs. Pat Smith gave the invocation. Responsive Reading, "Heroes of Faith," was led by Mrs. Betty Albright. The Ladies Choir sang "What A Friend We Have In Daddy" as a special. The Youth Choir's special was "Father Lead Us." Psalm 150, the scripture reading, was by Mrs. Kathleen Parker; the morning prayer by Mrs. Lorena Warren followed. Mrs. Lucy Hamlett led the offertory prayer. Mrs. Ruby Terry, Mrs. Mildred Poole, Mrs. Mary Claire Tate, and Mrs. Maggie Tate were the ushers. Mrs. Hazel Hargis gave the announcements. A poem, "Father's Day," was read by Miss Lillian Sharpe.

Rev. Glenn Garrett's message carried the theme of "Father's Day," for he spoke directly to the fathers present by saying that the times in which we live demand: A mighty conviction from fathers, a father who loves, freedom, a deep abiding **faith** from our fathers which re-enforces his convictions, a courage to stand up for these convictions, and that fathers need prayer at all times. After the sermon, Mrs. Hazel Newlin led in prayer. Miss Elizabeth Strayhorn was the moderator and Miss Linda Wilkerson the organist. Mrs. Ruth Wilson gave the benediction.

All of the fathers seemed to thoroughly enjoy the service. There were 112 people present.

On Father's Day the following young people took part in the opening of the Sunday school: Bonnie Gentry, Vickey Crutchfield, Linda Tate, Jerry Hargis, Nancy Terry, and Roger Tate. The scripture was in the form of questions about father with answers being read from different Bible passages. Linda Hamlett read a poem on "Fathers." All fathers present were presented a gift.

During July our Winchester, Virginia, church is having an early morning worship service at 8:45, church school at 9:45, and another worship service at 11:00. Rev. Mark Andes is pastor.

REV. AND MRS. S. E. MADREN

Miss Winona C. Morris of Stanardsville, Virginia, long active in the life of Mt. Olivet church, Dyke, was married in that church June 10 to the pastor, Rev. Silas E. Madren. The ceremony was performed by Rev. Mark Andes of Winchester. A reception on the church lawn, given by the bride's aunts and uncles, followed the ceremony. Both bride and groom are alumni of Elon College. Following a trip, which included a visit to friends in North Carolina, Rev. and Mrs. Madren are at home at the parsonage of the Elkton pastorate.

"SPRING" BY JAPANESE STUDENTS

Miss Nancy Runyan and Miss Patsy Cooper, teachers supported by Friends of Kobe College (Japan) have sent the following essays "About Spring," written by members of their English classes for your enjoyment. The writers are high school freshmen who have been studying English for one or two years.

I. "Spring is a delightful season. All the animals and plants wake from the death of winter. Cherry trees, pansies, daisies, tulips and other spring flowers begin to bloom. In the gentle breeze, many lovely birds sing happily, and butterflies flutter from flower to flower. People are also emancipated from the cold. So they begin to go on picnics, to see the cherry blossoms, to see the sights. Spring is a joyful season."

II. "I like spring for its rain. I like rain that falls on the bare trees, on the flowers and the soft, green and fresh leaves. I really love to go out soon after the rain and see my garden, for I can always find something new there. I also like rain that falls on the cherry blossoms. In the rain, petals fall just like real snow. I feel that spring rain gives life not only to the seeds and bulbs underground, but also to the human beings."

FAITHFUL STEWARDSHIP

A steward is one who administers the affairs, household, property, or finances, of someone else. The steward does not own that which he administers, and he is responsible to the owner for its management and welfare. He must exercise his management in faithfulness to the owner's wishes, even if they run counter to his own wishes. He must at all times be prepared to give full account of his management to the owner.

We who are sworn to loyalty to Jesus Christ, as our Saviour and our Lord, are his stewards. This is God's world, and we are his people. Everything we have or hold we hold in stewardship for God. Every person we encounter is God's person, and our relationship with them is our stewardship for God. It is only as we understand and feel our responsibility as stewards that we can fulfill faithfully our vows of baptism and confirmation.

The Church itself is a body of stewards banded together to express their faithful stewardship in ways they could not do as individuals. Its leaders and officers are under the responsibility of faithfulness, as well as are its members.

St. Paul's Episcopal Newsletter
Norfolk, Virginia

MISSION HELPS COMBAT TYPHOID

Members of the United Church of Christ mission station in San Pedro Sula, Honduras, worked day and night in the city's fight against an epidemic of typhoid in June.

A state of emergency was proclaimed in San Pedro Sula after more than 60 children died in a single week. Thousands of educational posters were prepared in a rush job by the audio-visual service of the mission supported by the United Church Board for World Ministries.

In a letter received by the Board June 15, the Rev. Kenneth D. Sell writes, "We have been working day and night. The Public Health service has asked us to make 2000 posters to be placed in the neighborhoods where there has been the highest death rate."

Young people from the mission's high school helped with the job of preparing the posters and putting them up. Merchants and printers furnished paper and ink since the public health service had no money, according to Mr. Sell.

A medical team was rushed to San Pedro Sula from the United States. Doctors, nurses and bacteriologists were lent by the U. S. Navy. Earlier authorities reported they were running short of antibiotics. Supplies of drinking water were low because of a recent heat wave. At last report, the epidemic appeared to be abating.

THE KINGDOM'S CHALLENGE TO MEN

By W. R. Cullom, Wake Forest, N. C.

The term "men" in my heading, of course, means human beings as such. When a man stands before a congregation and appeals for surrender to Christ, he has no sex distinction in mind. People have often asked me whether I believed in tithing. I have told them that I did not believe in tithing as a New Testament doctrine.

What would you think of me if you heard me stand before a congregation and appeal to them to surrender one tenth of themselves to Christ? You would be shocked, of course. No, a thousand times! I appeal to men to give all that they are to Christ.

The first call of Jesus is that a man deny himself. And this does not mean culling off a little part of himself. It means to put self out of sight in surrender to Him who gave himself for us. And the challenge of the Kingdom is for all that a man has, himself included.

To me, this is the New Testament doctrine of giving. So that when a man accepts the Kingdom Challenge, he is no longer his own man; he is henceforth a steward of God in the use of his time, of his possessions, of his influence, and of all that he controls.

I heard of a man who started out by giving a tenth. He then increased it to a fifth, then to half; then to all that he had. This man owned three big department stores, and gave all his income at the last. And I was told that he was the happiest man of his day. Was this not the New Testament standard?

About * * * Lighthouse Service

One of the least known, yet important, units of the far-flung activities of the United States Government is its lighthouse service. Charged as it is with the heavy responsibility of guiding and otherwise aiding vessels day and night along all bodies of water in or touching the country's shores where vessels ply, the men who sit for years in towers are so keen of vision and so well informed about their task that they might well be called the Nation's top vigilantes.

This is especially true of the lighthouse service on the Great Lakes, for no body of water has a heavier traffic. One thinks of the Seven Seas and their burden of sail and steam, and one also thinks of the Suez and Panama Canals, but through none does such tonnage pass as through the Great Lakes seaways.

More than 30,000 passages a year are made up and down these seas and the tonnage the ships carry makes those which the face of Helen of Troy launched appear as high school regattas. Nearly 100 ships a day, on an average, pass through the Detroit River, that body of water which connects the upper lakes with the lower ones.

It is obvious that these ships need aids to navigation. From Duluth to Cleveland, for instance, the voyage is 833 miles. And of this trip, 185 miles, or 22 percent, of the entire voyage lies along dredged channels and through the thronging traffic of great seaports — for these lake cities are seaports in that, through the Welland Canal and the St. Lawrence River, the boats go out to the broad and often dangerous Atlantic.

Lights began to be built in the early days of the settlement of the Northwest Territory, as it was then called. In the days when Commander Robert Rogers had charge of the fortress at Michilimackinac there were lights of a fashion, although not very effective ones. For the most part they were beacons lighted by wood fires. But with the passage of time and especially with the development of the vast lumber industry of Wisconsin and the Mesabi Range iron mines, when the iron ore came down to Ashtabula and Conneaut and Erie, aids to navigation became imperative.

The Detroit River, the St. Mary's River and the shallow Lake of St. Clair require aids to a richer and more extensive navigation than ever Venice or Genoa knew in the height of their sailing vessel days.

It is interesting to trace the growth of navigation in the waters of the Great Lakes region. In 1911 there were 341 such aids, while today there are more than 500. The number of fog signals increased from 58 in 1911 to 120 now. There have been many wrecks with loss of life and property, but whenever it is demonstrated that some particular point is dangerous and needs further protection, that protection is supplied.

In the Great Lakes region lighthouses are not so high as in some other parts of the country because of the topography of the land, and they do not contain some of the highest-powered lamps. But it is said that the lighthouse stations on the shores of the country's four largest lakes are manned by some of the best attendants in the world, upholding Uncle Sam's service to mariners in these important and sometimes treacherous waters.

C. B. Riddle

Music In Our Church

Music has always been used by worshiping Christians. The very earliest Christians sang. After the Last Supper, Jesus and the disciples, "when they had sung a hymn, . . went out to the Mount of Olives." (Matt. 26:30.)

We use hymns in our worship as tuneful prayers that are sung in time by all the people. The rhythm and harmony of a hymn conspire to add dignity and depth to a prayer. Repeated in unison, the words "Praise God from Whom All Blessings Flow," could be used to express our adoration to God. The tune, however, suggests meanings that a plain saying of the words might never plumb. Until people know that hymns are corporate prayers, they cannot really discuss the matter of the quality of the hymns. Until people realize that the organ declares something in music, the quality of that music does not matter very much. Until a whole church finds that worship is a series of real events that are sacred because their power and meaning are found in God, the use of sacred music can evoke little concern. If we know that something does happen as God makes himself known to us and we respond to him, we shall become more serious about the quality of the musical response we make, and be satisfied with nothing but the best.

All music in worship should be directed toward the interaction of God's address and man's response. Obviously, this sort of understanding rules out music for the sake of music. A musical concert and a worship service are two distinctly different occasions.

The choir functions as specially set-aside singers who act in behalf of the congregation. They do not therefore sing for the enjoyment of the listeners (though what they sing may indeed be very beautiful). And they do not sing to the congregation as performers, but should sing as representatives of the congregation.

* * *

The prime purpose of the processional is to create a period of devout worship. It represents our moving from our every-day affairs to the altar. The recessional is that part of the service which sends man back to his earthly duties.

* * *

"Let's follow the suggestion John Wesley made more than two centuries ago. 'Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve.' Or, from the Book of Worship, 'What thou singest with thy mouth, believe in thy heart; and what thou believest in thy heart, practice in thy life.' "

The ideas expressed above are taken from the March 1962 issue of a magazine, Music Ministry published by the Graded Press. In writing for the Music Committee of our church, I felt that these paragraphs might be of interest to everyone.

Music Committee
Warwick Church
Frances Granger, Chairman

A LETTER FOR CHILDREN

Clothing Helps Korean Children

Dear young friends,

This letter comes to you from Korea.

Through your Church World Service gifts of clothing, people today discover they are not forgotten. Let me tell you a short story.

A few months ago we had a severe drought. Famine followed. More recently a flash flood left 15,000 homeless. Terrible disasters in a land already overburdened with hardships! In both cases, thousands had no food. And when there is no food, clothing also is in short supply.

Come with me on a cold winter day to Imiong. We are walking along a dike and there is a stack of straw nearby. Someone jokingly remarks "Did you ever find a needle in a haystack?"

"No, never." Hardly had these words been said when from inside the straw stack we heard a voice:

"Help, help!" We tore into the stack. Way inside — how she got there we do not know — we found a poor woman. Wearing little more than rags, she had every appearance of acute hunger. Home and family gone, she had been wandering alone until she took refuge from the cold in the straw. "No room," except in a straw stack!

We were happy to give her food and a full and warm set of garments sent from concerned Christians in America. Someone DID NOT FORGET her!

In the Yangji disaster area, a little boy and his grandfather came for food and clothing help. They came from the tiniest house I ever saw — about four feet by six — made of discarded boxes, with a makeshift roof of cardboard and tin.

The Reverend Stanton R. Wilson, a missionary at Andong, Korea, is a teacher and the father of three children. The United Church of Christ participates in Church World Service through the Division of World Service of the United Church Board for World Ministries.

Desperately poor, but definitely believers! Both were fed at our emergency feeding station for a six-month period (till the new harvest) and given a set of warm clothing.

Sharing Christ's love with food and clothing after the blights of droughts and floods has proved a blessing in our area. With no strings attached, but with concern, we distribute in the name of Christ and His Church.

Out of the thousands fed and clothed, we know of many Koreans who are now attending churches because YOU cared to remember these almost forgotten ones.

Call this an "extra" or what not, but, young people, in all Christian sharing, when it is done lovingly in Christ's name, there will be response.

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

(Matt. 25:40.)

LIFE LOOKS UP!
UNCLE STAN

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

July

THE ANGOLA MISSION

8—**Rev. and Mrs. Richard Webb** went to Africa in 1929 — he a graduate of Georgia Tech and Southern Baptist Seminary and she a R. N. from Louisville. After eight years of working in Bunjei, they returned to Bailundo in 1960. He advises pastors in outlying villages and she does public health work.

Bunjei

Mission station, 25 miles from Galangue, 100 miles from railroad, where there is school, hospital, shops, farm supported by our Negro churches, the AMA, and our Board.

9—**Rev. and Mrs. Lawrence Henderson** both graduated from the College of Puget Sound and went in 1947 to Africa. In 1960 they were transferred to Bunjei, 400 miles inland from Lobito where they had worked previously. He is General Secretary of the Angola Evangelical Alliance, which serves all Protestant missions and the Church of Christ in Angola. She and the children returned to U. S. in 1961.

10—**Dr. and Mrs. Robert McGowan** work at Bunjei, where he is medical director of Willis Pierce Memorial Hospital — the only surgical unit within an area of more than 3,600 square miles, and many patients come from outside that area; a camp for TB patients is connected with the hospital; there is also a large out-patient clinic. Mrs. McGowan and the children have had to return to the U. S. during these difficult times in Angola.

Camundongo

Mission station 50 miles from Dondi with church, schools, leprosy and TB camp and dispensary.

11—**Rev. and Mrs. Carl Dille** have been in Africa since 1938. They were from former "Christian" Church and are both graduates of Defiance College, Ohio. They work in an isolated area in evangelistic work, lay leadership, medical work, direct Rural Life School; prepare lesson material; direct mission work of this church among another tribe.

Chilesso

Mission station with community of 500, 60 miles from railroad; school, hospital, church; fertile tropical area with many orchids.

12—**Miss Florence Malcolm** went to Africa in 1928; in 1959 she turned over administration and principalship of Ida Swanson Memorial School in Chilesso to Africans whom she trained — combining principal, superintendent, and school board as we know it. She has worked in Boston office in Africa division after her furlough became effective.

13—**Rev. and Mrs. Duane Waln** have been in Africa since 1928. They cooperate with church leaders in evangelistic program serving more than 300 village congregations. Each Christian village has lay leader and these men with deacons help 11 ordained ministers. Mr. Waln leads them in refresher courses, and is also responsible for care and upkeep on 30 buildings; she conducts schools for women leaders and is in charge of home ec. school.

14—**Dr. and Mrs. Berwyn Woodman** (1954) did language study in Portugal and in Bailundo and worked at Dondi replacing doctor on furlough before they got to their assignment at Chilesso in 1957. He had to renovate a hospital which had been without a doctor for a long time, carry on regular medical work and in-service training for nurses. His wife has been busy with four small children, teaching music and acting as church organist.

Dondi

We work here with United Church of Canada and have church, schools, hospital, and printing press.

15—**Miss Marie Crosby** (appointed 1927) is hospital treasurer and mission treasurer and works with TB and leprosy patients.

16—**Mr. and Mrs. Robin Markham** (1952) are at Currie Institute, where he is in charge of industrial and trade work.

17—**Miss Margaret Neumann** (1953) taught 24 years in California and in Africa has been teaching all eight grades at School for Missionaries' Children.

18—**Rev. Thomas Okuma** went to Univ. of Hawaii, Berea, Andover-Newton and Yale. He is treasurer of the Church Council, which handles funds from African Church, United Church of Canada and our Board; he served as assistant secretary for Africa while in U. S. on furlough in 1960.

Elende

Parish about size of Connecticut in mountains; schools, children's clinic, dispensary, church.

19—**Miss Mary Hurlbut** (1923) is on retirement furlough after supervising religious education work, including boarding school for 400 and 350 in outstation schools; the last years she also took charge of medical work, kindergarten and domestic science school.

Lobito

This coastal city of 32,000 is often in the Angola news.

20—**Rev. and Mrs. William Tolley** studied Portuguese and then Umbundu and served both Portuguese and African churches in Lobito area until forced to return to U. S. They have visited Southern Convention this spring, but are now in Rhode Island.

Nova Lisboa

Rail and auto road center of 50,000 where mission and local Christian join forces.

21—**Rev. and Mrs. Gladwyn Childs** (1924) worked at Dondi with Currie Institute many years: now he is official representative of Mission in dealing with government.

"Share Parcels" From India Available

It is possible for an individual or a church group to order a fascinating package of handicraft articles from India through the Nagpada Neighborhood House. These may be used for gifts, or re-sold so that the group gets its money back. In the meantime, it has provided Americans with unusual articles and has helped Indian women. To order, send a check for $25.00 on your local bank made out to CRAFTS, Nagpada Neighbourhood House, by registered air mail. The address is Byculla, Bombay 8, India.

Mrs. Ross Thomas, missionary of our Board in Bombay, writes about the people who make the articles thus:

"With each article we would like to write some description of the person who produced it, but that is impossible. But as you pick up the articles can you see the fingers swiftly moving to create the lace, or skillfully holding the tools to emboss the brass, or deftly throwing the shuttle to weave the cloth? The lace maker may have been the wife of a farm laborer whose thoughts were on the child whose schooling her lace-making would make possible. The man who fashioned the brass tray may now be a Christian, and he is of the aboriginal tribe of the Gonds. The embroidery you have was done by a woman in her "spare" time after bringing the water from the village well, and cooking over a small wood fire for her family, and mending the well worn clothing to make it last a few more weeks. She probably had her baby lying across her lap as she sewed, or else sleeping in a hammock made of a sari hung nearby. The silver spoon with which you dip your jam was made entirely by hand, by a man who needs every bit he made on that spoon toward buying the rice and lentils for his family who do not know what jam is.

"These people, and the school girls learning their domestic science for Indian homes, and the physically or socially handicapped who are given a means of earning in these industries, are all eager that their goods should be sold. And those in charge of these small industries whose responsibility it is to create designs, inspire good workmanship, and help these people toward a more abundant — or shall I say less austere — living physically and spiritually, pray daily in thanksgiving for every sales outlet and appreciative customer."

Because it takes a long time for the package to arrive after you send the order, now might be the time to do your Christmas shopping for unusual gifts, or for your group to order several "Share Parcels" for a fall bazaar.

HOMES FOR CUBAN REFUGEES

The Division of World Service of the United Church Board for World Ministries is seeking to find homes for Cuban refugees. Approximately 125,000 refugees have come to Miami from Cuba. These refugees include such persons as doctors, teachers, lawyers, plantation owners, and men and women who have had small businesses of their own in Cuba. They have fled their native land, seeking freedom in our country.

The Division of World Service of the United Church Board for World Ministries sent Rev. Truman Stehr to work with the situation in Miami. As a result of his work our Board is seeking to challenge churches and individuals to sponsor a Cuban refugee individual or family. A sponsor agrees to secure for the refugee family suitable housing and a job upon arrival. The sponsor agrees to stand by the refugee family with food and necessities until the first pay check arrives. The United States government pays the transportation cost from Miami to their new home. The sponsorship carries a moral, but not a legal, responsibility.

Churches or individuals interested in sponsoring a Cuban refugee family should write to the Southern Convention Office, Box 247, Elon College, North Carolina.

Messages Of Ministers To Their People

SO LONG, GOD! SEE YOU NEXT FALL!

Frank Ratzell, Asheville

A recent AP news story told about the "great exodus" from the churches in the Summer months. In some areas, congregations dwindle to less than half. Organizations function when weather is difficult and languish when weather is easy. Holding important congregational business meetings is a headache; so many don't want to be bothered. The treasury dips down to almost nil, just as if expenses did not continue through Summer as well as at other times. The religious temperature works in reverse ratio to atmospheric temperature. It is disheartening to those responsible for the church school to be told by supposedly responsible members, "I won't be around much this Summer," or, "Not now. Maybe in the Fall." Preachers can hardly be blamed for getting discouraged when members put away their church for the Summer as they might put away their Winter coats. They are not apt to think of seasonal religion as being religion at all. And, of course, the children are being taught that church is okay if there isn't something else to do. Is church really such a burden and a bore that people are glad to be rid of it for the Summer months?

Maybe it would ease the consciences of seasonal Christians if we closed up shop altogether. But we won't. We have strong convictions that God will continue to do business, too. It is interesting to contemplate what his attitude may be towards his children who are so religious at Christmas and Easter and then forget the whole business in July. They're old fashioned, we know, but high on the list of Commandments is, "Remember the sabbath day, to keep it holy." We have just re-read the text, but can't find that it says anywhere "except in June, July and August." Maybe it's true people can worship God in the forests, parks and golf courses on Sunday. But the Monday morning debris scattered around such places makes us suspect that the people were otherwise occupied. When there's a longer line-up at the first tee on Sunday mornings than at the doors of the churches we have a distinct impression that the general invocation must be, "So long, God! See you next Fall!"

SUMMER WORSHIP IS IMPORTANT

Lowell Smoot, United, Portsmouth

Here we are with summer upon us and this means that we will be indulging in a number of activities that have been dormant all winter long. There will be outings for the family, picnics, fishing trips, swimming in the surf — there will be any number of activities that we will be engaging in during these next months.

But in our rush to enjoy all of these things, let us not forget who created them and made it possible for us to enjoy them. God still calls us to come together when the hours approach for worship and praise. We should always remember this one fact. And in remembering carry out our responsibility with regard to this important aspect of life.

DO IT YOURSELF

Our choir has suffered and will be suffering losses this year due to illness and graduations. We must have new choir members. Some teach, some preach, some assume offices of responsibility and others sing. The Protestant Church is a "do it yourself" organization.

—Carl Wallace,
Southern Pines

WHY NOT BRING YOUR COMPANY TO CHURCH?

Harry Mathis, Pastor
Union, Virgilina

Many times we hear these words: "I am sorry I missed church on Sunday, but I had company." To this statement the pastor raises the above question.

When I was a layman and had company my wife and I looked forward to taking them to church. We loved our pastor and all he and his sermons meant in our lives. So, naturally, when company came, we wanted to show him off — much as new parents want to show off the new baby. We were proud of him and wanted to share him with our friends.

Then, again, you place your company in an embarassing position, when they realize they have caused you to miss church. Why not feed them first on spiritual food, then on material food. For the Scripture says: "Man shall not live by bread alone, but by every Word that proceeds from the mouth of God."

The Scripture says further that we are not to forsake the assembling of ourselves together. Therefore, do not let your company cause you to violate the teachings of God, but rather, bring them to church with you that they might receive God's grace and mercy.

MOVE IN CLOSER

Richard L. Jackson
Cincinnati, Ohio

In every church there is an inner circle of devoted and faithful members. They are regular in attendance at worship. They give liberally of their time and resources to keep the church strong. Their love for the church is shown in so many ways. They encourage the minister to do his best.

Then there is the circle of the "now and then-ers." They come occasionally when it is convenient. They support the church somewhat irregularly. However, they are glad to be a part of the fellowship of the church.

There is the outer circle of those who belong to the church when asked the name of their faith, but are seldom seen in the church and seldom heard from in the way of contributions for the support of the church. They look to the ministry of the church in sickness or difficulty, or when there is death in the family circle. Do they wonder who keeps the church staffed and always available, that they may call on it on these special occasions?

The benefits one receives from his religious faith are in direct relation to the devotion one puts into his religion. So we say "Move In Closer." Warmth, inspiration, satisfaction and help are to be found at the center. When you think about it, isn't that where you really belong?

The bathtub was invented in 1850 and the telephone in 1875. Had you been living in 1850 you could have sat in the bathtub for 25 years without the phone ringing once!

A MOUNTAIN OF CONCERN

Of the 180,000,000 Americans one out of every three people you meet is not now a member of any religious institution. Half of all members of churches and synagogues are spasmodic in their worship attendance.

Out of all the family units
in America
ONLY
2,600,000 families do not have refrigerators
7,000,000 families do not have TV sets
12,255,000 families do not own automobiles
BUT
17,435,000 families are without religious affiliation.

ECUMENICAL INSTITUTE AT BLACK MOUNTAIN

Leaders of Protestant church life from 16 southern states will meet July 22-27 at Blue Ridge Assembly, Black Mountain, N. C., to discuss ways to strengthen understanding and to promote cooperation among the denominations.

The Seventh Ecumenical Institute, sponsored by the National Council of Churches' Southern Office in Atlanta, will bring together clergy and lay leaders engaged in church and council activities under a Biblical theme, "The Word of Life in Living Language." Rev. Carl R. Key is chairman of the planning committee.

The Rev. J. Edward Lantz, Southern Office director, announced that one feature of the institute will be a Bible hymn festival. He stressed that a major emphasis of the gathering would be on ecumenical Bible study.

Morning workshops will study the cooperative approach of the churches to overseas relief work; reaching children; social problems; and town and country churches.

Daily Bible studies will be led by the Rev. Dr. J. Carter Swaim, New York, executive director of the National Council's department of the English Bible.

Other speakers include Mrs. James D. Wyker, Berea, Kentucky, special representative of the National Council's general department of United Church Women, and Dr. Harry V. Richardson, president, Interdenominational Center, Atlanta, Ga.

Minister's Salaries Below Average

The average salary of the Protestant minister is at least a thousand dollars below that of the average American family, a study made by the National Council of Churches indicates.

The study shows that, since 1940, ministers' salaries have been severely reduced by inflation and the increasing cost of living, despite any raises they may have received. In discussing "adequate support" of ministers by their churches, the study urges that their ages, number of dependents and expenses incurred in their work be taken into account. Young ministers often have education debts and the expense of young children, says the study, while older ones must educate their children and provide for retirement.

The assumption that clerical discounts compensate the minister's income is detrimental to the dignity of the church, it says, and is not a fact in practice. Fees for weddings, baptisms and funerals in most parishes average less than $200 a year and should be provided free of charge by the church, anyway.

While a church is entitled to its minister's selfless dedication, the study continues, it is also responsible for making that dedication materially possible. In addition to provisions in the church budget for salary, housing, health insurance and pension, it is recommended that the minister have an expense account to cover the use of his car in pastoral work, travel to conferences and necessary entertaining.

The booklet is now being studied by laymen's committees in many churches and may be ordered from denominational headquarters.

(Note: An Associated Press dispatch from Washington, April 19, reveals average U. S. family income in 1961 was $7,020. How does your minister rate?—Editor.)

Coming Events

June 28	Personnel Committee of the Southern Convention, at Henderson. Western North Carolina Sunday School Convention at Northview.
July 2-Aug. 3	Superintendent Fields and Mrs. Fields will be attending the International Congregational Council.
July 17	Eastern Virginia Sunday School Convention, 6:30 p.m.-9:00 p.m., at Bethlehem Church (Nans.)
July 18	North Carolina & Virginia Sunday School Convention 10:00 a.m., at Union Church, Virgilina.
Aug. 11-12	Southern Convention Pilgrim Fellowship Assembly (tentative).
Sept. 6-7	Board of Christian Education at Elon College, N. C.
Sept. 11	Southern Convention, Southern Synod, Convention of the South Steering Committee, at Moonelon, 10:00 a.m.
Sept. 14-15	Mission Board Meeting. Retreat on Stewardship & Missions, at Moonelon.
Sept. 17-19	Province Superintendents' Meeting, Atlanta, Georgia.
Sept. 25	Executive Board of the Southern Convention at Elon College.
Sept. 28	Council for Lay Life and Work, at Elon College.
Oct. 2	North Carolina Women's Fall Conference — Hines' Chapel.
Oct. 4	Eastern Virginia Women's Fall Conference — Liberty Spring.
Oct. 5	Valley of Virginia Women's Fall Conference — Winchester.
Oct. 7	Eastern Virginia Pilgrim Fellowship Rally.
Oct. 20	Workday for Christ (Pilgrim Fellowship).
Oct. 23	Fall Conference — Valley of Virginia — Palmyra.
Oct. 25	Fall Conference — Eastern Virginia — Franklin.
Oct. 30	Fall Conference — Eastern North Carolina (Ex. Com. to decide).
Oct. 31	Fall Conference — Western North Carolina (Ex. Com. to decide).
Nov. 1	Fall Conference — North Carolina & Virginia — Virgilina.

SEE YOU AT PURDUE IN '62

National Christian Education Conference

The time is not so far off when buses, cars, airplanes, trains and maybe even a few bicycles and pogo sticks will be filling the highways and byways leading to Purdue University at Lafayette, Indiana. The occasion is the National Conference on Christian Education to be held on that lovely campus from August 21-24, 1962.

Under the theme, "The Church — A Learning And Witnessing Community", several thousand Christian education workers from local churches all over the country will gather to seek new and deeper insights into Christian faith and to improve their skills in one or several areas of Christian leadership.

Sponsored by the Division of Christian Education of the United Church of Christ, the Conference provides wonderful opportunity for leaders of all levels of training, experience and responsibility.

Each of our churches in the Southern Convention has already received at least two mailings including explanatory folders and registration blanks, sent to ministers and Church School superintendents. Write to Miss Ruth Dunn, Box 336, Elon College, North Carolina, for additional folders and information.

Please note that if the registration fee for the Conference is paid by July 1, 1962, there will be a reduction of two dollars. The total cost for the four days, including registration, insurance, meals and lodging, is only $39.50. Early registrations (paid by July 1) will be only $37.50.

It is expected that many car pools will be formed so that persons might share in traveling expenses. It is also planned to send at least one or two charter buses from this area. By filling a 35-passenger bus and by taking advantage of group rates at motels, scheduled by the bus company, it is expected that cost can be cut considerably. The estimated round trip cost for charter bus passengers is approximately $47.00, including meals and overnight housing each way.

The tentative schedule for charter bus for North Carolina participants is as follows:

Leave Burlington, North Carolina, Monday, August 20, at about 8:00 a.m., with subsequent stops in Greensboro, Thomasville, Salisbury, Hickory and Asheville. The bus will arrive at Purdue University on Tuesday afternoon. It will leave Purdue on Saturday, August 25, at 8:00 a.m. and is expected to arrive back at Burlington, North Carolina, by early afternoon on Sunday, having made the other stops in reverse order. Virginia folks might find it advisable to travel to Burlington, N. C., to catch the bus there.

Reservations and bus fares for the charter bus should be sent **immediately** to Rev. Edwin M. Alcorn, Trinity United Church of Christ, Box 274, Conover, North Carolina. It is important that reservations be made by July 1, 1962.

There is also a possibility of a charter plane trip that would leave on Tuesday, August 21, and return on Saturday, August 25. It is expected that the plane fare would amount to $60.00 to $75.00 per round trip. Those interested in charter plane service should also contact Rev. Edwin Alcorn at the above address.

Those attending the Conference will find that it will be worth much more than it cost in terms of money, time and effort. Be sure that your church is represented by several of its most capable leaders.

Faithfully yours,
Robert A. Knowles

BUSY WEEK AT VIRGILINA

On "Children's Sunday," June 10, at Union, Virgilina, children went to their Bible school classes on Sunday morning and then attended the morning worship with their teachers. June 11-15 they continued Bible school, with a picnic and swimming party on Friday. A family night covered dish supper was held at the church Sunday evening, followed by P. F. for all ages, teacher training, and a film.

Monday evening the four high school graduates and two college graduates were entertained by Rev. and Mrs. Harry Mathis for supper at the parsonage. Wednesday evening prayer meeting was at the home of Grover Sanford.

Jimmy Rosser, a recent graduate at Elon College, is helping this church with its young people's work during the summer. He began by teaching Junior Highs in Bible school.

VIRGINIA UCYM SUMMER CONFERENCE

"Christians Together" is the theme of the Virginia UCYM Summer Conference to be held July 30 - August 5, 1962 at Camp Massanetta, Harrisonburg. The conference, designed as "an ecumenical encounter," will provide an opportunity for young people to experience a larger fellowship of the Church, to study and discuss the unity and diversity of Christian faith and practice, and to see their role in the Church and in the life of the Churches.

Dr. Allen B. Stanger, professor of religious education at Lynchburg College, will be the keynoter and Bible study leader for the Conference. Program highlights include: studies on our oneness in Christ, discussions on Christian faith and practice, fellowship across denominational lines, group and personal worship, sessions on our work together as Christians.

Young people who are fifteen years of age and older and active in local church and denominational youth programs are invited to participate.

The cost including meals, lodging, insurance and packet and registration is $25.00. Registrations with a $5.00 fee should be sent now to the Virginia Council Office.

The Conference is under the sponsorship of the Committee on Youth Work and the Virginia United Christian Youth Movement of the Council's Division of Christian Education.

—**Virginia Council News**

CHURCH WORLD SERVICE

Church World Service, representing 35 Protestant denominations, reports that in 1961 they distributed food, clothing, and other relief goods valued at $26,900,000. This sets a new record for total Protestant overseas aid, with an amazing increase of 27% over 1960. Emergency funds and relief supplies alone, sent to 46 countries, came to more than $1,000,000. Fifty million pounds increase of surplus foods is also reported, representing about $26 worth of food per CWS dollar of total expense for this program. Emergencies of the year included devastating floods in five world areas, famine among refugees in Hong Kong, drought in Kenya, and a heavy toll of life and property in the hurricane in Honduras.

Gov. Sanford Sets Week To Honor Aging

The health, happiness, and welfare of North Carolina's aging citizens will be given special consideration during the period of July 15-21, 1962.

Our State is proud of its 335,000 citizens 65 years of age and older, and it is with great pleasure that we honor them during this, their special week of recognition.

Increasing attention must be given to the needs of this group by State, county, municipal, and private agencies if these agencies are to discharge their moral and civic responsibilities. There is extensive need by this age group for suitable housing, economic opportunity, medical and health care, social welfare services, and recreation.

In cooperation with the Governor's Coordinating Committee on Aging, North Carolinians should work toward a better understanding of the opportunities, needs, and problems of our aging at both the State and local levels.

It is a pleasure, therefore, to designate the week of July 15-21, 1962, as a period for special attention to the interests, needs, and problems of the aging.

I urge all North Carolinians to observe this week in every appropriate way which will bring added happiness, health, and welfare to the aging individuals in this segment of the State's population. It is my hope that individual citizens and organizations will show their special concern by expanding opportunities for the aged to participate in community affairs and becoming better-informed themselves about available services for our aging citizens.

Let each of us express our personal appreciation for the many contributions of our older citizens to our way of living and to the important resources of North Carolina.

Report Of Women's Fellowship

EASTERN VIRGINIA CONFERENCE

Quarter Ending May 31, 1962

RECEIPTS

APPORTIONMENT

Antioch	$ 19.00
Berea, Nansemond	25.00
Bethlehem, Nansemond	87.50
Bethlehem, Dispt.	5.00
Bayview	35.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	50.00
Damascus	30.00
Dendron	15.00
Eure	15.50
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	40.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	15.00
Lynnhaven Colony	30.00
Mt. Carmel	22.50
Mt. Zion	7.50
Newport News	60.00
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	75.00
Richmond	15.00
Shelton Memorial	110.00
South Norfolk	60.00
Suffolk	250.00
Union, S. Hampton	63.95
Waverly	15.00
Wakefield	9.70
Warwick	20.00
Windsor	37.50
	$1,547.75

MINUTE FOR MISSIONS

Bethlehem, Nans.	$ 22.00
Christian Temple, Friendship Class	22.00
Eure	22.00
Rosemont	44.00
Richmond	22.00
	$ 132.00

EDUCATION FUND

Mt. Zion	$ 10.00

CHIP

Bayside	$ 125.00

LIFE MEMBERSHIPS

Bethlehem, Nans.	$ 70.00
Cypress Chapel	30.00
Eure	10.00
Great Bridge	30.00
Mt. Carmel	10.00
Shelton Mem.	10.00
Union, So.	30.00
United, Portsmouth	20.00
	$ 210.00

MEMORIALS

Bethlehem, Nans.	$ 30.00
Damascus	20.00
	$ 50.00

PRIMARY & JUNIOR

Antioch	$ 3.76
Bethlehem, Nans.	10.00
Christian Temple	15.00
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Mt. Carmel	2.50
Oakland	2.50
Rosemont	5.00
	$ 57.61

CRADLE ROLL

Eure	$ 1.35
Franklin	2.00
Mt. Carmel	1.00
Oakland	3.59
	$ 7.94
Balance Brought Forward	$ 106.21
Receipts for Quarter	2,304.07
TOTAL	$2,410.28

DIBURSEMENTS

Bank Charges	$ 1.00
Mrs. W. B. Williams	2,304.07
TOTAL DISBURSEMENTS	$2,305.07
Balance in Bank	$ 105.21

Respectfully Submitted,
Mrs. E. G. Middleton, Sr.
Treasurer

BILLY GRAHAM'S RADIO STATION

The newsletter of our Asheville church says in a recent issue: "What Billy Graham has done with his radio station, WFGW, is something close to what has needed doing in these parts for many a year. Except for news, most commercial stations have lost an intelligent audience. WFGW will doubtless follow in its religious programs the orthodox line. Its music offering is exceptionally fine; none of the raucous stuff other stations constantly pour out. Our own Jim Headless is one of the engineers. We think Dr. Graham deserves a vote of thanks for this refreshingly new departure in local broadcasting."

Jeremiah Announces Impending Judgment

Background Scripture: Jeremiah 10; 21; 25:1-11.

Devotional Reading: Psalm 57:1-3, 7-11.

Memory Selection: **Turn now, every one of you from his evil way and wrong doings.** Jeremiah 25:5.

A Paradox Of A Man

This man Jeremiah was a strange mixture of a man. He was timid, shy, feeble as a man, oftimes despondent and discouraged, haunted by the thought that his mission was a failure. Yet when action was called for, he stood like a rock, and played his part well. He stands as a symbol of the triumph of the moral over the physical nature. He was a moral hero, a spiritual giant. He represents many modern people, many of whom I have known. Men and women, even young people, quiet, modest, retiring, timid, who courageously take their stand and bear their witness when great issues are at stake, and when good causes need a champion and unpopular causes need supporters, vocal and otherwise. And this is the greatest courage after all — moral and spiritual courage.

Disregarding The Voice Of The Preacher And Experience

"This is the three and twentieth year, the word of the Lord has come unto me, and I have spoken unto you, rising up early and speaking, but ye have not hearkened." For twenty three years Jeremiah had earnestly and sadly predicted the outcome of Judah's disregard of the divine moral order. Again and again he had told the nation, with breaking heart, that doom awaited it unless it repented and turned again to the Lord. But the people went their way, forsaking the law of the Lord, following after idols, flippantly disregarding their covenant with Jehovah. "Yet ye have not hearkened unto me, saith the Lord." It is an old, old story. How many people, both young and old disregard the warnings of preachers, teachers, parents, friends, social workers, and how many disregard the teachings of experience, and go on to disaster and doom! Let every one of us be assured that our sins will find us out. Sin, when it hath run its course bringeth forth death. The wages of sin is death. To be sure these wages are not paid every Saturday night — or is Friday pay day now? But paid they will be.

Therefore

Because you have not hearkened — therefore saith the Lord. The people had provoked God to anger with the works of their hands to their own hurt. "Therefore because ye have not heard my words," I will take all the families "into captivity," and will utterly destroy them, and make them a horror, a hissing, and an everlasting reproach. This prophecy found literal and tragic fulfilment not many years after Jeremiah predicted it. Judah perished as a nation and was carried into captivity.

Nebuchadnezzar, My Servant! ! !

That must be a misprint! Nebuchadnezzar a servant of Jehovah. He probably did not even know who Jehovah was. Certainly he was not a worshiper of Jehovah. And yet here Jehovah speaks of him, this pagan ruler, as his servant. What did he mean? How could that be? The answer is that God was using Nebuchadnezzar as his agent or instrument of judgment upon his people. God of mercy and patience that he was, there came a time when he must exercise judgment upon a profligate and irreverent people who had deserted him for lesser gods, and he could punish with a terrible hand. All unwittingly Nebuchadnezzar was the servant of Jehovah, fulfilling his judgment upon the nation.

One wonders — could it be said in modern times "Khrushchev my servant." May it not be that godless Russia may be an instrument in God's hand in bringing judgment upon the nations of the earth? All the nations have sinned and done that which is evil in his sight (including of course Russia itself). A man, or a nation does not have to be a follower of God to be his servant, his instrument, his agent in fulfilling the divine purpose. All this may sound strange to many people today. But it does not sound any stranger, if indeed as strange, as it did to the people of Jeremiah's day when he called Nebuchadnezzar, "the servant of Jehovah."

SUNDAY SCHOOL LESSON
JULY 8, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Desolation Of Displaced Persons

In two short verses, the prophet characterizes the life of the Jews in captivity. There is no voice of mirth, the voice of gladness, the voice of the bridegroom, the voice of the bride, the sound of the millstones, the light of the candle — the joy of personal and social life had been taken away, business was disrupted, hopelessness was almost universal. Travelers in East Germany have come back to tell us that nobody in East Germany laughs; the people seldom ever smile. To be sure there are exceptions to this general statement. But they do characterize life under an oppressor.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." This prophecy, too, found literal fulfilment. The land of Judah did lay in ruin and waste after Nebuchadnezzar overran it and carried off the cream of the crop. Judah tasted the dregs of the cup as Jeremiah had predicted. And of course the people did spend a period of seventy years in captivity.

So What?

Interesting, yes. But irrelevant! What is there in this lesson that concerns us here in America? The fact is, there is much. **It could happen here. It could happen here. It will happen here if and unless! ! !** This is no plaintive wail of a pessimist. It is simply a statement of a universal truth. "The wicked shall be turned into hell and all the nations that forget God," announced the prophet long ago.

If America forgets God, if she goes after strange gods, unless she repents and turns again to God, she too shall go the way of all nations that forget God. We have many idols and false gods in America: materialism, secularism, comfort, wealth, "status" pleasure, formalism in religion, indifference. There are many denials of the principles and spirit of Christianity in America. "Ill fares the land, to hastening ills a prey, where wealth accumulates, and men decay" wrote the poet. "Lord God of Hosts, be with us yet, lest we forget, lest we forget."

Habakkuk Questions The Ways of God

Background Scripture: Habakkuk.

Devotional Reading: Psalm 77:5-15.

Memory Selection: **Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith.** Habakkuk 2:4.

A Strange Paradox

The little book of Habakkuk shows a strange paradox. It is a combination of doubt and faith. Habakkuk deeply believed in God and trusted in God. But he did not understand God's ways. His questions about "the ways of God" which is the title of today's lesson concerned two areas of life — national and personal. Habakkuk could not understand why the God in whom he believed was not doing something about conditions in his world.

The Question As Posed By Chaldeans

Judah was living in the shadow of coming devastation. The Chaldeans, a godless, cruel, imposingly-powerful nation were close at hand, ready to sack Jerusalem, and to lay waste the country. And here was Judah, the apple of God's eye, doing nothing about it. WHY? WHY? WHY? Habakkuk believed that God could do something about it. As powerful as the Chaldeans were, they were puny as compared with the infinite power of Jehovah. Why didn't God "mow em down" and be done with them? That was one of the questions the desperate and discouraged prophet asked.

The Question Posed About The Judeans

Judah as well as Chaldea posed a problem too. Here was a nation wallowing in avarice, violence, vice, idolatry, drunkenness, immorality, and crime. The law was slacked, justice "never goes forth" and righteous judgment is not found in the courts, or anywhere else. Ritual and the practice of religion are neglected. And God does not seem to care, at least he does not seem to be doing anything about the matter. Here again we need to be reminded that Habakkuk did not doubt that he could; he was concerned because God did not. It was the old, old problem, why do the righteous suffer and the wicked prosper? The question is the same concerning the Chaldeans and the Judeans, as concerning a nation and the individuals.

The Answers

The prophet went to his "watch-tower" alone. There in the silence God spoke to him, as he spoke to Elijah in the "still small voice." There he made known to the prophet that the Chaldeans were his instrument to bring judgment upon the nation for its sins. There he made known to the prophet that, as some-one has so aptly said, "The promises of God are certain, but they do not all mature in ninety days." The mills of the gods grind slowly. A thousand years are in God's sight as a watch in the night. His designs may be delayed; they cannot be defeated. He tells Habakkuk to be patient; when the time comes to intervene, he will intervene. There was an appointed time for him to act. Even though he seemed slow, the prophet must wait for it; it would surely come. "In the meantime be patient. Put your trust in me; set your mind and heart at rest."

Through Doubt To Faith

This book of only three chapters begins in doubt — it is to be noted that **it is honest doubt** — and God honors honest doubt — but it ends in a song of faith and victory. If you want a tonic for your discouragement and despair read the last chapter of this little book. No matter what happened the prophet says "Yet will I rejoice in the Lord, I will joy in the God of my salvation." **He would trust where he could not understand.** Here is the highest expression of faith. From this book comes one of the classic expressions concerning faith "The just shall live by his faith." 2:4.

One recalls in this connection an incident or event in the life of Martin Luther. Restless, dissatisfied, at sixes and sevens with himself because he could not find peace in his penances and prayers and good works, he had gone to Rome seeking peace. He was climbing the steps to St. Peter's on his knees, when there flashed through his mind these words "The just shall live by faith." He immediately rose from his knees with a new joy in his heart over that discovery. Not by works of the law, but by grace are men saved. The only true motive for worship is love; the only true motive for service in gratitude.

The Meaning Of It All For Us

As has been stated many times before in these NOTES, these lessons from the long ago have relevancy for us today. The questions which the prophet asked are still being asked today. For instance, why does God not wipe the Communists off the face of the earth? Are they not enemies of the Christian faith? Do they not deny him and scoff at him? Why does he suffer them to live? Why not have done with them once and for all?

Or again, why does evil flourish like a green bay tree? Why doesn't God do something about things in our modern world? Think of the brazenry of organized evil, of the mushrooming immorality and dissipation, of organized gambling, of prostitution, and many other expressions of wickedness. And can the under-privileged peoples of the world be blamed for asking why God doesn't do something about their condition!

We do not know why. We need not know why. But there is something that we can do about it. In the quiet place we can have a fresh experience of God. We can discover, like the prophet of old, that the just shall, indeed must, live by faith. And we can do our part to bring in the Kingdom of God. We can live our lives in the place where we are and where we work in such a way that the forces of goodness surely, if slowly, gain an ascendency over the forces of evil. God through us can release influences far beyond our imagination. And of course, we can find grace to do what the prophet did, to trust where he could not understand. That is the highest form of faith.

SUNDAY SCHOOL LESSON
JULY 15, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Birthdays Are Celebrated

July Birthdays

Eugene Ray	7- 3-49
John Cowan	7-11-46
Grover Beckley	7-12-53
Marie Turner	7-24-48
John Pruette	7-28-51
Jeffrey McGehee	7-29-54
John Biggerstaff, Asst. Supt.	July 1
Mrs. Maude Crutchfield, House Mother	July 25

Once each month — usually on the last Thursday — we have a birthday supper in each of the three dining rooms on our campus. At that time the children and staff having birthdays during that particular month are honored. All enjoy a special meal and cake and ice cream. During this past winter we had the teachers from the Elon College Public School as our guests for the birthday suppers. Each month we invited six teachers — two for each dining room — to share with us in this occasion. At the final supper in May we had the office force from the school as our guests. Our boys and girls always look forward to and greatly enjoy the birthday parties.

On Sunday, June 24, the Alumni Association of our Home held its annual Home Coming Day. Some 250 alumni and friends were present for the day and for the brunswick stew luncheon which was served in our central dining room. The day began at ten o'clock with registration and fellowship hour at Johnston Hall. All who came wanted to see Johnston Hall and were very interested in the improvements which had been made since the meeting last year.

At eleven o'clock the group assembled in Holt Memorial Chapel. Presiding was Paul H. Williams, of Raleigh, N. C., who is president of the association. After he welcomed the group, a number of our smaller boys and girls presented a brief worship service. Dr. Lee Rockwell, Secretary of the Division of Health and Welfare Services for the United Church of Christ, was the guest speaker for this occasion. Dr. Rockwell delivered a most interesting and informative address on the importance of the child-caring institution today and what Homes like ours are trying to do in this field. Following the business session, the group adjourned at 12:30 p.m. for lunch.

It is a joy to have the "children" of this Home return for the Home Coming Day. We are especially glad to see them come with their husbands or wives and children and to observe how they make sure their families "see where they lived" when they were children here. This year more of the "younger generation" returned and this was a real thrill to us.

Summer is in full swing. Our children and staff are busy canning and freezing green beans. Soon we will have corn, peas, butterbeans and other vegetables to be preserved for next winter's use.

On fine, sunny days the children (and staff, too) manage to get in an hour's swim each day under the supervision of Mr. Biggerstaff and boys who have received their life guard certificates. A number of our boys have just completed a three weeks' intensive course in water safety and life guarding. The instructor for this program was provided for us by the Burlington Recreation Department and we are most grateful for his help in this fine way.

REPORT FOR JUNE 25, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$23,377.56
Eastern Virginia Conference	$ 99.30	
Eastern North Carolina Conference	11.00	
Western North Carolina Conference	27.50	
North Carolina and Virginia Conference	10.00	
Total		$ 147.80
Grand Total		$23,525.36

SPECIAL OFFERINGS

Amount brought forward		$47,268.53
Philathea Class, Suffolk Christian Church	10.00	
School Club, Kathryn Lewis, Sec., S. Norfolk, Va.	2.50	
Sunday School Children, The First Cong. Church, Old Greenwich, Conn.	32.95	
Mr. & Mrs. Ralph Oxford, Elon College, N. C.	20.00	
Mrs. Albert G. Baer, Springfield, Mass.	5.00	
W. L. Beckwith, Raeford, N. C.	10.00	
E. B. White, Burlington, N. C.	10.00	
Friendly Service Gifts:		
Ladies' Aid, Olivet Armenian Cong. Church, Parlier, Calif.	5.00	
Friendly Circle, The Federated Church, Thomaston, Maine	5.00	
Tabitha Society of Salem, Cong. Church, Sanger, Calif.	2.00	
Women's Fellowship, Huntington Cong. Church, Shelton, Conn.	10.00	
In Memory of Charlie J. Vincent		
In Memory of Mrs. Nancy Truitt Foster		
In Memory of Mrs. Martha Lee Hardie		
In Memory of Mrs. John Vernon		
In Memory of Franklin B. Stackhouse		
In Memory of Richard Dobinson Todd		
In Memory of Harry Ned Henry		
Total Memorial Gifts	52.00	
Special Gifts	21.00	
Total		$ 185.45
Grand Total		$47,453.98
Total for the Week		$ 333.25
Total for the Year		$70,979.34

In Memoriam

HALL

Whereas, God has in his infinite wisdom seen fit to call to his reward, our beloved brother, George Franklin Hall, and, we, as a church and individuals desire to record our appreciation and sorrow in our loss;

Therefore, Be it Resolved;

1. That the Isle of Wight Christian Church has lost one for whom it mourns.
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayer that God's blessings may fall upon their sad hearts and give them comfort in their hour of sorrow.

Mrs. J. F. Chapman
Mrs. W. J. Darden
Mrs. Raleigh Whitley
Committee

NELMS

Whereas, our Heavenly Father has deemed it wise and best to call to the Great Beyond, our beloved brother, E. Richard Nelms;

Therefore, Be it Resolved;

1. That the Isle of Wight Christian Church has lost a faithful member, one for whom they mourn.
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's promises may fall upon their bereaved hearts and bring to them comfort and peace.

Mrs. W. J. Darden
Mrs. H. M. Wilson
Mrs. Raleigh Whitley
Committee

SWINK

The members of Rosemont Congregational Christian Church (United Church of Christ) wish to pay a tribute of love and respect to the memory of Mrs. John Swink who passed away April 18, 1962.

She was faithful to her church and Sunday school — serving as a deaconess and as superintendent of the primary department, with perfect attendance at Sunday school for 28 years. She was a devoted wife and mother and a good neighbor — giving freely of her time and service. She was kind, patient and understanding in family, community and church life.

In memory of her we present the following resolutions:

First, that we bow in submission to our Heavenly Father's wish.

Second, that we extend to her family our sincere sympathy.

Third, that a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be entered in the church records.

Mrs. W. E. Hewitt
Mrs. St. Clair Dudley
Mrs. Dewey Jones

MITCHELL

God in his infinite wisdom and mercy saw fit to call to his eternal home, Mr. Charlie W. Mitchell.

"Mr. Charlie," as he was known to all, was the oldest member of the New Hope Christian Church. Come rain, sleet, or shine, Mr. Charlie, at the age of 88 could be found on Sunday morning sitting on the third pew of the church he loved so well. Though he is not with us in body, his spirit will live on as a source of inspiration for faithful attendance and support for the church.

In memory of him we present the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.
2. That we extend our heartfelt sympathy to the members of his family.
3. That a copy of this memorial be sent to the family, one placed in the church record, and one sent to The Christian Sun for publication.

Mrs. Odel Arnold
Mrs. Yates Holmes
Committee

LARRICK

The members of the Women's Fellowship of the Timber Ridge United Church of Christ wish to pay a tribute of love and respect to the memory of Mrs. Fannie Cordilia Larrick who passed away January 17, 1962.

She was a life-long member of our Church and Fellowship.

She was faithful to her Fellowship until her physical condition prevented her from attending, and even then she still kept the Fellowship and its interest at heart by corresponding with its members.

In memory of her we offer these resolutions:

First: We bow in submission to our heavenly Father's will.

Second: We extend sincere sympathy to the family.

Third: A copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be placed in the Fellowship records.

Bessie M. Seldon
Christine B. Watt
Madeline Whitacre
Committee

DAILEY

William Cleveland Dailey, Sr., long time member of Oakland Christian Church, Chuckatuck, passed away on May 7th at the age of 77 years. "Mr. Willie," as he was fondly known by residents of this community, had been a merchant for nearly 60 years. People of all classes and stations in life had done business with him and held him in highest esteem. He loved his church and actively supported it by his regular attendance, interest, and generous financial support. He seldom missed a service. On the night he was fatally stricken he had been present for both the morning service and an evening program honoring "The Christian Family."

He is survived by his widow, with whom he had maintained a Christian home for nearly 50 years; two daughters, two sons, two brothers, six grandchildren and one great-grandchild.

Funeral services were conducted from Oakland church May 9 by Dr. H. S. Hardcastle and the writer. Burial took place in Oakland's Newman Memorial Cemetery.

Wm. T. Scott

HEAVEN: PLACE OR CHARACTER

By W. R. Cullom, Wake Forest, N. C.

When I was a child, and even through my early manhood, I thought of heaven as being as thoroughly and as truly a place, away beyond the sky somewhere, as was the farm on which I worked from day to day. When I heard people express doubt about this as a fact, I thought of them as infidels.

As I grew older and became more mature, I began to think of heaven as the world of spirit, whatever that is, and of heaven as being **what** a person is rather than **where** he is.

One of the religious leaders of our Lord's day asked Him about the Kingdom of heaven about which He talked so much. The Master replied, "When they say to you, lo, here or lo, there, believe them not. The Kingdom of heaven is within you." (Luke 17:21.)

As I think of heaven today, I think of it as being wherever a person is who thinks as God thinks, feels (emotionally) as God feels, chooses as God chooses. The same is true of hell. The person who thinks, feels, and chooses in a manner that is opposite to the way God thinks, feels, and chooses, is already in hell wherever his neighbor may be.

FAREWELL SUPPER FOR GARRETT'S

Elizabeth Strayhorn, Reporter

Rev. Glenn Garrett and family were honored on Saturday afternoon, June 16, at the parsonage with a supper and a period of fellowship for the pastor and the people of Mt. Zion church. As Mr. Garrett would be leaving us on June 24 to go into the service of our country as chaplain, we felt it a privilege to honor him before his departure. We will sincerely miss him but we wish for him and his family the greatest of God's blessings wherever they may go. Mr. Garrett was presented a gift of money. Immediately after the supper, softball was enjoyed by the pastor, men, children and a few of the women of the church. This fellowship together will long be remembered by the members of Mt. Zion church.

Many a man who now lacks shoe leather would wear golden spurs if knighthood were the reward of worth.

—Douglas Jerrold

Hawaiian Sights and Sounds

By Alice Gordon, Worker with Women's Fellowship

From my lanai (a balcony, you know)
I watch the sights and hear the sounds of Honolulu.
A fountain in its aqua circle plays steadily,
Tempting children to go wading where wading is prohibited.
Cars, cars all day and night drive 'round the circle.
I ponder where they go — from whence they come—
And just beyond, Kapiolani Park is host to hundreds
Finding respite from the heat.
A ball game keeps the young fry off the street.
Their joyous shouts bring thoughts of boys at home.

Now what I see is green, green lawn
And trees that make a carpet for the view beyond.
Hawaii University is far across the valley
And back of that a thousand homes
Are built upon the face of one steeply sloping cliff.
Then when the lights come on this mountain face
Becomes a many-colored jewel suspended high above
The valleys, black-sheeted in the darkness.
Three valleys and three jeweled hills—
I revel in their beauty.

Beyond all this the velvet green and furrowed
Mountains, called by the native name, Ko'olau,
Stand shrouded in the everchanging misty clouds;
Rain clouds of which Queen Lilioukalani sang,
"Proudly swept the rain clouds by the cliff" in her
Well-loved Hawaiian melody, "Aloha Oe."
The morning lights and shadows on these rugged mountains
Stir deep emotions in my soul.
I crave to have the talent of an artist.

I turn now in the opposite direction
To see an everchanging ocean — here deepest royal blue —
There aqua — and again a delicate soft green,
With white waves breaking where the coral reef begins.
The sound of ocean calling to the surfers
Cannot drown out the sound of car horns
And squeal of tires on the asphalt street below
Where every parking space is taken
By the populace who seek the beaches.

I love the evenings when the concert at the Shell
Is carried on the breeze to my lanai
And I enjoy sweet music for which I have not paid.

I see, too Leahi Hospital and know
That there are some who are deprived
Of health and pleasure in this tropic "Paradise."
I hope that they are blessed with
Views of mountains, parks and ocean—
These gifts from God and here for all to see.

At last the cooling Trades sigh through
The monkey-pod, plumeria, and tall palm trees
And I feel cool, refreshed, revived and happy.

There is another sight that makes my heart beat faster,
Majestic Diamond Head, landmark of Hawaii,
Standing sentinel o'er all the islands and the sea,
It is a symbol of security and strength,
Of beauty and of peace, and,
Lo—it is another gift from God,
Creator of the universe,
Again in humble prayer I give my thanks.

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Southern Convention of Congregational Christian Churc

The CHRISTIAN SUN

Church History Room X
Box 232

Vol. 114 July 17, 1962 No. 28 A Relig eekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THE TRAVELLER'S CREED

I will follow the upward road today,
I will keep my face to the light.
I will keep high thoughts as I go my way,
I will do what I know is right.
I will look for flowers by the side of the road,
I will laugh and love and be strong.
I will try to lighten another's load
This day as I fare along.

—Mary S. Edgar

Organ of the Southern Convention of Congregational Christian Churches.

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Travel Days – And Home Again

The open road is ever a fascination. "Over the hills and far away" calls us. The blue distance we are sure contains every delight. The spirit of adventure challenges us to far away! There are high mountains to give exaltation; broad rivers, placid lakes, and smiling valleys beckon us on. Steamboats, automobiles, airplanes, and streamlined trains await our tickets and baggage.

We shall come back richer in health and happiness, if not in wealth, tanned, muscles hardened, spirits on tiptoe, minds alert. The winds and the waves, the forests, the sun and the stars, have given us of their eternal zest and wisdom! Friendships are deepened. God has been near. Life's perspective is clarified. Contentment possesses us.

As one returns from vacation travel, the house that seemed before so ordinary, confining, and perhaps full of distasteful duties, is now glorified with the happiness of familiar objects and familiar faces. It is "home again, and home again!" And home is best of all! Faded wallpaper, the need of a new refrigerator, the cramped quarters of the dining room, the too narrow kitchen, the lawn to cut — how insignificant our former criticism and dislikes seem now! The open road is full of enchantment, but its climax is the joy of its way home.

—Grace Chapin Auten
in **Worship Services for the Church Year**

A PRAYER FOR TRAVELERS

O Lord, we beseech thee, watch over and protect those who travel by land, or sea, or air. In the night, as in the day, let thy right hand hold them. Empower and keep standfast all to whose skill and fidelity they have entrusted their lives, and of thy loving kindness grant them a safe journey, that with grateful hearts they may praise and serve thee; through Jesus Christ our Lord. Amen.

—Paul Scherer in **The Book of Prayers Compiled for Protestant Worship**

EDITORIALS

"Revive Us Again"

Ringing out from many of our Convention churches can be heard these summer days a Gospel song entitled "Revive Us Again." Revivals are in progress, and this song is a prayer in which it is hoped that all the assembled congregation will join heartily. Without any attempt to evaluate the procedure, or the prayer, perhaps it will not be amiss to suggest that much can be done to cause a revival which does not involve a prayer for this sort of help. You can help by doing these things:

1. **Attend church often and regularly.** Summer is the time when many church people are lax in attendance. At best they attend about two hours (Sunday school and church) each Sunday. Athletes, dancers, and musicians couldn't possibly win success without putting in more time in practicing their art.

2. **Go to church early.** Late comers are often early leavers — and sometimes critical. Speak to all the people who come to church, and talk about the church. Scatter sunshine before the service begins.

3. **Sit up close.** The altar, the Bible, and the preacher are there. All of them can aid in starting a revival of religion. There is much cold air between the pulpit and the back pew. Better sit up close if you want to show enthusiasm for the cause of Christianity.

4. **Sing.** Sing in church, at home, at work. If you cannot make a holy harmony then make a holy noise. Open the book; read the words; listen to the melody; get the idea and share it by singing. If singing is not permitted where you work, then let words and music float through your mind like clouds in the sky at eventide. Singing may seem silly, but there is no substitute for it.

5. **Pray.** Make it a habit, at all times and places. Pray when you awake in the morning, before eating, at the end of the day, when you greet friends, during church service, when there are problems at home or in play or in work, and let the prayer be mostly thanksgiving. There are so many things we enjoy that we cannot possibly create or make for ourselves! Thank God for them.

6. **Talk religion.** Not always, of course, but often; not piously, but naturally. If your experience is vital, helpful, always available, then you become a witness. If it is not, then confession is needed, and your minister, like the God he serves, is an eager listener.

This sort of experiment can be made any week of the year, or better still, any month or season. It is practically certain that anyone trying it will be revived — even without calling upon the Infinite to do that which is well within the range of His created people. Then there will be greater joy and sincerity in singing:

Revive us again; fill each heart with thy love;
May each soul be rekindled with fire from above;
Hallelujah! Thine the glory, Hallelujah! Amen;
Hallelujah! Thine the glory, Revive us again.

And the Kind Father may be more eager to hear the prayer when he knows that you (and I) are doing our best to make the prayer come true.

Courtesy On The Highways

Much is being said these days by the press and other media of communication about slaughter on the highways. There is much material for discussion.

All too often we who drive are depressed with statistics, and disturbed by the noticeable attempt to cut down on the carnage so evident where people travel. Read the signs posted by the state: "Welcome to - - - . We check with radar; and there are unmarked police cars looking for you. We enforce the law. Resume Safe Speed." That latter is really a stunner. What speed had one been travelling? By the time one considers all these signs he is likely to be frightened, feel like he is either a criminal or soon will be, and certainly is scarcely able to watch the traffic and see something of nature's beauty through which he is driving.

But despite all this, something should be said concerning courtesy on the highways. Most drivers stay where they belong. They stop where they are expected to do so; they give signals when changing from one lane of traffic to another; they seldom blow a horn in protest; they slow down or stop to give another driver favors; they dim their lights hundreds of times when meeting other cars; they stop to help those in distress; they sometimes smile or speak to passers-by. It is not easy to observe all the rules of the road while driving at high speed. Courtesy comes like an unexpected flavor in dessert, or a song in the distance when one is lonely.

Occasionally there is a road-hog, to be encountered, but recent long trips confirm the belief of this writer that nearly all car drivers are courteous on the highways. Most cars reach their destination in fine shape because they have been filled and surrounded with courtesy. For this we can all be profoundly grateful.

An Unexpected Lift

The little church group is very discouraged. They have no building, only land — plenty of land for a church, parsonage, and a beautiful park where people can rest among lovely trees.

A church building appears to be needed; needed not alone for the people who now attend the church, but also for a growing community where we have no church, and where there seems to be plenty of room for another church.

Missionary aid is slow in coming. Years have passed since old buildings were sold, and land purchased. The people give liberally and they work for their church; but it takes much money to construct a house worthy of the name of our Lord.

Then in the mail comes a check to the church. Not a large amount. But unsolicited, and enough to be very helpful, and from persons who have no obligation to share in this project. Such a gift becomes more than money. It is a challenge. It is an inspiration. It is an urge to move forward with the building of a new church. It is the kind of thing that makes the world hang together, and makes life worth living. It is an unexpected lift when the load is heavy.

Rev. John R. Lackey of Parkway, Winston-Salem, was the guest minister for special services at Union, Virgilina, the week beginning July 1.

The newest church in the Western N. C. Conference, Northview, near Sanford, is beginning construction of a parsonage to cost approximately $6,000. Rev. William T. Joyner is the pastor.

Mrs. Frank Hamilton entertained the Women's Fellowship of The Christian Temple, Norfolk, at a luncheon at the parsonage July 10. New officers installed included Mrs. L. W. Vaughan, Jr., as president.

Rev. Gale Brady, pastor of Liberty church near Henderson, will be the guest minister for special services at Union Grove church near Asheboro beginning July 22. Rev. Avery Brown is pastor of Union Grove, and invites friends from nearby churches to attend these services at 7:30 each evening through Friday.

Mr. and Mrs. Sybrant Pell are moving from the Pleasant Ridge neighborhood, near Ramseur, to Gastonia, North Carolina, where Mr. Pell will be assistant manager of the Charlotte area for the Pilot Life Insurance Company. Mr. and Mrs. Pell have been active in our churches in Asheboro, Bay View, and Pleasant Ridge, and Mrs. Pell was serving as chairman of the Asheboro District of the Women's Fellowship at the time of their change of residence.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

Her many friends wish for Mrs. O. D. Poythress complete recovery from a recent operation at Leigh Memorial Hospital, Norfolk.

Mr. Watson B. Cobb, lay leader, is conducting the 10.00 a.m. services at St. Paul's Episcopal Church, Norfolk, July 8 and 29. Mr. and Mrs. Cobb, the former Edna Fulcher, were originally members of Congregational Christian Churches.

Mr. W. Kirby Threadgill of the Asheboro Evangelical and Reformed Church was the guest speaker for the Asheboro Congregational Christian Church July 8 when the pastor, Rev. W. W. Hall, and his family were on vacation in Florida. Frank Miller, a layman from the host church, led the worship service.

IMPORTANT MEETINGS

July 21 — Greensboro District Laymen's Fellowship at Happy Home Church at 6:30 p.m. Dr. J. E. Danieley speaker.

July 26 — Burlington District Laymen's Fellowship at Long's Chapel at 7:00 p.m. Speaker Mr. Emif Cortez on "The Church working with mentally retarded children."

July 29 — Western N. C. Pilgrim Fellowship at Randleman church, 3:00-5:00, Rev. Richard Petersen, recreation leader.

MINISTER'S CONVOCATION

Robert M. Kimball

Fine fellowship and a good program were enjoyed by the 67 ministers registered at the Convocation held at Blowing Rock June 25-27. Including those who came for sessions of the Evangelical and Reformed Historical Society, there were 80 present for some of the sessions.

Officers to be responsible for arrangements for the Third Annual Minister's Convocation are: president, Melvin Palmer, Greensboro; secretary, John R. Lackey, Winston-Salem; treasurer, James Morrison, Graham; members-at-large, Raymond Craven, Lexington and Jesse Dollar, Newport News.

The group voted to meet at Franklinton Center, Bricks, in the spring of 1963, pending approval of Rev. W. J. King, president.

Rev. J. U. Fogleman of Liberty, North Carolina, has accepted a call from Timber Ridge Church in the Valley of Virginia Conference, our only Southern Convention church in West Virginia, and began work there July 1.

Elon College Alumni Association officers for 1962-64 are: Mrs. W. T. Scott, Sr., president; Rev. W. A. Grissom, first vice president; Miss Mary Lee Foster, second vice president; W. B. Terrell, executive secretary.

Rev. and Mrs. R. A. Mensendiek left High Point, North Carolina, where he had served as pastor of the First Evangelical and Reformed Church for five and one half years, the last of June to go to Buffalo, New York. There Mr. Mensendiek will be associate pastor of visitation of Salem United Church of Christ, collaborating with Rev. Paul Smith. Mr. Mensendiek observed the fortieth anniversary of his ordination in a special service at High Point June 3. His daughter, Mrs. Robert A. Nagy, was soloist for the occasion.

OUR CHURCHES AT GARNER

Supt. Clyde L. Fields

Our two churches of the Eastern North Carolina Conference in Garner, North Carolina, are busy scenes of activity during these days. The Hayes Chapel Christian Church, located in the central part of town, is busy erecting a new brick sanctuary. The Rev. Conrad Cornelius is the minister of this church and the Auburn Christian Church, located just a few miles distant. Mr. Cornelius is a resident minister at Hayes Chapel, where the two churches have provided the parsonage.

Hayes Chapel has a membership of 124 and is a growing congregation. We salute the good people of this church in their desire to erect a beautiful new sanctuary to the glory of God and for their expanding program.

Our other church at Garner is the Community Church, which has just concluded a most successful capital funds campaign under the direction of Dr. Curtis Schumacher. The minister of this church, now meeting in the Vandora Springs School, is Rev. Rosser Lee Clapp. The church hopes to erect a structure on their beautiful lot located in a subdivision just adjacent to Garner.

SERVICE MARKS DANIELEY'S FIFTH YEAR

Anniversary services were held in Whitley Auditorium recently in observance of Dr. J. Earl Danieley's fifth year as president of Elon College.

Dr. Danieley's fifth year as the president began July 1. When he first became president on July 1, 1957, a group of students, faculty and trustees of the college met with him and some of his friends for a prayer and meditation service. The devotional has become an annual observance since that time.

This year's service was under the direction of Rev. John S. Graves, campus minister. Music was provided by Connie Blake of West Boxford, Mass., soloist, and William Whitley of Tarboro, organist.

OFFICERS INSTALLED AT SOUTH NORFOLK

Beatrice George

The fourth quarterly meeting of the Women's Fellowship of South Norfolk church was held June 28. Devotions on "We Are the Light" were conducted by Mrs. Annette Harris, vice president, with prayer offered by the president, Mrs. Esther Evans. Mrs. Harris used the story "A Bohemian Woman and the Church of the Lighted Lamps."

The business session was conducted by the president and roll call showed the six circles represented by 31 members. A memorial gift was matched by the Fellowship and the total sent to the Home for Children at Elon College.

Mrs. Carol Chappell gave an enthusiastic report of the recent Women's Conference at Elon College, presenting the materials for study and work for the new year. She stated that the communion service was the highlight of the conference.

A candlelight installation service was conducted by Mrs. Esther Evans, retiring president, and Mrs. Lucille Harrell for the following officers: Mrs. Annette Harris, president; Mrs. Carol Chappell, first vice president; Mrs. Thelma Rawls, second vice president; Mrs. Ruth Williams, secretary; Mrs. Ethel Smith, treasurer. Each officer lighted her candle from the taper on the worship center and then a circle was formed, with each member lighting her candle. "Blest Be the Tie That Binds" was sung, followed by the benediction.

CONVENTION SET-UP DURING JULY

During July when Superintendent Clyde L. Fields is in Europe attending the International Congregational Council and enjoying a chartered bus tour of Germany, France, Switzerland, and England, the Southern Convention Office is in good hands.

Miss Edna Fitch is in charge of financial records and apportionment, Miss Ruth Dunn is in charge of visual aids and giving some attention to the Moonelon Summer Conference program, and Mrs. W. J. Andes is in charge of correspondence and routine office work.

Rev. Joe A. French, president of the Southern Convention, and Dr. John G. Truitt, Sr., have agreed to give counsel and direction to matters concerning polity and program during Mr. Field's absence.

The Fields are planning to take colored slides of the International Council and other places of interest on their trip. Individual churches or groups of churches are invited to request Superintendent and Mrs. Fields to make a pictorial and oral report of their trip.

CHILDREN'S DAY AT ALBEMARLE

A Children's Day program entitled "Where God Is, Love Is" was presented by the girls and boys from nursery through junior high at the Albemarle church, Sunday, June 10. The program was arranged, and portions of it written, by Mrs. J. E. Neese. The setting was a beautiful garden, with white arched trellis entwined with ivy and delicate pink rose buds. Other decorations were calla lilies, red geraniums, ferns, roses, and many other flowers to depict an old fashioned garden. There was an apple tree bearing beautiful red apples.

Mrs. Gleason Barringer, owner of the Barringer Flower Shop, furnished the flowers for the garden.

The children marched into the sanctuary as "Onward, Christian Soldiers" was played. The call to worship was in song, "Children In The Temple." Throughout the program, in both song and the spoken word, God's love, toward all his creation, was depicted.

The impressive closing number was a pantomime of the hymn "The Beautiful Garden of Prayer," performed by Freida Plyer under the direction of Mrs. Neese.

NEWS FROM THE FIELDS

Supt. and Mrs. Clyde Fields write that they spent a quiet Fourth of July — attended a civic reception at the Rotterdam, Holland, Town Hall and a service at the Remonstrant Church.

They report some 550 delegates from many lands and say, "Our hotel and food are good. Prices are reasonable and the shops are a sight to behold. The weather is cold (need a topcoat)."

The Fields send greetings to The Sun readers, and thanks to those who helped make the experience of attending the International Congregational Council possible.

DANIELEYS IN EUROPE

Dr. and Mrs. J. Earl Danieley of Elon College attended the Ninth Assembly of the International Congregational Council in Rotterdam, Holland, July 4-12.

The Danieleys traveled by train to New York; from there they traveled to London where they visited for three days with a former Elon College student, Lt. William O. Kerman, and Mrs. Kerman, who are now living there.

Before going to the opening session of the Council meeting on July 4, they spent a day in Brussels. After the meeting closed July 12 the Danieleys went to Paris, France, where they met Dr. Frances Muldrow, chairman of the Department of Modern Languages of Elon College, who is studying in Paris this summer. They spent July 13-15 in Paris and were back home July 17.

Dr. Danieley represented the National Laymen's Fellowship of the United States, of which he is president. Mrs. Danieley was an associate delegate.

At the convention, Dr. Danieley presided at a discussion during the meeting of the Laymen's Fellowship of the International Congregational Council. The discussion was on the "Laity" statement from the meeting of the World Council of Churches in New Delhi.

Rev. Carl Landes, consultant on race relations for the United Church of Christ, was the guest speaker at Southern Pines July 15 and Rev. Max Vestal of Shallow Well church, Sanford, will be the guest speaker July 29. Rev. Carl Wallace, pastor, is on vacation.

About * * AGRICULTURE IN INDIA

Agriculture is the oldest and most important of all industries in India and it holds a unique position. Stretching from the latitude of Cairo to within a few degrees of the Equator, the country embraces an enormous variety of soils and climates, which produce such crops as wheat, cotton, rubber, cocoanuts, and a wide variety of fruits and vegetables.

Agriculture in India is, to a large extent, more important than in any other country due to the fact that India's population of 438 million, second largest of all lands, is increasing at the almost unbelievable rate of five million a year. This means less land per person and calls for more diligent farming. The country's death rate has been much reduced in recent decades, making the annual net population more each year. The life expectancy at birth has increased from 32 to 42 in ten years. The country's density of population to the square mile is nearly eight times that of the United States.

Because of these sobering facts, hope has been long expressed that India may adopt modern farming methods and become a chief agricultural center of the world. But that hope has shed only small rays in recent times, although cumulative experience has broken down some of the ancient methods of cultivating the soil. Because of these centuries-old practices the return which the farmer gets is low but often he is more contented than many of his kind in the United States due to the difference in costs of operations and living.

But all is not static in Indian farming. Departments of agriculture operate in all 14 states and six territories and the national government finances research projects covering many phases to improve both quantity and quality of farm production. The country's several languages have, to some extent, been a hindrance to agricultural expansion.

Crops which constitute the staple products of India may be divided in an economic sense into two classes: Wheat, rice and various other grains are typical of one class, while tobacco, jute and cotton are good examples of the other.

The wheat crop of India covers more than 30,000 acres, stretching from Bengal to the northwest frontier provinces, and south into the central provinces. The annual production of this grain is about 12,000 tons, but not near enough to meet the country's needs. Grades of grains in India being lower than those in the United States account for much of this lack of sufficient wheat to meet local consumption.

Cotton is also an important crop, especially in the Punjab, Western India and Madras, and the production stands second to that of the United States. Tobacco is also a major crop, involving the planting of about one million acres, the major portion of which is of American varieties.

Farmers in India are largely poor and have limited or no capital, which makes the country's efforts at self-support all the more remarkable. "Lo, the poor Indian" has a double meaning, and no one uses the term in derision when referring to either race. But the problem stands in India, as elsewhere: How can mankind be free and prosperous, with an ever-increasing population?

C. B. Riddle

Christianity Then And Christianity Now

By W. R. Cullom, Wake Forest, N. C.

The word "then" in my heading refers to the days of the Apostles. The word "now," of course, refers to our current Christianity. If our Lord were to come in person and take up his abode in the flesh, walk amongst us as he did in the days of Peter, John and the other Apostles, would he recognize the Christianity as the religion that he left on the earth when he was "taken up from them?" My question, of course, suggests a negative answer, and if one compares the two sections of Christianity referred to in my title, he will probably feel inclined to underscore that negative answer.

After making such a comparison, suppose you try to name what you consider the principal and main difference between the two. To me, it seems to be found in the matter of **personal testimony**. Our Lord said to his disciples as he sent them out, **"Ye shall be witnesses"** (Acts 1:8). If you will follow these disciples in their ministry, you will find that a large part of this preaching was personal testimony.

When did you hear a conversation between two Christians that gave a personal testimony? In my judgment, this principal difference between the two sections of Christianity in question is to be found right here at this point in this one thing. Until our Christian people shall return to the "then" method, we shall go on limping and crawling instead of marching in triumph against the world about us.

May we soon see our error and correct it!

A Good Samaritan - 1962

A certain youth went down from the hill country to the city, and fell into sin, which stripped him of his self-respect, and robbed him of his honor, leaving him confused and miserable.

And by chance there passed by him a certain pastor who deplored his sad estate, and took careful note of it for use in next Sunday's sermon as an illustration of the prevalence of sin among the youth of that city. Having done so, he passed by on the other side.

Likewise, a deacon, when he was at the place, came and looked on him, mumbling to himself, "The Police Department ought to clear our city of this sort of thing." And he passed by on the other side.

There chanced to pass that way, also, a certain lady of the Women's Fellowship who, when she saw the youth, was indignant and said, "The Society for the Prevention of Juvenile Delinquency is surely going to hear about this!" And she passed by on the other side.

But a certain laborer, hurrying to his job in the factory, came where he was, and when he saw him, he had compassion on him, and said to him, "Sin once had me in the same fix it has you; please let me tell you the remedy I have found." After a brief testimony to the youth about the transforming power of Christ, the laborer promised to come by for him at 9:30 the next Sunday and take him to Sunday school with him. There, in a class of consecrated men, the youth learned more about Christ, and a few Sundays later, became a Christian, was baptized into the fellowship of the church, and is now an influential citizen helping others to find the "better way."

Which now, of these four, thinkest thou, was neighbor unto him that fell into sin? . . . Go and do thou likewise.

—D. C. Boaz in
Northview Star

History Of Christian Temple Women's Fellowship

Mrs. L. W. Stagg,
Historian

The Women's Fellowship of the Christian Temple has just ended a busy and successful year. This Fellowship was organized in 1907 and had seen four years of active service when the first step was taken in 1911 to organize mission work among the women of the Eastern Virginia Christian Conference. The first name was Woman's Home and Foreign Missionary Society. In 1934 the name was changed to the Woman's Council of the Christian Temple. In 1955 the name Fellowship was given.

This Fellowship has been characterized by its interest in missionary information, program building, and loyalty to the larger Fellowship. It was said to have been the first in the Conference to have organized study classes, and yearly printed programs.

The method of having an evening and morning meeting each month has proven successful and is being continued. There have been six area meetings (following the Family Night supper the first Monday in each month) with the area chairmen giving very worthwhile programs, three joint meetings, and eleven morning meetings. The morning meetings, with a business session and study classes, have been of special interest. Mrs. J. M. Harris again presented the Bible study — "Paul Launches the New Testament." Mrs. J. F. Morgan gave the Foreign Study — "The Edge of the Edge," and Mrs. E. G. Middleton the Home study — "The Land of El Dorado."

One of the year's highlights was the Friendly Service evening program given in the church sanctuary in December by the chairman of this department, Mrs. R. E. Brickhouse. Another highlight was the November Thank Offering (Woman's Gift) meeting when the generous Gift was dedicated.

Our apportionment has been increased 31 per cent, all requirements have been met, and the "second mile" not forgotten. There have been contributions to Foster Children, school supplies for overseas children, clothing for overseas and migrant children, a gift of $10.00 to a Greek student at Elon, and $25.00 towards Mrs. Clyde Fields' expenses to the International Congregational meeting in Holland.

Twice each month our women meet at the church to sew for the Cancer Clinic. These morning meetings are followed by a sandwich lunch, and intimate social hour.

Attending the fall Conferences, spring rallies, and other special meetings has been most helpful and inspirational. In this way we have contact with our national and denominational leaders. The past year we had a good representation at the Southern Convention, the spring Rally and the "best ever" School of Missions at Elon.

Our women entertained the annual meeting of the Eastern Virginia Women's Fellowship in October, served lunch for the spring meeting of the Eastern Virginia Conference, and entertained the May Fellowship meeting of the Norfolk Federation of Church Women. With this latter group there has been fine cooperation, observing the World Day of Prayer, May Fellowship Day and World Community Day.

The 1961-62 officers are as follows: President, Mrs. L. W. Vaughan; 1st Vice President, Mrs. R. E. Brickhouse; 2nd Vice President, Mrs. A. H. Anderson; Secretary, Mrs. H. G. Byrd; Assistant Secretary, Mrs. M. S. Clements; Corresponding Secretary, Mrs. S. J. Dix; Treasurer, Mrs. A. B. Jarvis; Assistant Treasurer, Mrs. M. H. Bell; Historian, Mrs. L. W. Stagg; Cradle Roll Superintendent, Mrs. J. M. Dennis; Missionary Education, Mrs. J. F. Morgan and Mrs. E. G. Middleton; Christian Education, Mrs. L. E. Bray; Friendly Service, Mrs. R. E. Brickhouse; Spiritual Life, Mrs. A. H. Anderson; Social Action, Mrs. Marvin Clements; Stewardship, Mrs. Roy Sykes. There are 117 on roll.

This Fellowship has served in a period of great events, having been organized during the Great Jamestown Exposition. The women have kept step with the rapid changes, and interest never wavered. There have been two great wars, two great mergers, a great epidemic, a great depression. Inventions and scientific research have been beyond conception. The work of our women has moved steadily on, as they felt it a privilege to have some part in the "Great Unfinished Task" in such a time as this.

HOLY NECK WOMEN REPORT

Mrs. Clifton B. Baker, Reporter

The Women's Fellowship of Holy Neck is enjoying a most successful year under the leadership of Mrs. J. E. March. Our programs have been most interesting and inspiring.

In October the fellowship invited several neighbor churches to hear a review of our foreign study book taught by Dr. Gustave Garces, a doctor at Obici Memorial Hospital and a native of Ecuador. In January our home book was taught by Mrs. I. W. Johnson. At both services a devotional period was conducted by the Young People.

We had a good number to attend the Spring Rally at Berea and were happy to have Mrs. March elected assistant superintendent.

In May our society entertained the ladies of the Holland Society at our May Fellowship Dinner. Rev. Harold Tribble of Hunterdale was guest speaker. This being Family Fellowship Week, he brought interesting remarks on this subject.

We had four members attend the School of Missions. This was a time of learning and fellowship enjoyed by each of them.

This year our ladies have made generous contributions to our church building fund. Each circle is undertaking special projects to raise more money for this fund.

We are looking forward to even greater things in the future and with God's help I am sure they will be accomplished.

Vacation Bible School was held at South Norfolk June 18-27, with an open house the closing evening. Director was Mrs. C. M. Robinson, with Mrs. Earl J. King as assistant and Mrs. Herbert Maxwell, pianist. They were assisted by 22 workers. Beginners, Primaries and Juniors studied "My Bible and I." There was an enrollment of 125 with an average daily attendance of 110.

Cheryl Lynn Harper and Joseph N. Harper III, children of Mr. and Mrs. Joseph N. Harper, Jr., were christened at the morning worship service at South Norfolk Sunday, June 17, by the interim pastor, Rev. Calvin J. Felton. Mr. Harper is the great-nephew of the late William Allen Harper, president of Elon College, and Mrs. Harper is the former Betty Jean Miles.

Edgewood Observes Third Anniversary

Edgewood United Church of Christ observed their third anniversary on Sunday, June 10, 1962. Dr. Harvey A. Fesperman, President of Southern Synod, brought the message and the service was followed by a picnic dinner at the Church.

Edgewood has come a long way since May 8, 1958 when representatives of the First C. C. and First E. and R. Churches in Burlington met to seek specific information about the Edgewood area. Among the first concrete steps taken was an offer by Mr. Duncan Bryan, Miss Ruth Bryan and Mr. and Mrs. W. A. Miller making available over 4 acres of land which is now occupied by the Church. The first Sunday evening service was held at the home of Mrs. Jessie Strader on November 2, 1958 and on November 20, 1958 the sponsoring committee agreed to extend a call to Rev. Harold Myers, which he accepted and began work on January 19, 1959. A parsonage was purchased on Edgewood Avenue at a cost of $15,000. Plans for a new church building were started on February 22, 1959 and on October 11, 1959 plans for the first unit were adopted to cost $70,000 and ground breaking services were held on November 1, 1959. In the meantime evening services were being held in the homes of the members and morning worship services started on March 1, 1959. April 5, 1959 the Charter Roll was opened and Church School was started under the leadership of Mrs. Claude Ward. The name of Edgewood United Church of Christ was officially chosen on April 26, 1959 and the congregation was organized in a special afternoon service with 52 charter members and was closed on June 5, 1960 with 81 charter members and the new building was dedicated at that time.

Within the first year of being in the building the average attendance for worship doubled and the membership reached 100 and is now 151. The second mortgage on the parsonage was paid off in March of this year and a note of $19,000 made in June of 1960 has been reduced to $8,000. The men of the Church took care of many tasks such as the painting of the building, fixing the grounds, laying floor tile, preparing the play grounds and many others. Mission support from the Boards has been reduced from $7,000 in 1959 to $4,200 this year and in two more years it will be a self-supporting congregation. The programs have increased until there are approximately 160 enrolled in Church School with 9 classes, 2 youth groups, Weekday Kindergarten, Brownies, Boy Scouts, Women's Fellowship and a summer community playground program in addition to the worship services and Bible study programs.

LAYMEN CHALLENGED TO CHANGE PROGRAMS

The Church should be a "boot camp" where Christians are trained for their life in the world.

The typical church men's club where members come to hear speeches by football coaches and businessmen is "a kind of blasphemy," the Rev. George W. Webber of East Harlem Protestant Parish told leaders of the United Church of Christ holding a regional conference on the metropolitan church in New York, June 12-13.

"It may be time to throw out some of the many organizations in our churches whose only function is fellowship and get down to the serious business of the Church," Mr. Webber said.

Calling for a renewal in the church of disciplined study of the Bible and the habits of Christian life, he suggested that congregations might be made up of cells where the members can prepare themselves for their life in the world.

"Biblical illiteracy is a total Protestant problem," Mr. Webber declared. "The study of the Bible must be a basic part of the rhythm of parish life for both ministers and laymen."

Mr. Webber emphasized that the lay members are "the church in the world. The minister is the drill instructor at bootcamp, the quartermaster supplying arms and equipment for the troops."

He warned against the tendency to elevate the ordained clergy to a position in the church that does not derive directly from their function of preaching and administering the sacraments.

"The pulpit should not be in the center in front of the congregation eight feet above criticism," he added.

He stressed that the role of the minister is to equip the laymen for their ministry in the world, not to fulfill the tasks himself.

"He is not the representative of the church in the world... He has the right to enter into the life of the world, but he ought to consider himself to be a layman there. The minister must be himself a man, subjected to the same temptations, frustrations and doubts as other men."

The Northeast Regional Consultation on the Metropolitan Mission of the Church, sponsored by the United Church Board for Homeland Ministries, brought together ministers and laymen from churches in the metropolitan areas of Providence, Hartford, Boston, Quincy, Baltimore, Washington, Philadelphia, Pittsburgh, Cleveland and Buffalo as well as the New York-New Jersey area.

IN A LIGHTER VEIN

Money

"You can't take it with you,"
(They whisper and shout it),
Yet there's hardly a place
You can venture without it!

* * *

A woman stopped in the cemetery manager's office to inquire about her husband's grave.

"I can't find his grave," she said, "but I know he's buried here." "What's his name?", the manager asked. "Thomas Jackson," she replied.

After consulting his card file, the manager said, "Madam, we have no Thomas Jackson listed. The only Jackson we have is an Elizabeth Jackson." "Oh, that's him," she said, "Everything's in my name."

* * *

The divorce rate in this country won't be quite so high when women learn the reason a man loves a dog is that the dog worships him.

* * *

The visitor was trying to make friends with the young son of the house as he waited for the older sister. "I think I've met all your family except your Uncle Harry," he said. "What does he look like — I mean which side of the house does he resemble?"

The little boy considered. "I guess," he said finally, "the side with the bay window."

* * *

Father to teen-age daughter's boy friend, who is holding a sandwich in one hand and a pop bottle in the other: "Glad to meet you, Herbie. I've noticed you in our budget for some time."

Fellowship Center News

Le Chambon, France

Through the years women of our churches have sent Friendly Service gifts to the Fellowship Center, Le Chambon-sur-Lignon, Haute Loire, France. Excerpts follow from a recent letter from Rev. and Mrs. Kenrick Baker, Jr., directors.

"Working in conjunction with the Cimade team in Marseille we have received twice groups of young Algerians from the slum districts of that city. At Eastertime one such group was here at the same time as two young European students from Algeria. It was for us a cause of great joy to see the Moslem and Europeans come to a new kind of respect for one another through their life together here. Unfortunately the news from Algeria makes it clear that such contacts between the communities are almost non-existent.

"This year too we have cooperated with the College Cevenol in helping to prepare persons going out to the former Belgian Congo with the Congo Polytechnic Institute in connection with the Congo Protestant Council. Three American families and a Norwegian have been here improving their French. We have now been asked to consider taking a good many more next year, for a much longer period. We also have three very remarkable young men from the Cameroons living with us this year as they study at the college.

"It is clear that Le Chambon will come to have an increasingly important role to play in relationship to the younger churches of French-speaking Africa as it is unique in being a strong Protestant town in France and having the most important Protestant Secondary School in this country. The Fellowship Center will have an important part in this new development.

"As the Accueil Fraternel (Fellowship Center) goes into its tenth year of life, we hope that the outward sign of its growth in its new building will symbolize a growth in service to the Church in France and in the world. To all who have given or will give to make it possible for the Center to improve its ministry, may they feel that they have a part in building bridges between Christians of different tongues, races and nationalities and in playing a small part in helping the Church in its role of being a Light to the Nations."

WAKE FOREST ACTION NOTED IN AFRICA

The Nigerian Baptist Convention met in Ogbomosho the first week in May with between 2,500 and 3,000 present from all over that West African nation.

According to the **N. C. Biblical Recorder**, on the last day of the Convention Dr. and Mrs. L. C. Smith (she is from Apex) received a letter from home containing a clipping with the headline "Wake Forest College Ends Race Bar." A telegram was sent from the Convention to the Wake Forest trustees reading thus: "The Nigerian Baptist Convention in the 49th annual session receives with gratitude to God the news that Wake Forest College has ended segregation."

In presiding over the business session, President S. A. Lawoyin said, "We know that our scholarship board has found in the past that our own students were not accepted there. We want to let our brothers in America know that we follow with much interest and very prayerfully every step that is taken in this matter."

And so an action taken in Winston-Salem, North Carolina, April 27 brought response from fellow-Christian thousands of miles away the next week!

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

July

GHANA AND TOGO

22—**The work in Ghana and the Republic of Togo was begun by the Bremen Mission in 1847. After World War I, the mission was "orphaned." The Scottish Presbyterian Mission took over the support. In 1945 they called for help from the Evangelical and Reformed Church. Rev. and Mrs. Eugene Grau were appointed as first E. and R. missionaries there in 1946 — now there are 38 on the staff.**

23—**Mr. and Mrs. George Sturgen, Sr.,** are career missionaries at Worawora Hospital, where he is administrator. He worked for a railroad in maintenance and construction and as cost accountant and she as a secretary before they went to Africa.

Accra

Capital of Ghana with population of 100,000.

24—**Mr. and Mrs. Ralph Bickham** established hostel for missionaries' children so they can live in Accra and attend Ghana International School. She was missionary to China and they had charge of American Indian home before going overseas.

Adidome

Rural village on Volta River, 65 miles from Accra. Funds for new hospital provided by Trans-Volta Regional Government.

25—**Miss Joyce Erdman** is a missionary nurse who went to Africa in 1960 from Pennsylvania. She reports they have been working "around the clock" to meet the needs of patients.

26—**Dr. and Mrs. Michael Gass** are both children of missionaries — his parents serve in India and hers were in Honduras. They are medical missionaries serving in new hospital.

27—**Mr. and Mrs. Albert Schwenke** are from Milwaukee. He serves as hospital business manager, is trained in architectural drawing and so helps churches plan buildings, and as a hobby develops new breeds of fowls to aid African farmers.

28—**Miss Dorothy Williams** is a British subject born in South Wales. A registered nurse and midwife she was 15 years in Belgian Congo before going to Ghana in 1955. She helped start new mission hospital at Adidome. After hours, she tells Bible stories and teaches hymns to patients.

The Mission Of The Peace Corps

R. Sargent Shriver
Director of the Peace Corps

"Be ye doers of assistance, not counselors and capitalists only."

This paraphrase of the New Testament, so applicable to the mission of the Peace Corps, embodies as well the philosophy on which a church-going, dedicated America has risen above the point of economic security to one of service. In America we accept the doctrine of helping our neighbor and doing unto others as we would have them do unto us. It is the mission of the Peace Corps to extend this doctrine to less fortunate countries.

Goodwill, understanding and service are key words in describing the task which the Peace Corps has chosen for itself. The Congress of the United States, which passed the Peace Corps Act last September, set forth two primary purposes of the Peace Corps: (1) to help other nations meet their need for trained manpower; and (2) to promote better understanding between America and countries abroad. Peace Corps Volunteers are dedicated to fight poverty, illiteracy and disease wherever their assistance is needed.

True, these things cannot be done without capital, and there must be counselors of technical assistance, but the main contribution of the Peace Corps will be to share the desperately needed skills which Americans assume as their natural contribution to an economically healthy and spiritually strong country.

The program of the Peace Corps and the mission programs of our churches share a common vocabulary: the verb is "to do," and the preposition is not "above" or "over" but "with." For many years the churches of the United States have supported programs in which missionaries worked with the people of underdeveloped areas of the world. The work in these mission stations is largely devoted to helping these people to help themselves.

No Substitute for Missions

The Peace Corps is no substitute for church missions, but activities of the Peace Corps should make America even more aware of the needs of the new nations, and by so doing increase its response to mission efforts of the churches. If church groups will support the Peace Corps program and encourage their dedicated young adults to become Peace Corps Volunteers, they will help develop a reservoir of potential mission personnel for the churches.

The Peace Corps staff and its Advisory Council realize that church missions have been performing humanitarian work for generations. We believe that the experience and know-how of these groups can be of invaluable benefit to this new approach to international service.

The experience of **giving** — familiar to all missionaries — is instilling in the young men and women of the Peace Corps a degree of gratification which will contribute to their spiritual maturity. It is best expressed in the letters received from the Volunteers in their new homes among new people. Here is an excerpt from such a letter written by a Peace Corps teacher in the Philippines:

"The children are really something — they are naive and innocent, almost Godlike, for they seem to be untouched by any corruption or immorality. Their faces are unforgettable — they are faces of the poor, the deprived, the underprivileged — but they are also the faces of the gentle, the humble, the bashful, grateful — and most of all, they are the faces of the eager, the willing."

The young author of this letter is from Las Vegas, Nevada. It is apparent that she will return home with a dimension of spiritual values which she did not have before her tour of service. For one of the tenets of the Peace Corps is to learn as well as to teach.

Remuneration Small

Like those who serve in missions, the Volunteer who serves in the Peace Corps receives little remuneration in dollars and cents. A payment of $75 for each month of service is received in the lumpsum total of $1800 for two years' service. However, the Volunteer is provided with food, clothing, housing, transportation, medical care and a thorough training at one of the country's leading universities, often comparable to a year of graduate work.

Response to the Peace Corps when it was first proposed by President Kennedy was immediate and enthusiastic, and it continues to capture the interest of the American people. If we are to win friends abroad and advance the cause of human dignity and freedom, the Peace Corps must draw recruits from the large number of trained, dedicated Americans whose sense of committment has been deepened by a mature church life. We believe the response will be forthcoming.

DID YOU KNOW?

That the United Church of Christ has in North Carolina—

Churches—Approximately 300

Colleges—Two; Elon, near Burlington and Catawba, Salisbury

Homes for Children—Two; C.C., Elon College and Nazareth, Rockwell

Conference Centers — Three; Blowing Rock, Moonelon at Elon College and Franklinton at Bricks

Camps—Two; Moonelon, at Elon College and John's River at Collettsville

—**Southern Pines Bulletin**

CITIZENS OF THE KINGDOM

A copy of "The Sermon On the Mount" was sent to members and friends of First Church, Henderson, along with the following list of sermon topics being used by the pastor, Rev. Joe A. French.

June 24—"Characteristics of the Kingdom Citizen"—Matthew 5:1-12. How can I attain and retain happiness?

July 1—"Influence and Responsibility of Citizens"—Matthew 5:12-16. What is my silent effect and unconscious influence on people?

July 8—"Righteousness in the Kingdom"—Matthew 5:17-48. Does religion consist in giving up or being filled up?

July 15—"Observing Righteousness in the Kingdom"—Matthew 6:1-18. What of my outward observance, upward reaching, inward searching?

July 22—"The Standard of Values in the Kingdom"—Matthew 6:19-34. In what am I investing and it it a good investment?

July 29—"Attaining High Arts In the Kingdom"—Matthew 7:1-12. Shall we look for perfection in others and faults in ourselves?

A Page for Young People Edited by Cathie Sandstrom

Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

TEEN-AGERS DRAW UP CODE

A group of teen-agers of five churches in Tulsa, Oklahoma, has drawn up a code in which, after much debate, the abolition of social clubs in their high schools was a major plank. Adopting the name, "Youth Organization Unlimited," they pledged themselves to study and work on social problems facing young people on Tulsa's north side. They also came out strongly against the use of alcoholic drinks by teen-agers under any circumstances, and even included a code of behavior in the use of the telephone.

YOUNG PEOPLE DO VOLUNTEER WORK

A Protestant "Peace Corps" of senior high school and college students is working this summer in Denver, Colorado, under the leadership of Rev. Russell Williams, minister of the Inner City Protestant Parish. The students, recruited through the churches, serve as teachers' helpers in vacation Bible schools and supervise recreation and playgrounds. Some are helping renovate homes of inner-city families and rundown church buildings in the area. They will also take part in home visitation of elderly people who live alone.

"Many young people grow up without any idea of what life in other areas of their own city is really like," said Mr. Williams. He added that it is little wonder that many students going to work camps overseas experience cultural shock. Inner city volunteer work is excellent preparation for such service as well as for those planning to enter the ministry, teaching medicine and social work.

The Pilgrim Fellowship of Bethlehem church, Tenth Legion, Virginia, went to Glen Echo Park, Washington, June 30.

SENIORS HONORED AT LEBANON

Mrs. Carlton Scott, Reporter

Mesdames Ed Henderson, Ezra Stowe and Carlton Scott, counselors for the Christian Youth Fellowship of Lebanon Christian Church, joined hospitality at the home of Mrs. Stowe with a party as a compliment to the five C. Y. F. members who graduated from high school June 8. Those honored were: Carolyn Lockhart, Linwood Montgomery, Ray Scott, Carroll Wells and Mac McSherry. Each member of the C. Y. F. invited a special guest.

The party was a cook-out supper and all present had much fun with the games and stunts directed by Mrs. Stowe and Mrs. Scott.

COMMENCEMENT AT SOUTHERN UNION

Dr. J. Kenneth Kohler, executive secretary of the Churchmen's Brotherhood of the Evangelical and Reformed Church, delivered the baccalaureate sermon at Southern Union College, Alabama, on "The World and Me." Dr. Paul Douglass, former president of American University and now on the faculty of Rollins College, Winter Park, Florida, was the commencement speaker.

As a part of the commencement activities the science addition to Elder Hall was dedicated. These facilities were contributed by the Churchmen's Brotherhood.

Miss Vera Van Cleave was honored as the outstanding alumnus of the year. She has been associated with the college since 1932, now serving as assistant librarian.

New officers of the Western North Carolina Sunday School Convention are: Clay Yates, president, Pleasant Union; Street Morgan, vice president, Asheboro; Mrs. Grant Burns, secretary, Randleman.

BARBAROS CHELIKKOL AT LONG'S CHAPEL

Mrs. Hassell Chandler, Reporter

The Woman's Fellowship of Long's Chapel met June 19. Mrs. Nina Anderson gave the devotional, after which Mrs. Donna Wyatte introduced the guest speaker, Mr. Barbaros Chelikkol, a native of Turkey who is a student at Elon College.

Barbaros gave an interesting talk, telling of the customs of his country and contrasting family life there with American customs. He also told of their government and their religious life.

After a question and answer session Mrs. Nina Anderson introduced the current Dairy Queen, the lovely and talented Miss Janice Ross, who sang "Bless This House."

The business and roll call was quickly and efficiently taken care of by the president, Mrs. Ethel Rudd, and secretary-treasurer, Mrs. Betty Hopkins. A social hour with Mrs. Daisy Hester and Mrs. Eva King as hostesses was enjoyed by all.

WANT A CHALLENGING JOB?

If you are interested in finding out about jobs available for young people and adults through the department of specialized ministries, write to Rev. Joseph Howell, Specialized Ministries, Division of Christian Education, 1505 Race Street, Philadelphia 2, Pennsylvania, and ask for his bulletin entitled "Personnel Particulars." In it is listed a variety of opportunities for lay people in the United States, where they may find their Christian vocation in work of various kinds.

Bulletins for Bethlehem church, Tenth Legion, Virginia, were given during the month of June by Mr. and Mrs. Tom Good in honor of the high school graduates: Leanna Sellers, Yolanda Lohr, Gary Lohr, Robert Harrison, and Charles Lohr.

MEMORIAL GIFTS HELP BIBLE SCHOOL

Mrs. Carlton Scott, Reporter

A vacation Bible school was held at Lebanon Christian Church with all four churches in the community taking part. Director was Rev. L. T. Wilkins, with Mrs. Wilkins directing the music. All churches were represented on the faculty, and all the teachers and their assistants worked willingly and well. The school closed with a picnic lunch on the grounds of the church.

For the past three years the total expense of the Bible school has been given by individuals as a memorial to someone. This year an anonymous friend paid all expenses in memory of three from this community who have gone out as Ambassadors for Christ: Rev. John Barker, Rev. Warner Wells, and Rev. B. J. Earp. We are grateful for this gift.

HOME STUDY COURSES AVAILABLE

If you cannot go to a leadership training school, you can take advantage of home study courses provided by the department of leadership ministries of the United Church of Christ.

Three courses for prospective or active Sunday school teachers and workers are available:

Ways of Teaching — Fee $3.50.
You Can Read the Bible — Fee $2.50.
The Children We Teach — Fee $2.00.

Upon enrollment each student is supplied with a study outline, the textbook, and an addressed envelope for returning the completed outline. The study outline is corrected by the Department of Leadership Ministries, returned to the student, the First or Second Series course credit is issued if the work is satisfactory.

To enroll write Department of Leadership Ministries, Division of Christian Education, 1505 Race Street, Philadelphia 2, Pennsylvania, giving your name and address, the type of church school work you do or wish to do, whether your educational background is elementary school, high school, or college, and the name of your minister, and enclose the fee for the specific course in which you are interested.

The true test of civilization is, not the census, nor the size of cities, nor the crops — no, but the kind of man the country turns out.

—Ralph Waldo Emerson

Vacations – Recreation Or Re-creation

We are now in the vacation season, and many people will be headed for the mountains, the beach, a large city, grandfather's farm, or some favorite spot. Others will be staying at home and "taking it easy." Vacations are a firmly established part of our culture, and we believe that this is right and necessary, if vacations are used wisely.

Vacations can be used to plunge into a time of feverish recreational activity. This will seem to be fun, but we are apt to return home just about as much spent emotionally and physically as we were in the beginning. We can fritter away the time "doing nothing special." This brings physical rest and refreshment but little else. Modern life is so demanding that any interruption of the usual pace seems good and helpful, even though we sometimes get so involved in the rapid pace that we even try to rest in a hurry.

We believe that vacations are most helpful when they bring re-creation, and not just frantic recreation. For a vacation to provide re-creation, it must, of course, provide rest and recreation. Fun lessens tension, and helps "straighten out the kinks" that have developed during the year.

However, for re-creation to take place, we must go beyond "kink straightening." Reflection and meditation will help us see why kinks develop. Values can be re-examined to see if the things we were concerned with were really worth concern. Then we can move to seek new resources to deal with the concerns and values that are important. Reading can be a great resource in this field. Attending church services at home, or in a different place, can often provide great help when we are receptive to what is going on there.

God provides rich re-creation through the Holy Spirit whenever we make it possible for Him to operate in and through us. A vacation that provides for and expects an encounter with the Holy Spirit is stimulating, thrilling, and re-creating in every way.

We hope that you will have a good vacation, and that you will return re-created by the power of the Holy Spirit. Then the year ahead will be stimulating for all of us, as together we move forward in faithfulness.

—St. Paul's Episcopal
(Norfolk(Newsletter

Supt. Clyde Fields is recommending Dr. Fred Field Goodsell's book "They Lived Their Faith" as daily devotional reading for Southern Convention families interested in missions. 150 years of American Board history is contained in these daily readings.

The first wedding in the new sanctuary at Long's Chapel, near Burlington, was solemnized recently by the pastor, Rev. W. M. Loy, when Miss Brenda Kaye Oliver and Mr. Java O'Neil Carey were married. An interesting feature was the pealing of the church bell as the couple went up the aisle following the ceremony.

WHY JOIN OUR CHURCH?

Harry R. Mathis, Union, Virgilina

Because you believe that Jesus Christ is the Way, the Truth and the Life, and that we are reconciled to God through our faith in Him as Lord and Master of Life.

Because you believe that no man can live unto himself alone and that all men need support and encouragement.

Because you believe that while all men need the support of a religious community each individual should be required to think for himself.

Because you believe that children should be exposed to religious principles and activities.

Because you believe that children should be exposed to principles that will not be discredited by growing knowledge in college or adult life.

Because you like a church where the individual is respected for himself and where all persons of good will are welcomed.

Because you like a Church where people are encouraged to ask questions and to grow.

Because you believe that a Church like ours is valuable to the members and to the community.

Jeremiah Discourages False Patriotism

Background Scripture: Jeremiah 27-28; 37; 38:1-6.

Devotional Reading: Psalm 33:8-12.

Memory Selection: **Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.** Matthew 22:21.

The Background of the Lesson

Judah is under the Babylonian heel. Nebuchadnezzar has taken Jehoiachin the king into captivity, and has placed on the throne as a "puppet" ruler, Zedekiah, who is to be king as long as he behaves himself. Which was not very long. For, along with five other kings of small nearby countries, Zedekiah plots a revolt against Babylon. His mad scheme had been aided and abetted by some "false prophets" who had predicted success for the revolt. Furthermore, they had predicted that the vessels from the Lord's house which Nebuchadnezzar had carried away into Babylon, would be returned shortly. The danger in all this was that these prophets claimed to be speaking in the name of the Lord.

Jeremiah's Difficult Mission

Jeremiah was a patriot in the highest sense of the word. Perhaps no man ever loved his country more than he. But he was also a man of common sense. And his faith in God did not prompt him to do things that a mere emotional patriotism might have triggered. He felt impelled to disabuse the king and his confederates of their rosy hopes and false dreams. Appearing before them wearing a yoke bound to his shoulders with leather, he counsels the kings to submit to the yoke of Babylon, rather than to perish with their people. With inspired insight he saw that the Babylonian bondage was only an interlude in Judah's history, that the triumph of this pagan nation would be brief, that it would itself soon be destroyed, and that it would be better to live in Jerusalem than to live in exile in Babylon. Strange as it may seem, this was God's wish and way. He would have the kings know that God, not armies, determines the place and fate of nations, that God, and not the human monarch is the real ruler and guide.

An Unholy Alliance

As has so often been the case in history Zedekiah had formed an alliance with Egypt, seeking help from that nation against his enemies. That looked like a "good deal" to the kings and even the people, but Jeremiah said that it was a liability rather than an asset. When "the chips were down" Egypt would desert Judah and her armies would go back home, leaving little Judah to face the might and the wrath of Babylon alone. Jeremiah made clear the danger in an alliance with a heathen nation. But Zedekiah and the five other kings disregarded Jeremiah's advice and counsel, and disaster followed. Egypt did forsake Judah, the revolt was crushed, Zedekiah was captured, his eyes were put out, and he was carried captive to Babylon.

The Meaning of It All for Us

Here again it may seem strange to be told that this lesson from the history of a puny nation in the long ago has any pertinency or relevancy for us today. But here again there is a relevancy. Take for instance the matter of patriotism. There are two kinds of patriotism — the war-time, and the peace-time patriotism. It is one thing to whip up our emotions during a war, when everybody is shouting and mass enthusiasm gets hold of us. It is quite another matter to be a patriot in time of peace — to do one's duty well, to be a good citizen, to put the love of country above personal profit and selfish gain, to maintain personal integrity, to take an interest in civic affairs, to stand up for good government, to serve when called upon. Patriotism is something more than waving a flag on the Fourth of July. It is an everyday, routine matter.

Then again the lesson raises the moot question of the relationship between citizenship or patriotism and conscience. What about the "conscientious objector"? What about the minister who refused to pay a part of his income tax which went to military purposes? What about the respected doctor who refused to reveal the names of certain people attending his summer camp, and went to jail for his refusal? What about the religious sects who will not salute the flag, who refuse to repeat the oath of allegiance to the flag, or to take oaths in a court of law, or even who refuse to vote or to hold office?

SUNDAY SCHOOL LESSON
JULY 22, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Or again does patriotism mean that one cannot see the faults in his country, and criticize her? Does a patriot have to be a "Yes Man"? Does the true patriot desire more for his country than he desires for other countries? Do Stephen Decatur's famous words "Our country! — may she always be right; but our country, right or wrong" sum up the highest patriotism? This thing called patriotism is an inclusive matter. It has wide and deep meanings and it makes great demands.

There is here, of course, the whole matter of alliances, and especially alliances with heathen nations. Jeremiah said in effect, "Go slow in making alliances with heathen nations for that way leads to death." And it did in this case. One recalls in this connection the alliance which our country made with Russia toward the close of World War II. It would seem that that alliance with a nation which denies what we stand for, begot a welter of problems that has brought a plague upon our house, if not upon both houses. It would seem that in our kind of world there must be alliances. One wonders how long America could endure against the Communist nations if we did not have treaties with other nations, or alliances with other nations.

A Great Heritage

An old Irishman, who had spent his life in back-breaking labor, and who had had no formal schooling, by dint of hard work and sacrifice on his part and the part of his wife, sent all nine of his children to school. Discussing with his children one day, the bequests which a relative in a near-by city had made to his children, one of the boys, with a laugh, asked his father what he was going to leave them when he died. The tired old man thought over the matter for a minute and then said "I leave you the fifty United States of America, in which to make your living and your life." We all have that heritage. What will we do with it, what will we make of it, under God is our responsibility. It is not all God's responsibility. We are workers together with him in this matter.

We Were Honored

H. S. Hardcastle

Some years ago I read a book by a Canadian minister who had given a series of lectures at an American college. In the preface of the book, he expressed his appreciation of the many courtesies he had received from the faculty and the student body during his stay on the campus. Then he added a few words which I have never forgotten. He said, "There is a lot of kindness in the world, and ministers get their share of it." That is certainly true of the writer, for throughout his long ministry, he has received more than his share of kindness and generosity.

Perhaps the climax came in May of this year. The six churches which I have served during my ministry in Eastern Virginia — all of them within a radius of less than twenty-five miles — gave Mary and me a Testimonial Dinner at the Planters Club. Approximately two hundred and fifty people were present, members of the churches, and friends who were members of other churches and a civic club. Mr. W. H. Baker, president of the Eastern Virginia Conference, served as toastmaster in a gracious way. The guest speaker, introduced by Dr. Frank Hamilton, was Reverend P. Rowland Wagner, a long-time friend of the writer and tops as an after-dinner speaker. In his inimitable way he entertained and inspired the group. Mr. Baker also presented me with a Certificate of Recognition for Pastoral Service in the Eastern Virginia Conference. He had previously presented a Citation for Pastoral Service from the United Church of Christ at the Southern Convention in session at Bethlehem.

I was given an opportunity to speak "out of my heart" and tried, inadequately, to express the appreciation of Mary and myself not only of the Testimonial Dinner, but also of the many, many courtesies the churches had shown us during the forty years we had been with them. I also expressed our thanks for the many things which some of the members of the Berea church had done in helping us to remodel the house we had bought at the edge of the City of Portsmouth.

Last but not least I thanked all those who had contributed to the HARDCASTLE FUND. Initiated by a few friends, and sponsored by a committee in each church, an opportunity was given to the members of the six churches to contribute. As a result of this effort the amazing sum of over TWENTY-SEVEN HUNDRED DOLLARS was raised and turned over to us by Mr. Russell T. Bradford who acted as treasurer for the fund! ! ! Twenty-Seven Hundred Dollars! That's right! ! ! We were overwhelmed and humbled. And of course we were grateful beyond our words to express. It was a most gracious and generous gesture of appreciation and love, and our hearts will be warmed upon every remembrance of all of these things.

Retirement has not brought idleness or even rest. What with my work as ad interim preacher at the Suffolk Church until at least September, my constant work on the house which is yet unfinished, and my speaking engagements, I am kept quite busy. And that is the way I want it until I die. I do not want to live to be useless.

CALLING ALL MEN

Laymen from our churches — and they may take their wives along — are invited to attend the third national meeting of men of the United Church of Christ to be held at Purdue University, Lafayette, Indiana, the week-end of August 17-19. The program will begin with a 6:00 p.m. dinner on Friday and close with noon dinner on Sunday. Dr. J. E. Danieley will share honors with Mr. Theodore Schwalm, president of the men of the E. and R. group.

Speakers will include Mr. Irwin Miller, president of the National Council of Churches, Dr. Douglas Horton, former Minister and Secretary of the Congregational Christian Churches, and Dr. Robert Spike of our Board for Homeland Ministries. There will be Bible study, discussion groups, business sessions, communion service. $25.00 covers cost of registration, lodging, meals, insurance and materials. Send your registration to Churchmen's Convention, Room 409, 1720 Chouteau Street, St. Louis 3, Missouri.

Rev. F. C. Lester is to be the speaker for a joint session of the First Evangelical and Reformed and First Congregational Christian churches in High Point at the former, Sunday morning, July 29.

ALBEMARLE CELEBRATES FIFTIETH ANNIVERSARY

The First Congregational Christian Church of Albemarle, N. C. will celebrate its fiftieth anniversary on Sunday, July 22, at 11:00 a.m. Extensive preparations have been made for this observance, which will also be the occasion of homecoming. The Rev. W. Walter Hall, minister of the Asheboro church and former minister of the Albemarle church will be the guest speaker.

The Historical Committee is preparing displays of pictures of former ministers, publicity clippings, pictures of church activities, and old church bulletins preserved by the membership during the past half century. The Hospitality Committee has been making preparations for the luncheon to be served on Anniversary Sunday.

The Program Committee has prepared the program for the day and a Fiftieth Anniversary Booklet of information, of which 500 copies are being printed. The Publicity Committee has been establishing contact with former ministers and members and extending an invitation to attend. The Project Committee has laid careful plans for the launching of a financial campaign to underwrite the remainder of the funds needed for the construction of a $50,000.00 educational building addition to the church. Plans are partially completed and construction is scheduled for early spring of 1963.

Rev. J. Everette Neese, minister of the church since February of this year has been General Chairman of the Fiftieth Anniversary preparations. All former members and friends of the church are invited to attend this Fiftieth Anniversary Celebration.

STEERING COMMITTEE TO MEET

A joint Steering Committee will meet at Moonelon, September 11, to begin the process of uniting the three groups in North Carolina and Virginia in a new United Church of Christ conference, according to announcement from the convention office.

Southern Convention members of the committee are: Dr. Frank Hamilton, Rev. Max Vestal, D. Marsh McLelland, Rev. Joe A. French, ex-officio, and Rev. Clyde L. Fields, ex-officio.

Members of churches in the Southern Convention are invited to send recommendations and suggestions in writing to the committee.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Endowment Needed For Home

Just recently a fellow-minister said to me: "Well, you never have to worry about getting money for the Children's Home, for you always get yours." This is a misconception shared not only by some ministers, but lay people alike. While it is true that we do have an appeal that other agencies of the Church don't have, nevertheless it has never thus far reached the point that we always get all the financial support needed.

Take this year for instance. As you look at our Sun report for the year thus far it is very good. You realize, of course, that we are now entering into our slowest quarter. Thus, if things run true to form as in other years we will run a deficit for the quarter.

If you remember our report to the Southern Convention you will know that at the end of our fiscal year, September, 1961, we ran a deficit of $12,932.29. As yet we have not been able to overcome this during this fiscal year. So we are at present already running a deficit. Thus you see when we add this deficit to what will in all probability be a deficit for this last quarter you can easily see that we don't always get our money as easily as some individuals think.

Also, in accordance with the latest Duke Endowment report we know that our Home is doing a good job in holding down costs. We rank low in the amount spent per child per day in institutional care. Every effort is being made by our entire staff to continue to keep this cost of operation at the lowest level possible.

By all this we are not saying that the churches of the Southern Convention are failing us. While it is true that some few are, the majority make a real effort to support this institution to the best of their ability. Having been a pastor for eighteen years before coming to the Home, I know where much of the difficulty lies. Each church can share only that which its members give for its program. When the local church receives more, not only do we receive more, but all of the facets of Our Christian World Mission fare better. Thus it all comes down to the point of needing a stronger program on stewardship in our local churches.

This also might be a factor — lack of an endowment. The Children's Home, like the College, more than likely will always have an annual deficit to face until they are better endowed than they are today. It is true that the College does have endowment funds, but certainly not enough in comparison to other such institutions. Our Children's Home has no endowment at all. Ours is the only home in the United Church of Christ that does not have some kind of endowment. There are thirteen homes in the United Church of Christ. Twelve came from the Evangelical and Reformed and one from the Congregational Christian side. This one, of course, is our Home here at Elon — and it is the only one that does not have some kind of an endowment.

Thus you see that even though people do respond more readily to our appeal, we do not always "get ours," as some individuals think. We truly need the support of every church in the Convention and of every member in each of these churches. Are you one of those members who give our Children's Home their full support?

REPORT FOR JULY 2, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$23,525.36
NO REPORT THIS WEEK		
Grand Total		$23,525.36

SPECIAL OFFERINGS

Amount brought forward		$47,453.98
Ralph H. Scott, Burlington, N. C.	$ 15.00	
Mary Sue Brittle Sunday School Class, Bethlehem (Nans.) Church	5.00	
Vacation Church School Offering, The United Church of Christ (Church of Wide Fellowship, Southern Pines, N. C.	20.67	
New Hope Christian Church, Roanoke, Ala.	5.00	
Class No. 15, Reidsville Cong. Christian Church	15.00	
Vacation Bible School Offering, Liberty Christian Church (WNC)	20.51	
Farmers Cooperative Exchange (dividend)	14.04	
Mrs. Richard Stejer, Spokane, Wash.	10.00	
Mrs. Clement F. Hahn, Spokane, Wash.	10.00	
Women's Adult Bible Class, The United Church of Christ (Church of Wide Fellowship, S. Pines)	8.00	
Mrs. Joseph J. Bird, Burlington, N. C.	50.00	
The Oscar F. Smith Memorial Foundation, Norfolk, Va.	2,000.00	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Harrison Factors Corp. (dividend)	15.00	
For Boy Scout Camp:		
Jack M. Euliss, Burlington, N. C.	18.00	
E. M. Cheek, Jr., Burlington, N. C.	18.00	
A. V. Beck, Sr., Burlington, N. C.	9.00	
Samuel H. Huffstetler, Burlington, N. C.	18.00	
A. A. Alston, Burlington, N. C.	18.00	
D. Earl Pardue, Burlington, N. C.	10.00	
R. D. White, Burlington, N. C.	18.00	
R. O. Browning, Burlington, N. C.	20.00	
Charles J. Blake, Burlington, N. C.	10.00	
Dr. M. S. Dickson, Burlington, N. C.	6.00	
John H. Vernon, Burlington, N. C.	18.00	
C. G. Somers, Burlington, N. C.	18.00	
L. D. Tucker, Burlington, N. C.	18.00	
George H. Fowler, Burlington, N. C.	18.00	
Women's Fellowship, Oneonta Cong. Church, South Pasadena, Calif. — Friendly Service Gift	10.00	
In Memory of Mrs. Martha Lee Hardie		
In Memory of Frank Brown		
Total Memorial Gifts	8.00	

The Church Newsletter

It would be difficult . . . if not impossible . . . to identify that moment in history when the first parish newsletter was produced. There are, however, two reliable observations to be made. First, the "natural" discrepancy between average attendance and total membership was undoubtedly a major factor underlying the initial motive; and, second, the advent of the mimeograph machine was undoubtedly the technical "advance" that made the parish publication virtually universal.

Today, while still reflecting many attributes of its humble beginning as a recapitulation of the weekly church calendar for the benefit of absentee members, the parish newsletter is taking on important new dimensions as a medium of lay-communication. Church officers and the chairmen of standing committees are writing interpretive articles which give new significance and vitality to traditional activities and emphases in the church-year. Church boards are using these columns to inform the general membership of important business decisions which might otherwise not be fully understood except in the retrospective view of an annual business meeting. Most impressive of all, individuals are taking this means of sharing some of the profound inner convictions on which the spiritual strength of the church is nourished.

—**Michigan Conference News**

Special Gifts	272.06	
Total		$ 2,705.28
Grand Total		$50,159.26
Total for the Week		$ 2,705.28
Total for the Year		$73,684.62

REPORT FOR JULY 9, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$23,525.36
Virginia Valley Conference	$ 24.50	
Eastern Virginia Conference	277.85	
Eastern North Carolina Conference	150.56	
Western North Carolina Conference	247.00	
North Carolina and Virginia Conference	437.89	
Total		$ 1,137.80
Grand Total		$24,663.16

SPECIAL OFFERINGS

Amount brought forward		$50,159.26
Bible School Offering, Holy Neck Church (EVA)	14.67	
Women's Fellowship, Brookside Community Church, Brookside, N. J.	24.00	
W. E. Bason, Graham, N. C.	10.00	
Miss Jean McAlister, Greensboro, N. C.	10.00	
R. B. Lloyd, Jr., Greensboro, N. C.	5.00	
Friendship Circle, Grace Comm. Church, North Fork, Calif. — Friendly Service Gift	6.00	
Pepsi-Cola Bottling Co., Burlington, N. C.	25.00	
Adult Bible Class, Monticello Church (NCVA)	5.00	
In Memory of Mrs. Mildred Churchill		
In Memory of Edward A. Walters		
In Memory of Mrs. Douglas M. Orr		
In Memory of Mrs. John H. Vernon, Sr.		
In Memory of E. A. Walters		
Total Memorial Gifts	25.00	
Special Gifts	777.31	
Total		$ 901.98
Grand Total		$51,061.24
Total for the Week		$ 2,039.78
Total for the Year		$75,724.40

ACTIVITIES AT LONG'S CHAPEL

Mrs. Hassell Chandler, Reporter

The 1962 graduates were honored at the service May 27 with the pastor, Rev. W. M. Loy, presenting each of them with a Bible. The college graduates were: Java O'Neil Carey and Glenda Faye Baumgardner. The high school graduates were: Brenda Chandler, Walter Banks Wyatte, Jr., Jerry Wayne Rudd, Brenda Oliver, Gena Ann Faucette and Linda Carol Anderson. Of the six marshals at Pleasant Grove commencement, three were members of Long's Chapel: Angela Carey, Marcia Fonville and Buddy Fonville.

June 5 the Senior Adult Sunday School Class served supper to the Civitan Club of Pleasant Grove. The proceeds are to be used to buy new hymnals for the church.

Bible School was conducted the first week in June. Approximately 100 children enjoyed the Bible study, arts and crafts, and singing sessions. They presented their commencement program at the morning service June 10. The annual revival services began the same evening with Rev. O. C. Loy of Reidsville, brother of our pastor, as guest speaker.

RELIGION AT WORLD'S FAIR

The Christian Pavilion and Children's Center at the Seattle World's Fair is drawing many visitors (105,000 in the first four weeks) according to announcement by Dr. L. V. Rieke, president (American Lutheran) and Dr. Lemuel Peterson, executive vice president (American Baptist). The United Church of Christ is one of 23 denominations participating officially in the sponsorship of this Christian witness.

Mr. Peterson reports, "The Russian astronaut, Titov, visiting the Fair, passed the Pavilion several times, with his wife, looking at it quizzically. It may have been coincidental, but he remarked at a press conference later in the day that he did not see God out there in space. America's astronaut, Glenn, asked to comment a week later replied quietly, 'The God I believe in is not so small I can expect to meet him on some little trip I happen to take out in space.'

"For the typical Fairgoer who may pass it or visit it, famous or not, the Christian Pavilion stands, erect and graceful, symbol of man's need for God, today, tomorrow, forever. In any place . . . or space."

ON THE OPEN ROAD — A MOTORIST'S PRAYER

Eternal God of Distance, of Motion, and of Power, steady and strengthen thou me as I now share with thee this three-fold expression of thy will.

Expand my spirit by the curative touch of distance.

Temper my heart with thy eternal rhythm of motion.

Make the power that lies here under the touch of my hand always a symbol of thyself.

Mold my heart by the touch of beauty in the natural world.

Enlarge and enrich me through new friends and scenes.

Steady my hand to the rigorous demands of safety and courtesy.

Make me aware of the uncertain steps of children and old people and animals.

Save me from hurry and impatience and the hazardous drag of a weary and impaired body.

Grant me the grace of frequent rests and of a happy fellowship.

Equip me through sleep and food and the inner discipline from which comes power.

Thus, in joy and self-commitment, O God of Distance, of Motion, and of Power, I seek today thy Open Road. Amen.

(Percy R. Hayward in **International Journal of Religious Education**)

PRAYER FOR THOSE AT SEA

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep,
O hear us when we cry to thee,
For those in peril on the sea.

O Savior, whose almighty word,
The winds and waves submissive heard,
Who walkedst on the foaming deep,
And calm amid its rage didst sleep,
O hear us when we cry to thee,
For those in peril on the sea.

O Holy Spirit, who didst brood
Upon the chaos dark and rude,
Who bad'st its angry tumult cease,
And gavest light, and life, and peace,
O hear us when we cry to thee,
For those in peril on the sea.

O Trinity of love and power!
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to thee
Glad hymns of praise from land and sea.

—William Whiting
in **Pilgrim Hymnal**

PRAYER FOR THOSE WHO FLY

Great Father, hear our earnest prayer
For those who travel through the air,
Guide them whereso'er they go
And thy blest presence let them know.
Hear, oh, hear our earnest prayer
For those who travel through the air!

As swiftly through the air they fly
Guard them with thy watchful eye.
However far their flight may be,
Draw them ever nearer thee.
Hear, oh, hear our earnest prayer
For all who travel through the air!

When storms are nigh and clouds are dark
Guide thou the hand that steers their bark
Far above the land and sea
By day and night their Pilot be.
Hear, oh, hear our earnest prayer
For those who travel through the air!

To their grave efforts lend thine aid
And whisper low: "Be not afraid."
O'er mountain, valley, sea, and plain
Bring them safely home again.
Hear, oh, hear our earnest prayer
For all who travel through the air!

—Alice B. Joynes
in **Prayer Poems**

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

The CHRISTIAN SUN

Vol. 114 July 24, 1962 No. 29

A Religious We[illegible]r Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SOUTHERN CONVENTION MINUTES Fill Most of This Issue —

NEXT WEEK Enrollment and Committees Will Be Given

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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The Cost Of Loyalty

Loyalty is such a good thing that it is easy to forget that it is expensive.

Loyalty to a person forbids gossip, criticism, taking unfair advantage, and all other things that would hurt or hinder the person to whom one is loyal. It means doing things that will help, even if inconvenient.

Loyalty to a cause calls for self-discipline. To be sober means to refrain from using alcoholic beverages. To be morally clean demands clean thinking, and clean habits. To be honest permits no cheating. To be Christian casts out other gods of all kinds — even prejudice, malice, and the worship of public opinion.

Loyalty to a group reduces personal desire to cooperation with others. The family, the state, the nation all demand this willingness to think of the larger good rather than the personal pleasure.

Loyalty is such a good thing that the cost is not prohibitive. It is to be desired, to be sought, and to be paid for.

All of which is the long way of saying that this issue of The Sun is as it is because the editor and paper are loyal to the Southern Convention. Minutes of the Convention session last May are not exciting reading — neither is this — but the record should be preserved. FCL

Apportionment Giving By Churches

REPORTED BY CONVENTION OFFICE

JANUARY 1, 1962 TO JULY 18, 1962

NORTH CAROLINA AND VIRGINIA CANFERENCE

Church	Apportionment	Paid	Balance
Apple's Chapel	$ 2,365.00	$ 1,241.64	$ 1,123.36
Asheville	2,249.00	800.00	1,449.00
Belew Creek	556.00	134.00	422.00
Berea	586.00		586.00
Bethel	870.00	495.18	386.00
Bethlehem	1,678.00	312.50	1,365.50
Burlington			
Beverly Hills	1,862.00	862.00	1,000.00
Edgewood	739.00	96.50	642.50
First	6,368.00	2,256.83	4,111.17
Lakeview	522.00	80.00	442.00
Carolina	947.00	394.60	552.40
Concord	631.00	315.50	315.50
Danville	2,828.00	1,649.62	1,178.38
Durham	3,614.00	2,301.23	1,312.77
Elk Spur	153.00		153.00
Elon College	3,412.00	900.00	2,512.00
Gibsonville	1,334.00		1,334.00
Graham, Prov. M.	1,088.00	362.00	726.00
Greensboro			
Calvary	423.00	5.00	418.00
First	5,912.00	3,115.67	2,796.33
Palm St.	1,852.00	1,078.00	774.00
St. Peter's	454.00	118.73	335.27
Happy Home	2,058.00		2,058.00
Haw River	1,487.00	450.00	1,037.00
Hebron	360.00	20.00	340.00
Hendersonville	1,186.00		1,186.00
Hines' Chapel	1,317.00		1,317.00
Hopedale	571.00	150.00	421.00
Howard's Chapel	229.00		229.00
Ingram	1,049.00	687.00	362.00
Kallam Grove	377.00	188.50	188.50
Lebanon	771.00		771.00
Liberty	1,133.00	200.00	933.00
Long's Chapel	1,202.00	601.00	601.00
Lynchburg	252.00	12.50	239.50
Mebane	123.00	68.00	56.00
Monticello	846.00	634.50	211.50
Mt. Bethel	453.00	250.00	203.00
Mt. Zion	1,025.00	500.00	525.00
New Lebanon	974.00	230.64	748.11
Pfafftown	477.00	107.00	370.00
Pleasant Grove	1,247.00	197.00	1,050.00
Pleasant Ridge	485.00	485.00	
Reidsville	4,009.00	1,950.00	2,059.00
Rocky Ford	253.00	40.00	213.00
Salem Chapel	578.00	200.00	378.00
Shallow Ford	1,479.00	175.00	1,304.00
South Boston	1,011.00	200.00	811.00
Tryon	3,382.00	1,982.00	1,400.00
Union Ridge	2,283.00		2,283.00
Union (Va.)	2,305.00	760.00	1,545.00
Winston-Salem	715.00	360.00	355.00
Zion	432.00		432.00
Totals	$74,512.00	$26,967.14	$47,561.79

WESTERN NORTH CAROLINA CONFERENCE

Church	Apportionment	Paid	Balance
Albemarle	$ 1,932.00	$ 1,127.00	$ 805.00
Antioch (C)	456.00	266.00	190.00
Antioch (R)	394.00		394.00
Asheboro	2,186.00	910.85	1,275.15
Bailey's Grove	165.00		165.00
Bennett	100.00		100.00
Big Oak	528.00	125.00	403.00
Biscoe	139.00		139.00
Brown's Chapel	480.00		480.00
Clanton Park	160.00	49.63	110.37
Ether	500.00		500.00
Flint Hill (M)	259.00	259.00	
Flint Hill (R)	288.00		288.00
Grace's Chapel	1,113.00	69.35	1,043.65
Hank's Chapel	1,812.00	207.00	1,605.00
High Point	600.00	300.00	300.00
Liberty	699.00	154.00	545.00
Mt. Pleasant	499.00	249.50	249.50
Needham's Grove	560.00	350.00	210.00
New Center	249.00		249.00
Pleasant Cross	476.00	238.50	237.50
Pleasant Grove	1,128.00	763.00	365.00
Pleasant Hill	1,558.00	800.00	758.00
Pleasant Ridge	1,419.00	831.00	588.00
Pleasant Union	576.00	275.00	301.00
Providence Chapel	160.00		160.00
Ramseur	900.00	150.00	750.00
Randleman	1,264.00	478.62	785.38
Northview	184.00		184.00
Seagrove	717.00	400.00	317.00
Shady Grove	290.00		290.00
Shiloh	257.00		257.00
Smithwood	641.00	182.50	458.50
Sophia	566.00	100.00	466.00
Spoon's Chapel	340.00		340.00
Union Grove	586.00	200.00	386.00
Zion	919.00	200.00	719.00
Totals	$25,100.00	$ 8,685.95	$16,414.05

Through Apportionment Giving, Local Churches Share In

Christian Service Around The World.

Africa Shares In World Scene

Miss Lavinia Scott
Natal, South Africa

It hardly seems necessary to give you news from Africa in these days, when the continent is so frequently in the headlines. We have been greatly thrilled at the award of the Nobel Peace Prize to ex-Chief Albert Luthuli, whom we have known well for many years. The award was, of course, very distasteful to the South African government — and very puzzling to many white South Africans who had never given much thought to Chief Luthuli himself or to the principles on which his leadership of the African people has been based. He himself humorously stated that the award had caused him and the government to agree on one point — that he was unworthy to receive such an honor. But when one compares him — with his strong and sincere Christian faith, his insistence on the fact that Africa belongs to all its people and not to any one racial group, and his determination to use only non-violent means to create a multi-racial nation — with other African political leaders in this and other countries, one can understand why the Peace Prize was awarded to him. The importance of strong leaders dedicated to cooperation and to non-violence can hardly be over-estimated.

The World Council of Churches has come especially close to us, as three outstanding ministers of our acquaintance were delegates to the New Delhi meeting: Bishop Zulu of the Anglican Church (one of whose daughters is a student here), Rev. Gabriel Setiloane of the Methodist Youth Department (who frequently preaches for us), and Rev. N. G. Ngcobo of our own Mission. "Our" church, the Bantu Congregational Church, was admitted to membership in the World Council, and we were proud that our people cared enough to send their Chairman to represent them. The African people are moving!

Vol. 114 No. 29

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA AND TOGO

July

Adidome

29—**Dr. Margot Windisch**, a German widow who began study of medicine at age 37. Forced by Nazis to serve 34 villages during World War II. Served Christian Home for Epileptics without salary 1945-1952. Served three years at Worawora, Ghana, and since 1956 has served as supervisor of clinics at Adidome, Ghana.

Atakapama

City in Republic of Togo; 100 miles north of Atlantic seacoast; population 25,000; Government offices schools and hospitals; site of the Ecole Biblique de L'Eglise for training catechists.

30—**Rev. and Mrs. Charles H. Hein** (1955) serve as advisors to the literacy and Christian literature program in Togo, a small West African country just east of Ghana. Recently they have undertaken evangelization in central Togo. He went to Europe for youth work, met Gaby Magnin of Seine, France, at Geneva in 1950 and married a year later. She had been parish assistant and a teacher.

Ho

Population 35,000, located 105 miles north of Accra, government center and hospital, headquarters of Evangelical Presbyterian Church. We work in Mawuli Secondary School.

31—**Mr. and Mrs. David F. Desmond** arrived in West Africa in 1952, began work in Mawuli Secondary School of 90 students (now 400). He teaches science and math, supervises science department, cares for materials, water and lights. Now Assistant Headmaster. She does nursing, and shares in Bible studies.

August

1—**Mrs. Vivian Florin Hazel**, widow of Congregational minister in Missouri and Iowa, went to West Africa in 1955 with her two daughters. She is head of home economics department in Mawuli, teaches Bible, and is senior housemother which means, in her words, "being mother, friend, counselor, and nurse to sixty girls.

2—**Mr. and Mrs. Willis M. Kaaufman** are educational missionaries in Ho since 1959. He teaches science in Hawuli. He (M.A. at Duke 1952) was research engineer for Shell Oil Company seven years. They have 3 children.

3—**Miss Pearl M. Snitker** (1957) is teacher of chemistry and housemother at a dormitory at Mawuli Secondary School. She had been chemist for Shell Oil Company in Illinois.

Keta

On Atlantic seacoast. Second mission station of Bremen Mission (now Evangelical Presbyterian Church). Large congregation, primary and secondary schools under administration of that Church.

Peki Belengo

Estimated population 15,000. First station of Bremen Mission. Church and schools under Presbyterian Church. We work in Peki Seminary.

4—**Rev. and Mrs. Eugene E. Gau** (1946) first E. and R. couple to begin work with Evangelical Presbyterian Church — now more than 40 missionaries in Ghana. He is president of conference, principal of seminary in Peki Blengo, etc. She is leader in women's work and helps compile vernacular literature.

This Interested Me

By Emily C. Lester

TWO LITTLE GIRLS

Not long ago I had the very unhappy experience of being unable to land at the Greensboro-High Point-Winston-Salem airport because of weather conditions there. We were taken on to Charlotte, where we were loaded into a bus and brought back to our original destination.

Two little girls — each five years old — were put on the bus in Charlotte by a representative of the airline. One of them was coming — alone — from her home in Miami to visit her grandmother in Winston-Salem. The other was coming — alone — from home in Connecticut to visit her grandmother in Winston-Salem. Both had been grounded in Charlotte, where they had become acquainted. One of the little girls was black, the other white.

By the time they got on the bus (8:30 p.m., long past the time they were to have been safely in their grandmothers' arms) they were tired. As often happens with five-year-olds, this meant they were giggly, and silly, and loud-talking, a bit on the boisterous side.

Then a sixteen-year-old girl sitting alone in a double seat across the aisle said, "If you want to come and sit with me I'll tell you a story." Immediately they responded, climbing into the vacant seat beside her and settling down to listen. Later she saw they had sandwiches and milk which the airline had provided. Still later, they sang for her and with her. They were still wide awake when we reached our destination, about 11:00 p.m. — but they had been happy and had not bothered the other passengers.

I was curious about the big girl, for it was rather unusual for a "teenager" to have bothered with two little girls — perhaps she came from a large family and was used to children. I found she had no small brothers or sisters, that she was on her way home from her junior year at a girls' "finishing school" in Maryland, that she expected to go to Europe when she finishes school next year, that (from her family name) she came from one of the wealthiest and most influential families in the Piedmont.

Three girls headed for Winston-Salem on a bus taught me several

(Continued on Page 5)

-- Minutes --

The Forty-Fifth Biennial Session of The Southern Convention of Congregational Christian Churches, Inc.

(Acting Conference — United Church of Christ)

MAY 1-3, 1962

BETHLEHEM CHRISTIAN CHURCH, ROUTE 1, SUFFOLK, VA.
DR. R. E. BRITTLE, HOST MINISTER

THEME: "THE CHURCH—A LEARNING AND WITNESSING COMMUNITY."

TUESDAY, MAY 1 — AFTERNOON SESSION

President Joe A. French called the Convention to order at 2:00 P. M.

The opening hymn, "The Church's One Foundation", was sung.

The constituting prayer was offered by Dr. H. S. Hardcastle.

The welcoming address was given by Dr. R. E. Brittle, the host pastor.

A fitting response to the welcome was given by President French.

A quorum of delegates was declared present. (See Credentials Report.)

Secretary Vestal presented the printed program as the report of the Program Committee.

Voted 1 C/62-64

That the printed program be adopted as the order of this Convention Session, with such changes as may be necessary to facilitate the business of the Convention.

Rev. Clyde L. Fields, Superintendent, introduced visitors, new ministers, and fraternal delegates.

Superintendent Fields announced that three of the ministers of the Convention were sick—Revs. Tucker G. Humphries, W. A. Cousins, and George M. Tally.

Voted 2 C/62-64

That the Secretary be instructed to send greetings to the above named ministers who are ill. (See Secretary's records.)

Visitors and fraternal delegates introduced included the following: Dr. Sheldon Mackey, Dr. and Mrs. Banks Peeler, Dr. and Mrs. William P. Tolley, Rev. Roy Snyder, and Rev. Percel Alston.

New ministers introduced included the following: Revs. Alfred M. Campbell, Carl F. Dunker, Collins Kilburn, Hugh Lasseter, Carroll Lewis, Harry Ray Mathis, James Monroe, Loyal L. Pearce, James Porter, Billy Joe Willett, Kieth Wright, and Robert Bew.

Other new ministers named but not present included: Revs. Harry E. Baldwin, W. A. Cousins, Victor C. Hayes, Neil Howard, and James C. Jackson.

Rev. Roy C. Snyder brought greetings from the Potomac Synod.

Dr. Banks Peeler brought greetings from the Southern Synod.

Rev. Percel Alston brought greetings from the Convention of the South.

The hymn, "Faith of Our Fathers", was sung.

President French appointed the following Committees:

BUSINESS COMMITTEE: Rev. W. A. Grissom, Chairman; Dr. H. H. Cunningham, Rev. Max B. Vestal, J. Letcher Eley, Mrs. W. W. Sellers, Mrs. Ray Gordon, and Joe A. French, Ex-Officio.

CREDENTIALS COMMITTEE: (Conference Secretaries)

Dr. F. C. Lester	Western North Carolina
Rev. Rosser Lee Clapp	Eastern North Carolina
Rev. Richard M. Petersen	North Carolina & Virginia
Rev. Mark W. Andes	Valley of Virginia
Rev. Lowell A. Smoot	Eastern Virginia

RESOLUTIONS COMMITTEE: Dr. Frank R. Hamilton, Chairman; Miss Susie Allen, and Rev. Gale Brady.

Rev. Collie Seymour, pastor of Apple's Chapel, and his family were on vacation in Georgia last week and this, visiting relatives. Mr. E. H. Thompson, a layman in the church, conducted services last Sunday.

Mrs. L. V. Gerbie, Mrs. R. W. Holland and Mrs. Harry Lee recently accompanied their minister, Rev. Daniel A. Bowers, on a trip to see the Migrant Ministry of the Virginia Council of Churches in action. The July 15 bulletin of our Portsmouth, First, church also tells of a very successful meeting of the men of the church.

NEWS OF HOPEDALE CHURCH

Mrs. J. L. Stanley, Reporter

Work at our Hopedale church is going along nicely with much interest being shown. Our Sunday school is growing, and attendance at the worship services is good. Our church was revived and helped spiritually by the good preaching of the Rev. Garland Bennett who shared in our revival.

Our Hopedale people are very proud of the deep well which they had drilled this year. We now have our own water supply.

The women are doing a good work under the leadership of Mrs. A. B. Chrismon. They have met their requirements such as Friendly Service, used clothing and coupons for our Home for Children, and Apportionment giving. They have also had their studies. As a special local project this year they raised money and put a new carpet on the floor of the sanctuary. This has pleased the entire church.

TWO LITTLE GIRLS

(Continued from Page 4)

lessons that night. Can you guess what they were? First of all, that the skin color did not matter, two five-year old girls had much in common, and were apparently oblivious of any difference. Second, that a privileged teen-ager could be conscious of a need and would do something about it. Third, that little children can take crises (like this change from airplane to bus) in their stride, especially when they have another child to share it with. And that little children may have lessons to teach us about fellowship across racial lines, as the teen-ager said.

PUBLICITY COMMITTEE: Dr. W. T. Scott, Chairman; Dr. F. C. Lester, Irwin Smallwood, and Luther Byrd.

PARLIAMENTARIAN: Dr. J. Earl Danieley.

First reading of the report of the Nominating Committee was made by the chairman, Rev. Carl Wallace. President French ruled that nominations would be open until 2:15 P. M. of the following day.

The Chaplain for these sessions, Rev. Carroll Lewis, conducted the worship service.

The first major address was given by Dr. Sheldon Mackey, Executive Secretary of the Stewardship Council, United Church of Christ. He was introduced by Superintendent Fields. Mr. Mackey gave a most interesting address on the topic, "The Church and Its Mission."

The hymn, "Christ for the World! We Sing," was sung.

The report of the Executive Board was given by Rev. Max Vestal. (See Exhibit A.)

The Treasurer's report was presented by Superintendent Fields in the absence of the Treasurer. (See Exhibit B.)

The Superintendent's report was given by Rev. Clyde L. Fields. (Exhibit C.)

The first reading of the report of the Finance Committee was given by Rev. W. A. Grissom. (See Exhibit D.)

The report of Elon College was given by Dr. J. Earl Danieley. (See Exhibit E.)

The report of the Christian Higher Education Fund was given by Dr. William J. Andes. (See Exhibit F.)

The report of the Congregational Christian Home for Children was given by Rev. W. W. Snyder. (See Exhibit G.)

Superintendent Fields commented upon the need for endowment support for our institutions.

The benediction was pronounced by Dr. Jesse H. Dollar.

TUESDAY EVENING — MAY 1

After enjoying the fine evening meal prepared and served by the ladies of the Bethlehem Church, the Convention reconvened at 7:30 P. M.

The hymn, "In Christ There Is No East Or West," was sung.

Prayer for guidance was offered by Dr. D. W. Shepherd.

The report of the Council on Cooperation was presented by Dr. F. C. Lester.

A Panel on Convention Realignment followed with the following participants: President Joe French, Moderator; Rev. Roy C. Snyder, Potomac Synod; Dr. Banks Peeler, Southern Synod; Rev. Percel Alston, Convention of the South; and Rev. Clyde L. Fields, Southern Convention.

The Panel discussion was followed by a service of worship and Holy Communion. The ministers leading this service were Dr. R. E. Brittle and Dr. Frank Hamilton. The music was by the host church choir. Dr. Hamilton delivered the meditation, "Discovery and Witness."

WEDNESDAY MORNING — MAY 2

President French called the meeting to order at 9:00 A. M.

The hymn, "O Worship the King," was sung.

The invocation was given by Rev. Mark Andes.

Superintendent Fields recognized visitors who had not previously been recognized. One of these, Rev. Carl Landes, Consultant on Racial and Cultural Relations, spoke briefly.

Voted 3 C/62-64

That the Secretary be instructed to send greetings to Dr. George Alley and Mr. Martin T. Garren — former Presidents of the Convention, who could not be present for this session.

The Business Committee recommended that the report of the Council on Cooperation be considered in the same order of reports in which it was presented yesterday.

"Parenthood: A Christian Vocation" was the topic of the sermon preached at our Tryon church May 13, by the pastor, Rev. William R. Stevenson.

The Church of Wide Fellowship, Southern Pines, will hold its Sunday school picnic August 8 at Pinebluff Lake. The board of Christian Education and Church School Superintendent are to prepare the food.

Make a date with the North Carolina Council of Churches for January 29-30, 1963, in Winston-Salem for the Annual Meeting. A fine list of important speakers has already been selected. Don't forget the date. More news of the session will be given later.

Recreation, picnic and inspirational singing were the popular enjoyments at our Asheboro church last Saturday afternoon and evening. Sunday Rev. John Biggerstaff of our Church Home for Children was the preacher while pastor W. W. Hall spoke at the Fiftieth Anniversary service in Albemarle.

A young adult Sunday school class is being formed at Union United Church of Christ, Virgilina, Virginia, for high school graduates through age 35. It will be taught by Jimmy Rosser and by the pastor, Rev. Harry R. Mathis.

A covered dish supper, Wednesday, July 11, opened the recreation program of Union Ridge, Burlington, N. C. Each Wednesday and Saturday from 7 to 9 p.m. the church recreation area will be open for table tennis, horseshoes, softball, shuffleboard, and other games.

The morning service at First, Portsmouth, on Sunday, July 1, was conducted by Mr. W. W. Piland and Chaplain W. R. Petre, in the absence of the pastor, Rev. Daniel A. Bowers. Mr. Bowers was serving as a counselor at Moonelon.

Five offering plates, in memory of Mrs. Elizabeth Brothers Swink, were dedicated during the Sunday morning service at Rosemont, June 17. The Women's Fellowship at Rosemont will hold a joint meeting July 30, at which officers for the coming year will be installed and Mrs. C. E. Cherry will report on the School of Missions.

Voted 4 C/62-64

That the Report of the Executive Board be adopted and that the actions of the Executive Board be made the action of the Convention. (See Exhibit A.)

It was moved and seconded that the minutes of the Executive Board be published as soon as possible after each meeting in THE CHRISTIAN SUN, with necessary explanations of all motions made. This motion was amended as follows:

Voted 5 C/62-64

That the actions of the Executive Board affecting the churches and institutions be printed in THE CHRISTIAN SUN.

The amended motion was then passed as follows:

Voted 6 C/62-64

That the actions of the Executive Board affecting the churches and institutions be printed as soon as possible after each meeting in THE CHRISTIAN SUN, with necessary explanation of all motions made.

Voted 7 C/62-64

That the report of the Treasurer be accepted and referred to the Finance Committee. (See Exhibit B.)

Voted 8 C/62-64

That the report of the Superintendent be received with thanks. (See Exhibit C.)

Voted 9 C/62-64

That the report of the Finance Committee be adopted. (See Exhibit D.)

Voted 10 C/62-64

That the report of Elon College be accepted. (See Exhibit E.)

Voted 11 C/62-64

That the report of the Christian Higher Education Fund be received. (See Exhibit F.)

Voted 12 C/62-64

That the report of the Congregational Christian Home for Children be received. (See Exhibit G.)

The hymn, "Onward, Christia nSoldiers," was sung.

Rev. Carl Wallace presented the Mission Board report. (See Exhibit H.)

The report of the Board of Publications was given by Rev. Kenneth Register. (See Exhibit I.)

Dr. F. C. Lester, editor of THE CHRISTIAN SUN, reported. (See Exhibit J.)

Rev. Robert A. Knowles, Minister of Christian Education, reported. (See Exhibit K.)

Rev. Robert A. Knowles also made the Moonelon report. (See Exhibit L.)

The Women's Fellowship report was given by Mrs. Ray Gordon. (See Exhibit M.)

The report of the Laymen's Fellowship was given by Dr. H. H. Cunningham. (See Exhibit N.)

In the absence of Hubie Young, the Pilgrim Fellowship report was given by Rev. Robert A. Knowles. (See Exhibit O.)

Voted 13 C/62-64

That the order of the day at 4:00 P. M. today be the consideration of the report of the Council on Cooperation.

The hymn, "Take My Life and Let It Be," was sung.

Dr. Sheldon Mackey delivered another fine address on the topic, "The United Church of Christ and Its Stewardship."

Benediction and grace were offered by the Rev. W. T. Scott, Jr.

WEDNESDAY AFTERNOON — MAY 2

The Convention reconvened with the singing of "For the Beauty of the Earth."

Prayer was offered by Rev. Eugene Tally.

The report of the Committee on Stewardship was given by Rev. Bill Simmons. (See Exhibit P.)

Rev. Carl Wallace again presented the report of the Nominating Committee.

It's not the crying of the baby which bothers me when I preach. It's the snoring of the saint!

Vacation Bible school was held at Wake Chapel the second week in June. The average attendance was 89.

Dr. H. S. Hardcastle is to be the pulpit guest at Christian Temple, Norfolk, while Dr. Frank Hamilton, minister, is on vacation in August.

A revival was held July 16-20 at Wissler's Chapel. Preacher for the services was the pastor, Rev. Bland Leebrick.

The Prayer Fellowship of our Wake Chapel church meets for a half hour each Tuesday evening for prayer and the study of a Psalm.

Rev. Bland Leebrick was among those attending the Virginia Summer School for Town and Country Ministers at V. P. I., Blacksburg, Va.

Dr. Clyde L. Fields, superintendent of the Southern Convention, was the guest speaker at the Remonstrant church in Arnheim, the Netherlands, Sunday, July 15.

"Man's Search for Peace and Security" was the subject of a sermon by Rev. Carl Landes when he substituted for the minister, Rev. Carl Wallace, at Southern Pines, July 15.

Guest speaker at Shelton Memorial, Portsmouth, Va., July 1 was Dr. Andrew A. Helmbold, professor of religion at Frederick College, and a minister in the former Evangelical and Reformed Church. The pastor, Willis E. Joiner, was directing a camp at Moonelon.

Among those attending the Pastor's Family Conference at Blowing Rock, N. C., July 11-17, were Rev. Harry L. Mathis and his family. Mr. Mathis is the pastor of Union, Virgilina, Va. The Conference was sponsored by the Council for Church and Ministry of the United Church of Christ.

During August the entire Church School of our Tryon church will meet in the assembly hall and see a movie. Listed for August 5 is "The Voice of the Deep," for August 12 a double feature, "Joseph and His Brethren" and "Joseph in Egypt," then will follow "I Beheld His Glory," and "Africa and Schweitzer."

Voted 14 C/62-64

That the question of election of Conference representatives to the Executive Board be referred to the Executive Board with power to act in determining the correct Conference representatives.

Voted 15 C/62-64

That the report of the Nominating Committee, as qualified by the previous motion be approved and that the secretary be instructed to cast a ballot, electing the nominees.

The Secretary cast the ballot as instructed.

President French declared the slate of officers elected.

REPORT OF THE NOMINATING COMMITTEE

President — Rev. Joe A. French, 427 Rowland St., Henderson, N. C.

Vice President — Rev. Frank R. Hamilton, 300 W. 33rd Street, Norfolk, Va.

Secretary — Rev. Max B. Vestal, 509 E. Main St., Sanford, N. C.

Treasurer — Mr. Walter L. Cooper, Box 730, Burlington, N. C.

Asst. Treasurer — Miss Edna M. Fitch, So. Conv. Office, Elon College, N. C.

Superintendent & Registrar — Rev. Clyde L. Fields, So. Conv. Office, Elon College, N. C.

Editor of THE CHRISTIAN SUN — Dr. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

Historian of the Convention — Dr. William T. Scott, Chuckatuck, Virginia.

EXECUTIVE BOARD (Conference Representatives)

(As corrected by the Executive Board — After Convention)

Class of 1964

VVA—Rev. Silas E. Madren (1960 T), 504 N. Stuart St., Elkton, Virginia.

EVA—Mr. J. Letcher Eley (1956 T), N. High St., Franklin, Va.

ENC—Rev. A. M. Campbell (1962 U), 1910 Lyon Rd., Fayetteville, N. C.

WNC—Rev. Lynwood Hubbard (1962 U), Route 1, Ramseur, N. C.

NCVA—Mr. Robert W. Morton, Jr. (1956 T), Box 853, Burlington, N. C.

Class of 1966

VVA—Rev. Thomas D. Sutton (1962 T), Route 1, Luray, Va.

EVA—Mr. W. H. Baker, 1028—24th Street, Newport News, Va.

ENC—Mr. C. W. Russum (1958 T), Fuquay Springs, N. C.

WNC—Mr. Hubert Beane (1961 U), Route 1, Asheboro, N. C.

NCVA—Rev. Weldon T. Madren (1961 U), Route 2, Ruffin, N. C.

At Large

Mrs. W. B. Williams (1958 T), 1025 Wickham Ave., Newport News, Va.

Mrs. R. M. Cline (1958 T), Box 133, Sanford, N. C.

Mr. Martin T. Garren (1960 T), 1817 Rolling Rd., Greensboro, N. C.

MISSION BOARD

Class of 1964

Rev. Carroll Lewis (1962 U), 3507 Bainbridge Blvd., South Norfolk, Va.

Rev. W. E. Wisseman (1960 T), 103 W. Greenway, N., Greensboro, N. C.

Mr. John Q. Pugh, Jr., (1962 U), Route 1, Asheboro, N. C.

Mrs. W. B. Williams (1961 U), 1025 Wickham Ave., Newport News, Va.

Rev. C. Fred Allred (1956 T), Belew Creek, N. C.

Mr. Rex G. Powell (1956 T), Fuquay Springs, N. C.

Mr. D. Marsh McLelland (1961 U), 2018 Nottingham Lane, Burlington, N. C.

Class of 1966

Mrs. Tom Good (1958 T), R.F.D., Broadway, Va.

Rev. Mark W. Andes (1958 T), Box 307 Winchester, Va.

Mr. Robert C. Baxter, Jr., (1962 T), Elon College, N. C.

TAKE TIME

Take time to think—
It is the source of power.
Take time to play—
It is the secret of perpetual youth.
Take time to read—
It is the fountain of wisdom.
Take time to pray—
It is the greatest power on earth.
Take time to love and be loved—
It is a God-given privilege.
Take time to be friendly—
It is the road to happiness.
Take time to laugh—
It is the music of the soul.
Take time to give—
It is too short a day to be selfish.
Take time to work—
It is the price to success.

—**Pilgrim Progress,**
Harwich Port, Mass.

SPECIAL SERVICES AT MT. GILEAD

Homecoming was held at Mt. Gilead Christian Church June 17 with the pastor, T. N. Daughtry, as speaker for the morning service. A song service was held in the afternoon with four different trios and quartets rendering the songs.

Revival services were held from June 17-22. Guest speaker was Rev. J. L. Neese from Bradenton, Florida. Seven members joined the church.

—Reporter

AT WINCHESTER

Vacation Bible School — two weeks — is in progress in cooperation with Centenary Evangelical and Reformed Church. Much preparation was made. Both congregations worshipped together at the Congregational Christian church July 15.

Entire church family picnic is planned for Sunday afternoon, July 29, at Capon State Park.

The first Sunday in August members are to be received.

Rev. Mark Andes is minister.

Alfred Knighton Stanley, son of Supt. and Mrs. J. Taylor Stanley of Greensboro, graduated from the Divinity School of Yale University June 13, and will be ordained July 29 in the Central Congregational church, New Orleans where he is currently serving. He is to be director of the United Southern Fellowship, North Carolina A. and T. College in Greensboro, North Carolina.

Rev. Lowell A. Smoot (1958 T), 213 Charlotte Dr., Portsmouth, Virginia.
Rev. K. D. Register (1958 T), 721 N. Church St., Burlington, N. C.
Rev. Lewis Bill Simmons (1962 T), Route 1, Hickory, Va.
Mr. E. J. Austin (1962 T), Box 407, Southern Pines, N. C.
President of Women's Fellowship — Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.

BOARD OF PUBLICATIONS

Class of 1964

Mr. Irwin Smallwood (1960 T), 2335 Albright St., Greensboro, N. C.
Rev. William A. Grissom (1960 T), Windsor, Virginia.
Rev. David W. Shepherd (1960 T), 326 McIver St., Sanford, N. C.

Class of 1966

Rev. K. D. Register (1958 T), 721 N. Church St., Burlington, N. C.
Rev. C. Carl Dollar (1962 T), Box 126, Holland, Va.
Mr. S. H. Basnight (1962 T), Drawer 547, Carrboro, N. C.

BOARD OF CHRISTIAN EDUCATION

Class of 1964

Dr. William J. Andes (1962 U), Box 625, Elon College, N. C.
Miss Dorothy Ballinger (1961 U), 400 Radiance Dr., Greensboro, N. C.
Rev. Samuel D. Nelson, Jr. (1961 U), 319 Great Neck Rd., Virginia Beach, Va.
Miss Ruth Dunn (1956 T), Elon College, N. C.
Rev. Harold Myers (1960 T), 2809 Forest Dr., Burlington, N. C.

Class of 1966

Mrs. R. E. Brittle (1960 U), 107 Northbrooke, Suffolk, Va.
Rev. Wm. T. Scott, Jr. (1958 T), 811-813 W. Main St., Durham, N. C.
Mr. Algie H. Blalock (1958 T), Route 2, Burlington, N. C.
Mrs. Winfred Bray (1962 T), Route 2, Burlington, N. C.
Mrs. H. L. Carnes (1958 T), 611 Lindsay Street, Carrboro, N. C.

HISTORICAL SOCIETY

Class of 1964

Mrs. W. W. Sellers (1956 T), Box 1028, Burlington, N. C.
Mrs. Garland Spratley (1956 T), Dendron, Virginia.
Rev. S. E. Madren (1956 T), 504 N. Stuart St., Elkton, Va.
Dr. L. E. Smith (1956 T), Jefferson Boulevard, Sylvan Beach, Bayside, Va.
Rev. J. Frank Apple (1956 T), 437 Norvell St., Henderson, N. C.

Class of 1966

Mr. Edgar P. Lynch (1958 U), 603 S. Broad St., Burlington, N. C.
Mrs. W. E. Wisseman (1960 T), 103 W. Greenway N., Greensboro, N. C.
Dr. H. H. Cunningham (1958 U), Elon College, N. C.
Mrs. B. B. Johnson (1962 T), Fuquay Springs, N. C.
Miss Susie Allen (1962 T), 924 Williamson Rd., Raleigh, N. C.
Rev. R. E. Brittle (1962 T), 103 Northbrooke Ave., Suffolk, Va.

BOARD OF TRUSTEES FOR CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN

Class of 1964

Mr. William Alexander
Dr. William C. Goley
Mr. Wayne Taylor

Class of 1966

Mr. Hubert Beane

Class of 1968

Mr. D. Marsh McLelland
Rev. Mack V. Welch
Dr. Darden Jones
Mr. J. C. Matthews, Sr.
Mrs. Allen E. Gant
Dr. R. E. Brittle
Mr. C. L. Richardson
(Replacing Mr. Vitus Holt)

BOARD OF TRUSTEES OF GROUP INSURANCE PLAN

Class of 1964

Rev. L. M. Presnell (1960 T), Box 87, Sophia, N. C.
Rev. Carl E. Wallace (1960 T), Box 62, Southern Pines, N. C.
Rev. Mark W. Andes, (1960 T), Box 307, Winchester, Virginia.

CHRISTIAN WORSHIP

The conversational hubbub heard in many an American church before the service, and even during the organ prelude, is that of a theater audience rather than of a worshiping congregation... The objective existence of sanctuary and altar, however, does not guarantee automatically the subjective attitude of reverence. In the retraining of modern Christians to the worship of God, there needs to be specific reminder that worship is the Christian's only proper occupation in the place prepared for worship. Note might be made also of the factor of courtesy to those who themselves wish to worship, but who are interrupted and confused by noise and confusion around them.

The service for each worshiper begins as he enters the church, and it ought not to end before he leaves it. Indeed the service, if it has been a real one, will not end for him even with his departure; for the experience of the presence of God scarce can be cut off so sharply at a point in time.

When we Christian men and women enter the church, we are God's guests in His dwelling, and it is God only with whom we ought to concern ourselves.

—**Pilgrim Progress**
Harwich Port, Mass

CROP EXTENDS AID TO HONG KONG

A shipment of 170,000 pounds of CROP rice is on its way to Hong Kong, and additional shipments will be sent later this year. Elbert E. Gates, Director of Church World Service in Hong Kong, reported that over 60,000 refugees crossed the border in May. He stated that CWS and CROP are of vital importance to these people.

This summer the exterior of The Christian Temple, Norfolk, is being repaired, cleaned, and waterproofed at an expense of $20,000. This follows a 6-year program of modernizing and renovating the interior.

Wood's and Wissler's Chapel churches in the Valley of Virginia conference held a joint Bible school July 9-13. The school was held at the former the first three days and at the latter the last two and for the commencement program Sunday evening. Rev. Bland Leebrick is pastor of both churches.

Dr. John G. Truitt (1960 T), Elon College, N. C.
Dr. J. Earl Danieley (1960 T), Elon College, N. C.

Class of 1966

Mr. Martin T. Garren (196 T), 1817 Rolling Rd., Greensboro, N. C.
Mr. J. L. Crumpton, (1960 T), P. O. Box 147, Durham, N. C.
Rev. William A. Grissom (1960 T), Windsor, Virginia.
Mr. James V. Simpson (1960 T), 410 S. Spring Street, Burlington, N. C.
Dr. William T. Scott, Sr. (1960 T), Chuckatuck, Virginia.

DELEGATES TO GENERAL SYNOD, DENVER, COLORADO—1963

Assoc. Del. — Superintendent of Southern Convention —Rev. Clyde L. Fields
Del. EVA Conference, President — Mr. W. H. Baker Lay
Alt. EVA Conference, Vice President — Dr. W. T. Scott, Sr.
Del. ENC Conference, President — Dr. David W. Shepherd Lay
Alt. ENC Conference, Vice President — Rev. Max Vestal
Del. WNC Conference, President — Mr. Hubert Beane Lay
Alt. WNC Conference, Vice President — Rev. Lynwood Hubbard
Del. NCVA Conference, President — Rev. W. T. Madren
Alt. NCVA Conference, Vice-President — Rev. Winfred Bray
Del. VVA Conference, President — Rev. S. E. Madren
Alt. VVA Conference, Vice-President — Rev. T. D. Sutton
Del. President of Southern Convention — Rev. Joe A. French
Alt. Vice-President of Southern Convention — Rev. Frank R. Hamilton.
Del. Chairman of Mission Board — Rev. K. D. Register
Alt. Vice-President of Mission Board—Mr. Rex G. Powell Lay
Del. President of Women's Fellowship — Mrs. Ray F. Gordon Lay
Alt. Vice-President of Women's Fellowship — Mrs. Robert Kimball Lay
Del. President of Laymen's Fellowship — Dr. H. H. Cunningham Lay
Alt. Vice-President of Laymen's Fellowship — Mr. John Parker Lay
Del. President of Elon College — Dr. J. Earl Danieley Lay
Alt. Superintendent of Children's Home — Rev. W. W. Snyder Lay

Rev. Carl E. Wallace, Chairman
Mr. J. Mark McAdams
Mrs. Raye V. Knight
Rev. Silas Madren
Rev. A. L. Granger, Jr.

U—Unexpired term of another member
T—Nominated for full term

Voted 16 C/62-64

That the Convention look with favor upon the election of an Associate Editor for The Christian Sun, the matter to be referred to the Board of Publications for nomination to the Executive Board.

Rev. Charles F. Pegram presented the report of the Committee on Race Relations. (See Exhibit Q.)

The Social Action Committee report was made by Rev. Harold Tribble. (See Exhibit R.)

Rev. John Lackey reported for the Committee on the Ministry. (See Exhibit S.)

Rev. Reuben Askew reported for the Recruitment Commission. (See Exhibit T.)

Tributes to the following ministers were presented by W. H. Baker, President of the EVA Conference: Dr. H. S. Hardcastle, Dr. Leon Edgar Smith, Rev. Calvin J. Felton, and Rev. Olive D. Poythress, as follows:

CITATION FOR PASTORAL SERVICE
UNITED CHURCH OF CHRIST

Be it known that HOWARD S. HARDCASTLE, D. D., a minister of the United Church of Christ, ordained the 30th day of May, 1915, having served long and faithfully in the labors of God's Kingdom, is awarded this citation on the occasion of the 47th anni-

Patricia Wright of our Concord church, Route 2, Elon College, N. C., received the Southern Convention Pilgrim Fellowship award for the best essay on "Why I Want to Go to Camp Moonelon This Summer." Her expenses will be paid for the week of July 22-28.

A 1961 graduate of Talladega College, Robert Hadley, has been chosen to serve in South America with the Peace Corps' special project in agricultural education. A member of one of our Convention of the South churches, Evergreen, Beachton, Georgia, he served last summer as a Stewardship Council visitor to summer camps and conferences.

A Junior High Workshop is scheduled for September 15 (10:30 to 3:30) for the United Church of Christ in the Valley of Virginia. Place of meeting will be St. Stevens church, Harrisonburg. Two seventh or eighth graders, the adult advisors and the minister from each church are invited. Program, Worship, Recreation and Projects will be discussed.

SUMMER "CARAVANERS"

Thirty teen-agers of the United Church of Christ are using their summer vacations to work hard at jobs without pay.

The high school students, known as the Caravaners, will travel through a dozen states working in small town and city churches, missions, and summer camps.

They will join with youth groups of local churches in projects of painting. cleaning or construction work on church property and will lead workshops on worship, group leadership, missions, and recreation. The group will divide into smaller teams which will spend about a week each in several different communities.

The states they will work in are Kentucky, Ohio, Nebraska, Pennsylvania, Texas, Massachusetts, New Hampshire, Wisconsin, Colorado, Wyoming, Illinois, and Iowa.

They will be accompanied on their cross-country trip by ten college students who will serve as their leaders.

The Youth Caravan program, first started in 1948, is sponsored by the Specialized Ministries department of the Division of Christian Education, United Church Board for Homeland Ministries.

versary of his ordination as a testimony of the graditude of the Church and the fraternal affection of all its ministers.
Presented this 2nd day of May, 1962.
W. H. BAKER, For the Conference
NATHANAEL M. GUPTILL, Director of
the Council of Church and Ministry
FRED S. BUSCHMEYER,
Secretary of the United Church of Christ
BEN M. HERBSTER,
President of the United Church of Christ

CITATION FOR PASTORAL SERVICE
UNITED CHURCH OF CHRIST

Be it known that LEON EDGAR SMITH, D. D., a minister of the United Church of Christ, ordained the 12th day of September, 1905, having served long and faithfully in the labors of God's Kingdom, is awarded this citation on the occasion of the 57th anniversary of his ordination as a testimony of the gratitude of the Church and the fraternal affection of all its ministers.
Presented this 2nd day of May, 1962.
W. H. BAKER, For the Conference
NATHANAEL M. GUPTILL, Director of
the Council of Church and Ministry
FRED S. BUSCHMEYER,
Secretary of the United Church of Christ
BEN M. HERBSTER,
President of the United Church of Christ

CITATION FOR PASTORAL SERVICE
UNITED CHURCH OF CHRIST

Be it known that CALVIN J. FELTON, a minister of the United Church of Christ, ordained the 1st day of October, 1914, having served long and faithfully in the labors of God's Kingdom, is awarded this citation on the occasion of the 48th anniversary of his ordination as a testimony of the gratitude of the Church and the fraternal affection of all its ministers.
Presented this 2nd day of May, 1962.
W. H. BAKER, For the Conference
NATHANAEL M. GUPTILL, Director of
the Council of Church and Ministry
FRED S. BUSCHMEYER,
Secretary of the United Church of Christ
BEN M. HERBSTER,
President of the United Church of Christ

CITATION FOR PASTORAL SERVICE
UNITED CHURCH OF CHRIST

Be it known that OLIVE D. POYTHRESS, a minister of the United Church of Christ, ordained the 13th day of December, 1916, having served long and faithfully in the labors of God's Kingdom, is awarded this citation on the occasion of the 46th anniversary of his ordination as a testimony of the gratitude of the Church and the fraternal affection of all its ministers.
Presented this 2nd day of May, 1962.
W. H. BAKER, For the Conference
NATHANAEL M. GUPTILL, Director of
the Council of Church and Ministry
FRED S. BUSCHMEYER,
Secretary of the United Church of Christ
BEN M. HERBSTER,
President of the United Church of Christ

Rev. John S. Graves reported for the Board of Christian Education. (See Exhibit U.)

Rev. John S. Graves presented a tribute to Rev. Robert A. Knowles, the Minister of Christian Education, who has resigned. Mr. Knowles was also presented a book of letters and a "Carolina Rocker" chair as gifts from the Convention.

P. F. TRIP TO WILLIAMSBURG

David Miller, Reporter

On Saturday, July 7, the Lynnhaven Pilgrim Fellowship took an all day outing to Glouchester, Virginia.

The group left at eight a.m. in an air conditioned bus and arrived at the Old Mill Pond Skating Rink in Gloucester, owned by Mr. and Mrs. Melvin Hogge, the parents of Mrs. Harry Corr.

After many spills lunch was eaten at the picnic grounds outside of Williamsburg.

The group was then given a free time of four hours in Williamsburg. At five everyone was picked up and taken to the Jamestown Picnic Grounds for a fried chicken dinner prepared by the P. F. girls.

After dinner was eaten a round trip ferry boat ride was taken across the James River.

The Common Glory was seen at 8:45 p.m. and the group was back in Lynnhaven Colony at midnight.

In June, the Senior High Fellowship Officers of the Southern Convention visited Lynnhaven Colony, Virginia, for a beach party and Moonelon planning meeting. The beach party was rained out and held at the home of Mr. and Mrs. Harry Corr.

The officers spent the night in the homes of Lynnhaven P. F.'ers.

The Lynnhaven Pilgrim Fellowship Group sold 3,600 doughnuts and made sixty dollars at their recent doughnut sale. A second sale will be held July 28.

FOR CHILDREN

A Riddle — Who was the straightest man in the Bible? Joseph, because Pharoah made a ruler out of him.

* * *

May every little girl and boy
Come to know the Christ-joy
Of serving Jesus night and day
In all we do and think and say.
—Myrtle E. Felkmer

* * *

What can I do
In my small way
To be well-pleasing
To Jesus today?

I know what I'll do!
He's so precious and dear
I'll bring other playmates
To Sunday school here!
—Margaret N. Freeman

Tributes to the Trustees Emeriti for the Congregational Christian Home for Children were presented by Rev. W. W. Snyder. Receiving these tributes were Caleb D. West, D. L. Boone, Sr., and Thomas W. Walton.

"FOR MORE THAN FIFTY-SIX YEARS
OF FAITHFUL SERVICE
to
THE CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN
This
CITATION
is awarded
CALEB D. WEST

Who was one of the founding fathers of the Christian Orphanage, which became the Congregational Christian Home for Children, and for more than a half century gave it outstanding service as a distinguished citizen and a devout churchman.

The Officers and Delegates of the Southern
Convention in Biennial Session assembled, at
the Bethlehem Congregational Christian Church,
Suffolk, Virginia, this the 2nd day of May, 1962.

JOE A. FRENCH, President
MAX B. VESTAL, Secretary CLYDE L. FIELDS, Superintendent"

"FOR MANY YEARS OF MERITORIOUS SERVICE to
THE CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN
This
CITATION
is awarded
D. L. BOONE, SR.

Who gave wise counsel, as a devout Christian citizen and churchman, and a man of sound business judgment, to the Home for Children for many years.

The Officers and Delegates of the Southern
Convention in Biennial Session assembled, at
the Bethlehem Congregational Christian Church,
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JOE A. FRENCH, President
MAX B. VESTAL, Secretary CLYDE L. FIELDS, Superintendent"

"FOR OUTSTANDING SERVICE TO
THE CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN
This
CITATION
is awarded
THOMAS W. WALTON

Who was reared at the Home for Children, became a successful businessman, established a good home and family, and is found faithful in his church; and has served for many years as a wise counselor on the Board of Trustees of the Congregational Christian Home for Children.

The Officers and Delegates of the Southern
Convention in Biennial Session assembled, at
the Bethlehem Congregational Christian Church,
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JOE A. FRENCH, President
MAX B. VESTAL, Secretary CLYDE L. FIELDS, Superintendent"

At 4:00 P. M., the previously voted order of the day was the discussion and action upon the record of the Council on Cooperation.

Dr. F. C. Lester, Secretary of the Council on Cooperation, made the following recommendations:

In order that the United Church of Christ may become effective in the area of the Southern Convention, we the members of the Convention in regular session at Bethlehem Church, Suffolk, Virginia, May 2, 1962, vote as follows:

A Children's Story

Sallie Sue's Ten Commandments

It has been quite some time now since I have written to tell you about Sallie Sue. You remember her don't you? Well, she is a lot like many of you. She is very sweet — most of the time. Her mother and daddy love her very much and she knows that God loves her too.

Sallie Sue is a very busy little girl. She goes to school each Monday - Tuesday - Wednesday - Thursday and Friday. On Saturday she helps her mother some with the housework and she plays a lot, too. Then it is Sunday, the day that Sallie Sue loves best of all. Each Sunday morning she goes with her mother and daddy to church. Her mother often calls the church God's house and that is what Sallie Sue likes to call it too. She goes into her own class, the Primary Class, for Sallie Sue is six years old. She loves her class for she knows that now she is old enough to read and can learn a lot of things she did not know before.

For many Sundays now her teacher has been telling the class about the Ten Commandments. Sallie Sue had never thought about God's rules much before now. She knew that there were rules for her to obey at school, that there were rules for her at home, but — God's rules — surely they must be very important!

Last Sunday all of the children in her class were talking with the teacher about God's rules. They learned a new one each Sunday and then they would tell what it meant to them. The teacher told them that she would like for each one of them to make a list of these ten rules and bring it to her the next Sunday. She wanted them to write it themselves, not just copy it down! Sallie Sue worked very hard on her paper all week and had to ask her Mother and Daddy about some of them for she was not too sure what they meant. The next Sunday she handed her list to the teacher and told her that she was going to ask God to help her obey His rules. . . Won't you do this too? This is what she had written:

My Ten Commandments

1. I love God.
2. I must worship God, not idols.
3. I must never use God's name in the wrong way.
4. I must go to church each Sunday.

1. We confirm previous votes favoring the establishment of the United Church of Christ and affirm our desire to move forward into a Conference of the United Church of Christ;

2. We favor Plan B as recommended by the Council on Cooperation . (Plan B for suggested boundaries is: All the churches in North Carolina and all the churches of Virginia south of a line drawn north of Richmond, Virginia, would form a United Church of Christ Conference).

3. The Executive Board of the Convention is hereby authorized and empowered to appoint three members of a Steering Committee to work with a similar group from the other organizations involved, and to expedite plans for the new Conference as rapidly as may seem feasible. When plans are ready for adoption, the Executive Board will report back to the Convention either in a regular session or in a special session called for the purpose.

Voted 17 C/62-64

(No. 1 ABOVE)

It was moved and seconded that the vote on No. 2 above be made the general order of the day tomorrow morning. The motion was lost.

Voted 18 C/62-64

(No. 2 ABOVE) The vote was by a majority of 103-51.

Voted 19 C/62-64

(No. 3 ABOVE)

The meeting was recessed with prayer by Rev. W. Walter Hall.

The Convention delegates and visitors separated into three groups for banquets. The Laymen met at Bethlehem Church, with Dr. H. H. Cunningham presiding and Dr. Sheldon Mackey speaking. The Women met at the Suffolk Church, with Mrs. Ray Gordon presiding and Mrs. George E. Kahlenberg, speaking. The Youth met at Liberty Springs Church, with Hubie Young presiding, and Dr. William P. Tolley speaking.

WEDNESDAY EVENING SESSION

The Convention reconvened at 8:00 P. M., with the singing of "Onward, Christian Soldiers."

The invocation was delivered by Dr. J. Earl Danieley, who also introduced the speaker.

Mrs. George E. Kahlenberg, Past Co-Moderator, General Synod, delivered a fine address on "The United Church of Christ and the Laity."

Special music for the evening session was provided by Prof. Charles Lynam and the Elon College Singers.

Dr. William P. Tolley, returned missionary from Angola, delivered an address on "The United Church of Christ and World Missions."

The benediction was pronounced by Rev. Collins Kilburn.

THURSDAY MORNING SESSION

The Thursday morning session began at 9:10, with prayer by Rev. Harry Mathis.

Special music then followed by the Elon College Singers.

The report of the Committee on Evangelism was presented by Rev. Carl Dollar. (See Exhibit V.)

The report of the Historical Society was given by Dr. J. Earl Danieley in the absence of Dr. Cunningham. (See Exhibit W.)

The report of the Curator of the Church History Room was given by Mrs. Oma U. Johnson. (See Exhibit X.)

The report of the Historian of the Southern Convention was given by Dr. W. T. Scott, (See Exhibit Y.)

Rev. Robert Kimball gave the report of the Ministerial Scholarship and Loan Fund. (See Exhibit Z.)

Mr. Kimball announced that the Second Annual Ministers' Convocation for the United Church of Christ will be held at Blowing Rock, June 25-27, 1962.

Dr. W. T. Scott reported for the Board of Trustees of the Insurance Plan. (See Exhibit AA.)

Superintendent Fields spoke, favoring The Annuity Fund and Social Security.

UNIQUE CONFERENCE SESSION

The Michigan Conference of Congregational Christian Churches, of which Rev. Duane Vore, a graduate of Elon College whose wife is from Haw River, is superintendent, involved more than 150 people in "review committees" preceding the recent session of the conference in Grand Rapids. The theme of the session came from the Statement of Faith of the United Church of Christ, "The Cost and Joy of Discipleship."

Following reports the delegates participated in Review Hearings and open discussions on The Stewardship of the Conference, the Report and Recommendations of The Conference Trustees, the Board of Christian Education, Our Christian World Mission, Evangelism and Devotional Life, the Commission on the Ministry, The Town and Country Committee, and the Social Relations Committee.

Dr. Vore said, "We are increasingly aware of the enthusiasm and genuine commitment with which lay people participate in the worship and work of their local parishes, and we are increasingly reliant on their wisdom and vitality in conducting the business of the Conference."

FARMERS USE HIGHWAY PROPERTY

Groups of farmers have planted corn for CROP (Christian Rural Overseas Program) in five different fields — a total of 45 acres — on Michigan state highway property. The highway department has permitted use of its "surplus land," on property acquired for an expressway northwest of Lansing, to produce food for the hunger areas of the world.

TEN COMMANDMENTS

(Continued from Page 12)

5. I must love and obey my mother and father.
6. I must never hurt anyone or get mad at them.
7. Mothers and fathers are to love each other.
8. I must never take anything that does not belong to me.
9. I must never tell things that are not true.
10. I must not wish for things that belong to others.

—Mrs. C. M. Wicker
in **Northview Star**

The report of the Memoirs Committee was given by Rev. Bland Leebrick. (See Exhibit BB.) Also Addendum.

The report of the Special Committee on a Home for the Aging was given by Dr. F. C. Lester. (See Exhibit CC.)

The report of the Town and Country Church Committee was given by Rev. W. T. Madren. (See Exhibit DD.)

Voted 20 C/62-64

To accept all of the Wednesday and Thursday reports not previously acted upon.

It was determined that the Southern Convention gavel was made by Dr. H. S. Hardcastle and presented to the Southern Convention.

A cane, first presented to the President of the Southern Convention in Asheboro, N. C., in 1902, was shown to the Convention by President French. It was the consensus that the cane should be passed on to each new President of the Convention as a sign of office.

Voted 21 C/62-64

That the recommendations in the reports not previously voted upon be adopted.

Voted 22 C/62-64

That the study of Urban Churches be referred to the Executive Board.

Discussion followed with regard to staff replacement and job analyses.

The President stated that the Council on Cooperation has completed its work and is now dissolved.

Voted 23 C/62-64

That the following report of the Credentials Committee be adopted:

	Delegates	Ministers	B. Members	Visitors	Totals
VVA	5	5	1	1	12
EVA	53	29	5	30	117
ENC	12	14	1	9	36
WNC	10	6	2	6	24
NCVA	35	29	3	9	76
OTHERS				6	6
TOTALS	115	83	12	61	271

Respectfully submitted,
Richard M. Petersen
Lowell A. Smoot
Mark W. Andes
F. C. Lester
Rosser Lee Clapp, Chairman

President French announced that the Executive Board would meet together for lunch.

Voted 24 C/62-64

That the following report of the Resolutions Committee be adopted:

WHEREAS, we have been privileged and blessed in sharing the experiences of this, the 45th biennial meeting of the Southern Convention of Congregational Christian Churches, and

WHEREAS, we feel deeply our indebtedness to many individuals and groups, whose labors have contributed to our inspiration, information and comfort:

THEREFORE, BE IT RESOLVED:

I. That we join in a rising vote of appreciation to the minister, choir, and members of our host church, to the ladies of the church who labored in the Commissary Department, for their services to us; and to Mrs. I. W. Johnson, for her service as organist.

II. That we thank Dr. R. E. Brittle and his congregation for the many evidences of their hospitality, and extend them our congretulations on their beautiful new sanctuary.

III. That we express our gratitude to the officers and staff of the Convention for their devoted service during the past two years, and for their care in planning the sessions of this convocation.

A Christian Temple Layman Says—

Older People Are Valuable

Fred F. Myrick

According to statistics, over 16 million people today are 65 years of age or beyond. A large percentage of them have been separated from their vocations by retirement involuntarily. They represent jobs and positions in management, industry, etc., from the highest to the lowest levels. Their retirement is generally understood to give younger people a chance, with which there can be no quarrel. They must be employed and given an opportunity to live and progress as have their predecessors.

But, in the process, there is not sufficient thought given to retaining these older people for their further worth to the incoming employees and the task at hand. These people are conscious of their mistakes in the past and how they could overcome or circumvent them in the future. Thus, they are able in numerous instances to render immediate and meticulous aid to the employees taking their places.

There are many instances which could be cited where people beyond the retirement age, both retired and not retired, have been allowed to remain on the job or continue their usefulness by their skills in other fields. Among them, some very prominent ones stand out and deserve particular mention.

Frederick H. Ecker, a former head of the $15 billion Metropolitan Life Insurance Co., was putting in eight hours a day in his office at the age of 90, although he was retired 20 years earlier. Benjamin F. Fairless, retired as U. S. Steel boss, was made head of the American Iron & Steel Institute. John Orr Young, after retirement, became a consultant to many of the largest mergers in recent years on Madison Avenue, New York.

A team of bankers, sales managers and industrialists, following their retirement turned a family-owned plumbing business, with a loss of $180,000, into a profit of $35,000 through analysis of the business and expert advice. These men, surely, didn't need money, but failing to use them would have resulted in a tremendous loss of experience, wisdom and know-how which even a growing

(Continued on Page 15)

IV. That we convey, through the President and Secretary of the Convention, our sincere thanks to Dr. Sheldon Mackey, Mrs. George E. Kahlenberg, and Dr. William P. Tolley for their contributions to the spirit and inspiration of these sessions.

V. That we express our thanks to the representatives of the Potomac and Southern Synods and the Convention of the South for the cordial and friendly greetings brought the Convention from their respective church bodies.

VI. That we convey our gratitude to the ministers and congregations of the Suffolk Christian Church and the Liberty Springs Church for their generous sharing of their facilities, in providing for the Young People's and Women's banquets.

VII. That we convey our appreciation to Elon College, and the members of the Ensemble from the College, for their musical contribution to our service of worship on Wednesday evening.

VIII. That we request the Superintendent of the Convention to convey to Dr. George Alley our heartfelt gratitude for his faithful and devoted services to the Convention, especially as President during much of the last biennium.

IX. That we extend to the Rev. Robert Knowles (by rising) our abiding gratitude for his many excellent services as Minister of Christian Education, and assure him of our prayers and best wishes as he goes to his new field of endeavor.

X. That we convey to the Rev. Carroll Lewis our thankfulness for his meaningful and inspirational services of worship, in his capacity as Chaplain of the Convention.

XI. That we recognize, by a resolution of thanks, the many services to our Convention of two of our faithful laymen, who have graduated to the Life Triumphant — Mr. W. B. Truitt, member of the First Church, Greensboro, N. C., who was for 22 years a Trustee of Elon College, and for many years a Trustee of our Home for Children, and Dr. L. L. Vaughan, member of our United Church in Raleigh, N. C., who served for years as the Treasurer of our Convention, and as a Trustee of the College. Mr. Truitt passed on in January of this year, and Dr. Vaughan, in March.

XII. That we express our gratitude to the members of the Council on Cooperation for their services during the past biennium.

XIII. That we congratulate the Convention, namely ourselves, on this first session as an Acting Conference of the United Church of Christ, and our delegates for their churchmanship which this Committee deems forward-looking and hopeful, in the steps taken toward consolidating and consummating our status as a new Conference of the United Church.

Voted 25 C/62-64

XIV. That the Convention bid Godspeed to the Fields and the Danieleys and ask that they carry greetings to the International Congregational Council and to any other groups of our faith and order during their stay in Europe this summer.

Respectfully submitted,
Miss Susie Allen
Rev. Gale Brady
Dr. Frank Hamilton, Chairman

The new officers of the Convention were installed by Dr. L. E. Smith in an impressive ceremony.

The President declared the Convention adjourned upon the completion of the worship service, to meet two years hence at a place to be determined by the Executive Board.

The closing worship service was led by the Chaplain, Rev. Carroll Lewis. He was assisted by Rev. Carl Dunker, who read the scripture. The closing hymn was, "Lead On, O King Eternal," followed by the benediction by Rev. Carroll Lewis.

Respectfully submitted,
Max B. Vestal, Secretary
Joe A. French, President

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Broader Services Now Possible

On July 1st, our Home for Children became a multiple agency for the first time in its history. The act that made this a fact was the licensing of the Home by the Department of Public Welfare of North Carolina as a Foster Home Agency. Primarily we have served only as a group care agency in which all children accepted lived on the campus.

Now as a foster home agency as well as a group care agency we have the right to place a child in a private home away from the campus. The home must be approved and become a licensed foster home in accordance with the standards set up by the North Carolina Department of Public Welfare. Such a foster home will be under the supervision of John Biggerstaff, Assistant Superintendent in charge of social service for the Home.

Our Foster Home Agency license is renewed on an annual basis. In this first year the license issued to us limits our program to four foster homes within a 20-mile radius. The number of children in these four homes is limited to 16.

We are sure that this added program will enable us to do a much more effective job in the area of child care. An institution that has only group care faces many problems. One in particular is the problem that there are those children who cannot adjust to group care. Sometimes there may be in a single family group a child who can adjust to group care, while a brother or sister might not be able to adjust.

Now the Home has a program where both such children can be taken care of and be under the supervision of the same Home.

We are happy to announce that we already have one foster home in the prescribed area. Should there be any families within a twenty-mile radius of our Home who are interested in becoming a licensed foster home of our Children's Home, they should send their applications to us at Box 157, Elon College, N. C.

Two people joined Apple's Chapel as a result of the summer revival conducted by Rev. Eugene Talley of Danville, Virginia. Services were held July 8-13. Rev. Collie Seymour is pastor.

REPORT FOR JULY 16, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$24,663.16
Virginia Valley Conference	$ 61.75	
Eastern Virginia Conference	155.87	
Eastern North Carolina Conference	105.00	
Western North Carolina Conference	36.00	
North Carolina and Virginia Conference	151.74	
Total		$ 510.36
Grand Total		$25,173.52

SPECIAL OFFERINGS

Amount brought forward		$51,061.24
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Bible School Children, Pope's Chapel Christian Church (ENC)	2.93	
Women's Fellowship, Cong. Church, Grand Meadow, Minn. — Friendly Service Gift	10.00	
Mr. & Mrs. Cyrus Shoffner, Liberty, N. C.	10.00	
Women's Aux., Cong. Church, Spring Valley, Wis.— Friendly Service Gift	10.00	
Rev. & Mrs. R. Esten Newton, Pomona Park, Fla.	7.00	
Bethel Church (ENC)	10.00	
Miss. Soc., Mt. Pleasant Cong. Church, Frazeysburg, Ohio — Friendly Service Gift	5.00	
Women's Fellowship, North Berwyn Cong. Church, Berwyn, Ill. — Friendly Service Gift	5.00	
In Memory of Wayne C. Roach		
In Memory of Mrs. J. H. Vernon, Sr.		
In Memory of Lawrence Moore		
In Memory of Charles J. Vincent		
Total Memorial Gifts	20.00	
Special Gifts	1,267.07	
Total		$ 1,352.00
Grand Total		$52,413.24
Total for the Week		$ 1,862.36
Total for the Year		$77,586.76

LAYMEN INVITE WIVES

Ladies Night will be observed by the Western N. C. Conference Laymen's Fellowship when they meet at the Randleman Elementary School at 6:30 p.m., July 28. Full attendance is urged and a good program promised by President David Lambe of 313 Sunset Drive, Randleman, N. C., to whom reservations should be sent.

The Council for Church and Ministry meeting in New York July 16, 17, accepted the resignation of Rev. Nathanael Guptill as Director of the Council so he can become the Superintendent of Connecticut Conference, October 1, and promoted Rev. Harold H. Wilkie, Associate Director to the top office.

Mrs. Minnie Sarah Perry Littiken, mother of Rev. John P. Littiken pastor of Providence Memorial Church in Graham, died recently while visiting in the home of her son. Sincere sympathy is extended to Mr. Littiken.

Older People are Valuable

(Continued from Page 14)

economy cannot afford, much less any private business concern. To these men life is continuous so long as it is useful and beneficial. Through the continuation of their skills, and others like them, the whole country benefits. Allowing money to flow down the drain can't be much worse than failing to use the skills, experience and know-how of our elderly citizens.

Jeremiah Sees Hope Beyond Tragedy

Background Scripture: Jeremiah 29:1-14; 30:18-24; 31:32, 36-42; 33:14-26.

Devotional Reading: Psalm 36:5-11.

Memory Selection: **This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and will write it upon their hearts; and I will be their God, and they shall be my people.** Jeremiah 31:33 (RSV).

Beyond Tragedy, Hope

The nation had been devastated and destroyed as a nation. The people were captives in Babylon. It seemed as if stark tragedy had struck, and hope was dead. Perhaps the people themselves thought that was the case. And then comes this prophet who had predicted the nation's doom, and predicts its restoration. Listen to him as he says "Thus saith the Lord: Behold I will bring again the captivity of Jacob's tents. . . " Can it be true that the people will again return to their beloved homeland, that they shall build again their cities and dwell again in their own homes? Yes it is all true, too good to be true, it would seem. But Jehovah had spoken and it would be done. That in itself was cause for joy and thanksgiving. But there was more. Listen to the prophet as he continues.

"I will have mercy on his dwellingplaces," or, as another translation has it, "I will have compassion on his dwellingplaces." The old sins had been forgiven, the old debt had been cancelled, the old relationship had been restored. This was even better news. They had forgotten God but God had not forgotten them. They could not stray away from his grace and goodness, or permanently go their own ways apart from him.

Here even in the Old Testament, and under Law, is the Gospel of Jesus Christ, the gospel of another chance. While there is life there is hope. To be sure, God at times must exercise judgment — He is a God of justice and there are moral laws in his universe that men break or disregard at their peril. But He is also a God of love and mercy, and "there's a wideness in his mercy like the wideness of the sea, and a kindness in his justice that is more than liberty." Beyond and in tragedy, there is hope, for God is the God of hope. No situation and no man is hopeless so far as God is concerned.

Thanksgiving and Joy

"And out of them shall proceed thanksgiving, and the voice of them that make merry." That would be the instinctive and inevitable mood of the people. To be released from captivity, to return to their homeland, to rebuild their cities and their homes, and to live in them — it was too good to be true. But it was true. And some of the finest expressions of joy and thanksgiving issue out of that restoration. How seldom we thank God for his mercies toward us, and his blessings upon us.

The New Covenant

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . I will put my law in their inward parts, and write it upon their hearts, and will be their God, and they shall be my people." The Old Covenant had been made at Sinai between God and Israel. The people there entered into a covenant with God. God was to be their God and they were to be God's people. But the people had broken their part of the Covenant. They had forsaken God and gone after other gods. Even then God had been faithful. That Covenant was of the Law. It was legalistic and external and hence inadequate. There was need for another Covenant, a new Covenant. And God promised such a Covenant. But this was to be a different kind of Covenant. It was not be be written in tables of stone; it was to be written on the heart. It was not to be external; it was to be internal. It was to be written on the hearts of the people. It was to be concerned with motives and not simply acts. Its dynamic impulse was to be not fear, but love.

We come here, of course, to the heart of religion. Religion in essence, is not conformity to forms and ceremonies, certain prescribed actions in conformity with customs or creed, but a matter of inner spirit. It is an outward expression of an inner spirit. A man may keep every jot and tittle of the law and still not be a religious man in the best sense of the word. He may punctiliously observe all the prescribed duties of the religious life and still not be religious in the best sense of the word. Inner motive and spirit, and not outward act and form are the acid tests of religion. The matter was summed up in a striking way by Augustine who once said "Love God and do as you please." That statement has its limitations if taken literally. But it has the hard core of true religion in it. Too many people are good because they are afraid of the consequences of being bad. Or they are good because they want the reward that comes from being good. But true worship and obedience spring from love and gratitude. That is why the Psalmist prayed that God would create within him a new heart and renew within him a new spirit.

The Branch of Righteousness

"In those days I will cause a righteous Branch to spring forth from David. . . " I have done a lot of cleaning up around the plot of ground on which our modest home is located. Where I thoroughly rooted up the undergrowth it has not come back. But where I simply cut it back until the time when I can uproot it too, what looked like a dead stump put forth shoots and branches and leaves. Thus it was in the case of Judah. The nation looked dead. But out of that nation there came "a Branch of Righteousness, the Lord Jesus Christ."

SUNDAY SCHOOL LESSON
JULY 29, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch.

The CHRISTIAN SUN

Church History Room
Box 232
X

Vol. 114 July 31, 1962 No. 30

A Religious [illegible]y for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SOUTHERN CONVENTION MINUTES

Enrollment
Officers, Boards,
Committees

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

YOUTH'S PRAYER

Old Man Great Chief,
Spirit of the mountain,
Hear a young brave's prayer.
Hear a prayer for cleanness,
Keeper of the strong rain
Drumming on the mountain.
Lord of the small rain
That restores in newness;
Keeper of the clean rain,
Hear a prayer for wholeness.

Old Man Great Chief,
Spirit of the mountain,
Keeper of the deer's way
Reared among the eagles,
Make my feet run faster,
Keep my feet from slowness.
Keeper of the ways of men,
Hear a prayer for fleetness.
Keeper of the hearts of men,
Hear a prayer for straightness.

Old Man Great Chief,
Hear a prayer for courage.
Lord of the thin peaks,
Reared among the thunders!
Keeper of the headlands,
Holding up the harvest,
Keeper of the paths of men,
Give me plenty courage.
Keeper of the hearts of men,
Hear a prayer for staunchness!

Anonymous (From the Navaho)

Comments On An Editorial

Editorials in this paper are certainly not of world-shaking quality, and it seldom happens that the editor hears any comment. When he does he usually considers it on its worth, appreciates it, and undertakes to do a little better next time.

However, "They Are Leaving" in the June 26 issue brought several comments, three of which seem to be of such importance that they should be shared with subscribers, especially members of the Southern Convention churches. The problem of losing our good young ministers is with us, has been, and probably will continue. When a dyke begins to leak, the Dutch people think it is time to begin repairs. Here are the comments as received through the mails.

From One Who Left—

I want to say "amen" to your editorial "They Are Leaving" in the June 26 issue of The Sun. Keep up the good work!

From a Southeast Convention Reader—

I was greatly moved by the recent editorial in The Christian Sun which told of the approaching loss of five of the ministers of the Southern Convention. However, before the tears got started, I began to think of the source of ministers for the Convention. Before the readers of The Sun become too much disturbed, it might be good for them to learn of the losses of other regions.

It is of interest to see how many ministers have been lost from the area of the Southeast Convention to the Southern Convention. A list of those who have been lost from Alabama and Georgia during a fairly long period would include the following names: E. M. Carter, Charles Bell, Carl Dollar, Jesse Dollar, Melvin Dollar, Joe French, L. L. Hubbard, G. O. Lankford, S. D. Nelson, Jr., Collie Seymour, L. E. Smith, L. A. Smoot, Millard Stevens, Bill Traylor, and Guy Veazey.

"Freely ye have received, freely give."

From a Thoughtful, Young, Convention Minister—

Congratulations on your editorial in regard to young ministers leaving the Southern Convention. You are right in your three guesses but one more thought could be added to the last about "freedom of the pulpit." Young ministers rally around an ideal. This is what has called them, with the Spirit, into the ministry and this takes precedent over financial sacrifices, etc. Now, when this ideal is thwarted, limited or made secondary to other goals and interests by powers beyond their control, they are discouraged. They seek a new situation where the ideals of Jesus can be preached and practiced without limiting forces, and without penalty of excommunication from the immediate fellowship.

The future of the Southern Convention as a religious group rests upon one decision, namely: Shall we rally around and give top priority to preserving the tradition, thus limiting our ministers, or shall we promote the ideal of Jesus in the best possible manner regardless of the tradition? The tradition will gather around the ideal, but the ideal will not gather around the tradition.

We must rekindle the fire of Jesus, the Christ, and let the tradition gather around that even though it may mean changes in structure, changes in support for institutions, and changes in authority.

The ideal of Jesus Christ is magnetic, and young ministers are drawn to, not from, the opportunity to express His Way.

All of which means that thoughtful friends near and far believe that we have problems in our area that are worthy the best thought and Christian devotion of officials in convention and churches, and of the members of the churches. "Roast preacher" for Sunday dinner may be convenient and mildly pleasing, but what that diet does to people who are learning and should be serving the Church is something worth consideration both at home and in church meetings. The traditional structure of our organizations is not sacred, neither should it be discarded simply because it is old. Persons who hold official positions need to look at themselves occasionally as they may appear to others with whom they are to work.

Far be it from this writer who has put almost half a century of work into the Southern Convention to be unduly critical. He knows that people are good and bad; that human judgment is human; he is aware that organization is essential to progress and that it may also hinder the progress of that which is best; and he appreciates all that history has given us, and confidently believes that the future should be much better.

We need more and better ministers. Young people in our homes and churches should become volunteers for Christian service at home and abroad in larger numbers. They should be aided in their decisions and preparation, and made to know that opportunities for service will open to them near and far. So may it be!

Another Court Says United Church Is Legal

New York, July 21 — National leaders of the United Church of Christ today hailed a decision rendered this week (Wednesday) by an Ohio court as establishing the right of local Congregational Christian churches to join the United Church of Christ without jeopardizing their property rights.

The suit was brought by 51 dissident members of the Washington Congregational Church of Toledo, Ohio, to set aside the churches' majority vote (154 to 55) to join the United Church of Christ.

The plaintiffs sought to block entry of the church into the United Church of Christ on the grounds that the United Church constitution would put the church under ecclesiastical control in contravention of its traditional Congregational autonomy.

The defendant church maintained that courts of New York state and a Federal District Court in New York had thoroughly aired this question and found no violation.

The Ohio court granted the defense motion for a summary judgement dissolving a temporary injunction against the church and dismissing the case on the grounds that the issues had already been adjudicated.

In effect the previous decision in the New York and Federal courts held that local churches opposed to the union had no legal grounds for preventing its formation on a national basis.

The effect of the Ohio court's action, United Church leaders here pointed out, is that a minority group within a local church has no legal ground for keeping that church out of the United Church.

United Church leaders believe that the decision will be regarded as an important precedent in cases now before the courts in Wyoming, Wisconsin and Michigan by denying the application of the legal principle of "faithful minority."

Under this principle the plaintiffs contend that they are a "faithful minority" and that the United Church of Christ departs from the traditions of Congregationalism, thus giving the minority the right to prevent their churches from joining the United Church of Christ.

The Ohio court decision rejects that view and upholds the previous decisions of New York state and the federal courts, which held that the union as proposed and carried out is consistent with Congregational tradition.

The Congregational Christian Church, Durham, N. C., hopes to dedicate a new communion service on September 30, its 75th anniversary. It is hoped that it may be purchased through voluntary contirbutions of members and friends of the church.

Rev. Max Vestal, pastor of our Shallow Well church, preached at the community union service, Sunday evening, July 29, at the Jonesboro Baptist church. He will also preach August 26, when union services will be held at the Jonesboro Methodist church.

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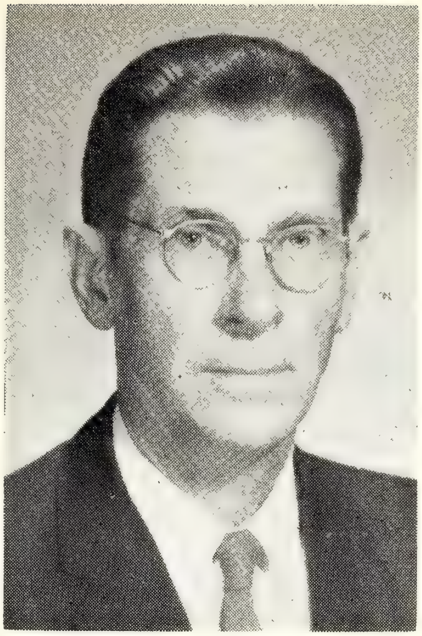

Rev. Edward G. Nichols

THE LITTLE CREEK CHURCH CALLS PASTOR

The Little Creek Congregational Christian Church, Norfolk, Virginia, has called the Rev. Edward G. Nichols, pastor of our Demorest, Georgia church, to be it's minister. Mr. Nichols is a graduate of Union Theological Seminary, New York. He served chcrches in New York state before leaving for the mission field. Mr. and Mrs. Nichols were in Ceylon three years and then transferred to India, where they spent 20 years. Mr. Nichols served part of the time on the staff of our seminary in India. They returned to the United States four years ago to serve the Demorest Federated Church.

The Nichols call White Plains, N. Y., home and Mr. Nichols' mother resides in New York City. They have three grown children who live in Canton, Ohio; New York City, and in Foxboro, N. Y. The Nichols plan to move to Norfolk in mid-July to begin the work at Little Creek.

Rev. Sidney G. Olson has been the interim pastor of the Little Creek church since March, 1960, when Rev. Kenyon Edwards resigned to go to Ward's Corner (Central Church). Mr. Olson is a Chief Hospital Corpsman stationed at the U. S. Naval Hospital at Portsmouth, Virginia. Mr. and Mrs. Olson with their two daughters live in Churchland.

Those who begin reading a paper from the last page may be pleased with the Sunday school lesson continuation this week. We hope that others will not be too confused.

Rev. Thomas F. Liverman, pastor at Liberty, N. C., and Rev. Richard Milteer are to conduct services in our Rosemont church August 12. Both were members of Rosemont church when they entered the ministry.

A picnic supper for the Shenrock Parish (Bethlehem, Wisslers and Woods) is planned for August 6, in Timberville State Park. Rev. Bland Leebrick is the pastor. Guest speaker at Wissler's Chapel July 22 was Rev. John Chrismon, pastor of Dry Run United Church of Christ; Rev. Bland Leebrick served Communion at Dry Run that Sunday.

September is a good month in which to secure more subscriptions to The Christian Sun — if it is not done before that time. Several churches are sending the paper to all members. Others will find it profitable. Put this item in the budget; it will create greater interest in the church.

Rev. Harry R. Mathis calls attention to a service available from the Film Library, N. C. Board of Health, Raleigh, N. C. Films are loaned without cost to organizations and are listed in a 96-page catalogue. He thinks that churches may find help in these fields: Adolescent Development, Alcoholism and Narcotic Addition, Family Life and Guidance, First Aid and Safety, Mental Health, Public Health Services, Sex Education, and Cartoons.

CROP AIDS SELF-HELP PROJECTS

A self-help project in Korea has been aided by CROP wheat from Kansas. Refugees in Korea are receiving wheat as part payment for reconstruction work they have done on dams and housing.

Shipments of CROP wheat, totaling over 400,000 pounds are being used in Algeria to pay Arabs who have been employed to plant trees on barren, eroding hillsides.

Only about one-half the teachers of English in American schools have majored in English, while one-fourth of all elementary English teachers are not college graduates.

About * * STRANGE CREATURES OF THE SEA

There are no more undiscovered lands, but at the depths of the oceans are millions of living creatures many of which remain unknown, unnamed and unclassified.

A study of undersea life reveals that the floors of all oceans literally are alive with so many species of life, few people can ever begin to comprehend what the great waves cover. Some of these creatures are fish, many species of which have never been caught, while other living things run the gamut from tiny, moving water insects to giant monsters with great bulging eyes and powerful bodies. Only the camera can describe them.

Since it is believed by many scientists that all life originally came from the sea, any attempt at entering it or even studying its inhabitants is like a home-coming and greeting of neighbors of old.

Man displays many proofs of aquatic ancestry, such as the ability to dive and swim, and when it is realized that three-fifths of the earth's surface is covered with water, and to an average depth of two miles, it can be seen that an entire lifetime would be required to gain no more than a limited knowledge of submarine life.

Whether one wades out from shore and, in imagination, walks down and down into the abysmal depths, or dives overboard and, equally in imagination, descends mile after mile, he finds three dominant changes in life conditions: The water becomes colder, until it is near freezing; the light of the sun fades and is replaced with almost absolute darkness; and the pressure is that of the weight of water. Since a square inch of water one mile in height weighs about a ton, this is the pressure at the depth, not only from above, but from sides and below.

Scientists say there is no reason to conclude that life originated beyond the vitalizing rays of sunshine, and that all deep-sea organisms have gradually traveled down the slopes of continents and islands, or have sunk, in the course of ages, from the surface to the black mid-depths.

Zones are apparent in the seas and, although these zones are rather vague and merge more or less insensibly into each other, yet they serve to mark off the general haunts of many living creatures.

Scientists who have gone into this deep-sea realm of life have discovered so many creatures, and have given them such long, scientific names that the layman is likely to get badly confused in trying to pronounce them.

Two illustrations should be convincing: There is the Opisthoproctus which has a tiny mouth below which is a flattened lower surface like the advanced runners of a sled, although all its life it can find nothing harder to rest on than water. Then there is the Melanocetus with a mouth larger in proportion than that of any dragon ever imagined — in fact, so large that it cannot be closed.

In all, the discoveries are manifold and their pictures likely to create bad dreams. But in time the subjects may be as well known as fresh-water fish or land animals, for the scientist acknowledges no end of his trail. He is the last, if ever, to say that man knows it all. C. B. Riddle

YOUNG PEOPLE TO CONSIDER THE DIVIDED CHURCH

High school students from all over North Carolina, representing many different denominations, will meet at Camp Carmel, near Linville, N. C., August 12-16, for the North Carolina Ecumenical Youth Conference. The theme of this gathering, which is sponsored by the North Carolina United Christian Youth Movement, is "If Christ Is Not Divided — Why Are We?"

The Ecumenical Youth Conference is described as "an interdenominational 'encounter' in which young people and their adult advisors can explore seriously the implications of the Christian faith . . . the world we live in . . . the Gospel we live under . . . the mission of the Church."

Cost of the conference is $20.00. Those wishing to attend should write immediately (Registrations should be in by August 4.) to N. C. YCYM, Box 6637, College Station, Durham, N. C.

This Interested Me

By Emily C. Lester

As indicated in another article (on next page), it is always interesting to return to places where one grew up. Recently my husband and I enjoyed a visit to Winter Park, Florida, where I lived from the beginning of high school until marriage. One of the important things we did there was to attend the First Congregational Church, where I joined the church as a thirteen-year-old and where we were married.

Changes have been made in the church building — a red velvet dossal hanging centered by a large cross, with pulpit, lectern and altar table replace the pulpit-centered chancel; a large and modern educational building replaces the old wooden church used for Sunday school in "my day"; an administration building has been erected; and additional buildings in the block have been purchased. Instead of one-fourth of a block, the church property now occupies an entire square block with the exception of one corner.

The staff has increased in number. Instead of a minister who "did it all" with the assistance of a part-time choir director and organist, the staff now consists of a minister, a minister of visitation, a minister of Christian education, a minister of music — and a missionary family the church supports is also listed with "the ministers" on the church bulletin.

Symbolic of the increase in membership — and of the fact that Florida is now a "year-round living place" rather than a "winter-time resort" — is the fact that the church was comfortably filled on a very hot Sunday in July. (Of course, if word had gotten around that the air conditioning was not working that day, attendance might have been smaller!) When I was a member there the Congregational and Methodist churches always had joint summer services (our church gave its minister two months' vacation and hired a supply for our share). And even with joint services, only a "corporal's guard" was left in Winter Park to attend church in the summertime.

The service was as it has always been, to my knowledge, there: A good sermon set in the midst of a service planned so that all fitted together into one climax of worship, with hymns, prayers, responsive reading, special music carefully planned toward that end.

Yes, it was good to go back to the "old home church" and to find progress plus a continuance of high standards of worship and preaching.

Could A Youth From Your Church Have Written This

Vacation time is a wonderful opportunity to renew old acquaintances. The week I spent "at home" was such an occasion — seeing the houses in which I grew up, passing by the schools in which I received my education, driving up and down familiar streets, eating in favorite restaurants, meeting old friends, attending Sunday services in the "home" church.

In some ways it was an upsetting experience — seeing the changes that have taken place, seeing the scenes of childhood and youth with the more critical eye of maturity, finding some things gone completely as the old has given way to the new! In other ways it was reassuring and challenging.

Especially was this true of attending church — to find that in the midst of all the changes, the church stands firm. To find that though personnel and membership have changed — that even though the building has been remodeled and expanded — the purposes and basic ministry are continuing to the Glory of God and Christ.

It was a challenge to me personally to sit in new pews in the old sanctuary, and remember how much that church and its ministry have meant in my life. To remember the first "sermon" I preached on a Sunday night from its pulpit (long since replaced by a new one!), the first "pastoral prayer" given when I was still in the army on a Youth Sunday, my ordination sermon and the ordination ceremony itself. To remember the countless people — Sunday School teachers, youth sponsors, parents, friends — who "called" me into Christian service and helped me develop my leadership. To remember the minister who first suggested that I ought to consider being a minister. To remember the "Youth Scholarship Fund" of that church and how it has helped so many young men and young women prepare for Christian service.

All of this made me realize anew the wonderful opportunity we have to give help and encouragement to our young people. May it be that because of our concern today some young persons may come "back home" on vacation at some future date, and remember with gratitude, as I have, the Christian nurture, encouragement and love of this church!

God help us to be the kind of a church that will give young people the desire to give themselves in full-time Christian service. SEE YOU IN CHURCH!

—A Young Minister

A PRAYER OF INVOCATION

(Used at Winter Park Congregational Church.)

Eternal God, whose desire it is that all should come to a knowledge of the truth; help us to love that which is good; to hate evil; to be fair in play, earnest in work, and faithful even in that which is least. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive, better to minister than to be ministered unto; for it is in giving that we receive; it is in losing that we find, it is in dying to self that we rise to the life eternal; according to the way and example of Jesus Christ our Lord. Hear us as we pray — (The Lord's Prayer).

(Adopted from Service Book of the Presbyterian Church of South Africa.)

RESPONSIVE READING

(Used at Winter Park Congregational Church.)

Minister: I will make of my talents, whatever they are, a High Priest of Truth. This I do when I use them to enrich life, to render life more human, to make life more gracious and personal than it would be otherwise.

People: I recognize that my talents may be special endowments or they may be the result of the advantageous path along which my life has come from the beginning.

Minister: I will make of my remembering a High Priest of Truth. I purpose in my heart that I shall not use my memory to store up those things which fester, poison and destroy my living, my life, or the living and the life of others.

People: I shall make it my study to preserve my soul in balance and liberty. I will use my memory to store up the excellent things of my experience. In this way I shall lay up treasures in Heaven.

Minister: I will make of myself a High Priest of Truth. I will recognize the supremacy of the Ideal of Godlikeness to which more and more, by His help, I will give myself.

People: Despite the number of times I fail, despite all the limitations and inadequacies which beset me, by God's strength I will make of myself a High Priest of Truth.

(Adapted from **Meditations of the Heart** by Howard Thurman.)

A Book Review
MONEY AND THE CHURCH

Supt. Clyde L. Fields

One of the finest books on Christian Stewardship read by the Superintendent in recent years is the new book, **Money and the Church**, by Dr. Luther P. Powell, pastor of the Lakeside Presbyterian Church in Storm Lake, Iowa.

Dr. Powell has spent nearly twenty years in the study of the American Church, and has given special attention to the development of stewardship on the American scene.

In his book, **Money and the Church**, Dr. Powell traces the development of stewardship in ancient times, beginning with Constantine through Gregory the Great, down through the Middle Ages, in early American history, and on the modern scene. He gives historical attention to the development of first fruits, tithing, endowment, taxations, gifts, indulgences, voluntary support, compulsory support, lottery and merchandizing, bingo, Lord's Acre, business enterprises, Every Member Canvass, and various other schemes and philosophies used by the church through the centuries in trying to make contemporary the meaning of stewardship.

The closing three chapters gives special attention to the Christian philosophy of stewardship, based on the Biblical understanding that all we have and all we possess are gifts of God, to be used in His service.

I would heartily commend the book, **Money and the Church**, by Dr. Powell, to members of Stewardship Committees, members of Finance Committees, and all Christians who are concerned to make their witness to Christ in the stewardship of the gifts of God. The book may be purchased from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts, at $3.75.

Problem Of Communication

A Sermon by Dr. Arthur L. Teikmanis at
THE FIRST CONGREGATIONAL CHURCH
Winter Park, Florida, July 8, 1962

The text for my sermon this morning is taken from the gospel according to Matthew, chapter 5, verse 37, where these words we read: "Let your communication be yea, yea; or nay, nay; for whatever is more than these cometh from evil."

Certainly, Jesus did not mean to suggest that we give up talking, although silence may sometimes be better than speech. He did not mean to say that we should limit our language to only a few words — yea and nay. This he did not practice. He said many things, used many symbols, told many parables and illustrations.

What Jesus condemned in his day, almost more than anything else, was falsehood, hypocracy, insincerity, deception, meaningless words, promises, and meaningless affirmations of faith. Just listen for a moment to the words of our Master: "Woe unto you, you blind guides, who say, 'If any one swears by the temple, it is nothing; if he swears by the gold of the temple, he is bound by his oath.' You blind fools, which is greater, the gold or the temple that makes the gold sacred? Again you say, 'If any one swears by the altar, it is nothing, but if he swears by the gift that is on the altar, he is bound to keep his oath.' You blind men, which is greater, the gift or the altar which makes the gift sacred?"

"You have heard it said: 'Thou shalt not forswear thyself falsely, but shalt perform thy oath. I say to you, swear not at all. . . ! Woe unto you, Scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness." (Matthew 6:32-33.)

What Jesus is asking of us is truthfulness — truthfulness in our speech, truthfulness in our promises, our deeds, our gestures and in our affirmations of faith. Through the text I hear him say: "Be truthful to yourself, be truthful to others, and be truthful to your God. Say what you mean and mean what you say. Let your yea be yea and your nay be nay!"

Now, if there is to be any truthful communication between us and others, we need, in the first place,

To Listen with Open, Unprejudiced, and Alert Minds

All of us have a native ability to hear what we want to hear. Sometime ago a friend of mine told me that he could hear very well all of my prayers, that he had no difficulty with some of my sermons; yet, he said, "There are other sermons that I try very hard to hear but I just cannot hear. Are you using a different pitch of voice from Sunday to Sunday? What do you think is the explanation?" I knew exactly what my friend was talking about and so do you. We hear what we want to hear and find it difficult to hear what we dislike. Thus, if there is to be any truthful reporting on what others say, we need to listen without prejudice, with minds open and alert, with hearts full of good will, as though we ourselves were talking.

The other night my family and I were driving around Winter Park. Along with it, we played a whispering game, passing words and phrases from ear to ear. It was a matter of amazement and rejoicing to all of us to learn that the original statement never came back unaltered. I said to myself: "How true this is in all areas of communication!"

Indeed, if we are to report truthfully the yeas and nays of others, we need to enter their experiences; we need to read behind the lines; we need to probe deeply into the realms of feelings, the realness of courage and fear, resentment and love, security and insecurity, honesty and dishonesty.

Here is a story about a little boy, Johnny, who came to see his grandmother early in the morning. As he opened the gate he said, "Good morning, grandma! No!" Johnny, no doubt, loved his grandma. His "no" was not an expression of hate. It was only a manifestation of his feeling of independence. Whether grandma knew it or she knew it not, Johnny only wanted to say, "I am my own self." Thus we often fail to hear our own loved ones say, "I want to be independent, I want to be myself, I want to make my own decisions; yet, I also want to be loved, I want to belong, I want to be accepted." This kind of message, I am sure, we can safely presume behind all of the lines of human communication.

If the yeas of others are to be our yeas and their nays our nays, we need to be aware that words can be used with many shades of meaning. Especially is this true in the field of religion. Sometime ago, as we were discussing religious problems in a philosophy class, I told my students that they should be aware of the fact that I may be using such terms as God, miracle, prayer, revelation, the kingdom of God, and other terms, with much larger and maybe totally different meaning than the one they are familiar with. The failure to know this has brought about a gigantic misunderstanding between people who may be using the same symbols, yet with totally different meanings. Our concepts, our symbols, our ideas are always in need of clarification if there is to be any real exchange of thoughts and meaning.

This is true not only in the field of religion, but in all other areas of life as well. We will never be able to communicate with the Soviets, for example, unless we know that they are using such terms as freedom, democracy, social justice, world peace and coexistence with totally different connotations than most of us do. Thus, when a communist leader asserts that he believes in the dignity and the worth of human beings, we must remember he is affirming his faith only in an instrumental value of an individual, value for the purpose of the establishment of the Soviet system. Likewise, when a Soviet leader declares that he believes in a classless society, he is affirming his faith only in a one-class, proletarian society.

If we are to communicate with others in truthfulness, we need to listen without prejudice. We need to know more than the dictionary meaning of the words spoken. We need to know how to read between the lines. We need to know something about the background and the (human) nature of the spokesman.

In the second place, if there is to be any real communication between others and ourselves, if our yeas are to be yeas and our nays nays,

We Need to Be Inwardly Free

I believe that people tell fibs and lies not because they are evil but because they are afraid of truth. They misrepresent and pretend because they want to please. They refuse to stand up and be counted because they are inwardly insecure. They cannot manage to say what they mean and mean what they say because they are afraid that others will laugh at them.

At this point, Jesus was truly divine! He could say what he thought and believed because in his innermost self he was totally free. He had nothing to guard, nothing to protect, nothing to defend. He had no one to please. He had negated in himself all of the fears which frighten and defeat us men of little faith. Even the Pharisees, the most influential group of his society, he dared to oppose because he expected no favors from them. He was deeply convinced that the truth was not on their side.

Jesus dared to denounce the hypocrites of his day as "whitened sepulchers, full of dead men's bones" because he was unafraid of their retaliation. Even as he stood before the crowd that shouted, "Crucify him, crucify him!" he did not shake with fear. He knew that one with God and truth is a majority. He wore no masks, as we do. He played no role, as we do. He dared to be himself, as we do not dare to be. He said what he meant and meant what he said because his soul and his thoughts were pure. His yea was yea and his nay always was nay. He was always himself.

If we are to be truthful in our communication with others, we need to be inwardly free, free from our silly thoughts that we have to please all. Such an attempt can result in one thing only — an increasing amount of resentment. We need to be free from our fears that truth may hurt others and ourselves. Indeed, hurt it may. The prophetic spokesmen were always hurt by the truth they declared. Yet, all of us need to know that without such a hurt, there is no healing, there cannot be any progress. Without the hurts of truth men are not made whole, nor can they grow in maturity. We need to know that a real Christian is one who has many such scars for telling the truth to the world that loves it not — scars on his face, scars on his hands, scars in his heart.

Finally, if we are to communicate with one another in truthfulness, if we are to say what we mean and mean what we say, we need to be convinced that

Truth is Stronger Than Falsehood

Outwardly, of course, flattery, insincere compliments, falsehood, and sometimes outright lying may appear to be the best way of moving ahead and getting established. Sometime ago, a man came to me and said, "In my business you cannot be truthful, you have to exaggerate, you have to make untruthful claims; you have to lie and misrepresent if you want to stay on the water." I have no reason to doubt his words. He may have spoken the truth. Yet, if so, I would say that it would be better to drown than to stay on the water. For all the business success in the world cannot compensate for the destruction of inward unity, inward strength, inward peace, inward satisfaction, and inward self. In comparison with inward happiness, all the success in the world, with all of its millions, is as worthless junk.

For a long time we may close our eyes to the truth within. We may continuously refuse to listen to what men of experience and learning are trying to communicate to us. Yet sooner or later we are bound to be called to an inescapable reckoning. Truth cannot be buried. Even if crucified, it is destined to rise again. The only way to "stay on the water," to be at peace within and know the joy of life is in our being truthful to the self within, even when it hurts. For basically, truthfulness has a power of healing.

It is our truthfulness with others in word and thought and deed, in promise and report that makes our lives and our society safe and secure, orderly and reliable, firm and strong. If truthfulness were taken away from our world, we can be sure that in no time it would become a jungle of chaos.

I know no better illustration of the illusory nature of falsehood than that expressed in the story about a selfish merchant. With all of his possessions on a large boat, he was crossing the British Channel. Suddenly a storm arose. For whatever reasons we do not know, yet water began to pour inside the boat. The danger was immediate. The selfish merchant began to pray, "Lord, my God, deliver us just this one time. I will give you half of my possessions." His little boy, who knew the father so well, was standing by. He suddenly turned to his dad and said, "Dad, you are crazy! How can you promise God so much?" The father answered, "Keep quiet, my boy! I am talking with God. When we get over I will give him nothing. I do not mean what I say, and I do not say what I mean."

If there is to be any real communication between ourselves and others, between God and ourselves, and if there is to be any righteousness in the world, we need to listen again and again to the words of Jesus, "Let your yea be yea, and your nay be nay, what is more than these is from the evil one." Amen.

Pastoral Prayer

Eternal God our Father, who art our strength in weakness, our comfort in sorrow, our healing in sickness, and the reward of all of our seeking, we come to give thee thanks for thy blessings of the past. And now, as we worship thee, O God, grant that we may worship in sincerity and truth.

When our minds are filled with thoughts of self-sufficiency, thoughts that we need no strength, support, and guidance from thee; when we are inclined to praise ourselves too highly; speak to us, O God, with words of reality and truth that we may awaken from our selfish pride and come to surrender ourselves to thee.

When tempted to play a role, to wear many masks, to sacrifice even though only a small part of our inward purity, truthfulness, and sincerity for the sake of status, success, and possessions, teach us and remind us that all the fame and glory in the world are not sufficient to compensate for our inward loss. Help us always to be on our guard. Grant us thy light that we may be true to ourselves and be at peace with thee.

When we are afraid to stand up and be counted, when we are anxious to compromise and please everyone, when we are fearful to speak the truth as we know it, overwhelm us, O God with the knowledge that we need not fear the powers of evil when we are on thy side.

Bless us, O God, with purity of heart so we will have the courage to say what we mean and mean what we say; that our yea may always be yea and our nay be nay. Grant that we may be eager not only to speak but also to listen, not only to be understood but also to understand, not only to be served but also to serve. Bless us, dear Father, that, as our years go by, we may grow in the stature, the maturity and the love of Christ our Lord.

Hear us as we pray. Amen.

Difficult To Be Japanese Christian

Rev. and Mrs. John Fairfield, Tokyo

Through all our ups and downs things have been kept on an even keel at home by Sueko-san, who has been with us now for six years. It was an occasion of real joy for all of us when she was baptized last Easter — probably "in spite of" rather than "because of" us. Since John's administrative position does not involve direct responsibility in the Japanese church we have been especially interested to have this intimate view of life in the church here.

We were very much impressed with the thorough preparation given to prospects for baptism including the statement of faith and spiritual autobiography which each person must write herself and read aloud to the representatives of the congregation. If those of us who grew into our Christianity so effortlessly were challenged to the same degree there would either be fewer Christians or better Christians I am sure!

Barriers

We also became aware in a new way of the immense cultural and social barriers which stand in the way of the prospective Christian in Japan. Even though Suekosan's family gave little opposition (her parents have been dead 15 years, and her elder brother gave consent) there was still the knowledge that she was cutting herself off from the mainstream of her family life. So many social customs and family observances have their roots in Shinto and Buddhism that the Christian becomes psychologically, if not actually, an outcast.

In addition to these problems which are peculiar to Japan, there are the barriers raised by a technological age and a secular society to faith in anything beyond what our eyes can see and our hands feel — let alone faith in a personal God who reveals Himself to us through the life of a man called "His Son."

But these are all difficulties which confront individuals who have come to the point of decision. Of greater significance, perhaps, are the barriers of ignorance which keep most Japanese from ever even knowing what the choice is. Too many of them think of Christians as joyless people who "don't" — perhaps a perversion of the stern image brought over by our missionary forefathers. Too many others have picked up oddments of doctrine from a variety of sources and end up with theological potpourri which would not make sense to anyone. Still others feel that Christianity is an intellectual pastime suitable for scholars and students, but with nothing practical to say to the average man on the crowded subway.

The same high level of civilization in Japan which has brought so many benefits to her people has closed many doors which might otherwise be opening through which they could learn the truth about Christianity. As someone has said. . . "putting on a literacy campaign in India or curing yaws in the "Philippines" would meet a real need and also provide an introduction to Christianity. In Japan most of these basic needs are being met by the government. The deep spiritual needs of these people remain, but the approaches must be made in new and different ways.

A Transformed Life

Ultimately, the only thing which will impress the individual in Japan is the same thing which will impress one in America or Europe — the sight of a transformed life in which God's indwelling presence is a reality. A high calling and one which challenges both Japanese and foreign Christians to new levels of devotion and dedication. How inadequate our best "do it yourself" techniques become. We become freshly aware that only God is able.

Thinking of all this and seeing with our own eyes the five years and the many lives whose influence have contributed to the making of this one Christian in our own household, the statistics on the slow growth of the church in Japan have new meaning. That the church grows at all is certainly due only to the work of the Holy Spirit and is a modern miracle in itself.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

August

GHANA AND TOGO

5—**Miss Esther May Reimold**, stationed in Peki Blengo, Ghana, carries out a wide ministry in Christian education. Although most of her time is spent with Sunday school and youth work, she also teaches at Evangelical Presbyterian Seminary. Her activities include organizing the Middle School Camp each year, and sending out Christian education materials to 132 Christian centers in Ghana each quarter.

6—**Rev. and Mrs. George R. Snyder** came to Ghana in 1952 after 32 years as missionaries in China. He is the principal of Evangelical Presbyterian Seminary in Peki Blengo; she teaches in the seminary and assists with women's work.

Worawora

In cocoa-growing center. Estimated population 20,000. Institutions with which we are closely related: Hospital and Nurses Training School.

7—**Dr. and Mrs. Richard W. Beik** form a medical team of doctor and nurse at Worawora Hospital. Mrs. Beik is also a teacher of nursing training.

8—**Dr. and Mrs. Richard C. Braun** have worked at both Worawora and Adidome, he as a doctor and she as a nurse. Before their last furlough to the U. S., Dr. Braun served as head of Worawora Hospital, as well as carrying a heavy schedule of surgery.

9—**Sister Elfriede Bubigkeit** works as a midwife at Worawora Hospital. She also supervises the children's home, laundry, and sewing room. Born and educated in Germany, she came to Ghana in 1955.

10—**Miss Delores Harkins** was instrumental in establishing the School of Nursing in Worawora. She is now matron in charge of all the wards at Worawora Hospital and is responsible for the hiring and training of African staff.

11—**Miss Judith Hasselberger,** a nurse at Worawora Hospital, is serving as a special term missionary.

-- *Minutes* --

The Forty-Fifth Biennial Session of The Southern Convention of Congregational Christian Churches, Inc.

(Acting Conference — United Church of Christ)

MAY 1-3, 1962

(Continued from Last Week)

ENROLLMENT

VIRGINIA VALLEY CONFERENCE

Delegates and Visitors

New Market, Wissler's Chapel — Mrs. Austin Kipps (Delegate).
New Market, Woods' Chapel — Mrs. Albert Shirkey, Jr. (Delegate).
Shenandoah, Newport — Alfred Dovel (Delegate).
Tenth Legion, Bethlehem — Clarence A. Phillips (Delegate)*, Mrs. T. W. Good*, Miss Ella Pickering.
Winchester — Robert W. Newman (Delegate).

Ordained Ministers

Rev. Mark W. Andes, Rev. Bland A. Leebrick, Rev. S. E. Madren, Rev. E. J. Rohart, Rev. Thomas D. Sutton.

EASTERN VIRGINIA CONFERENCE

Delegates and Visitors

Bayside — Mrs. E. F. Caldwell (Delegate).
Chuckatuck, Oakland — C. W. Darden (Delegate), George A. Powell (Delegate), Mills E. Godwin, Jr.*, Mrs. Wm. T. Scott, James A. Ssott.
Dendron — Mrs. Garland Spratley (Delegate).
Disputanta, Bethlehem — George A. Rusnak (Delegate).
Driver, Berea — Mrs. Herbert Harrell (Delegate).
Eclipse, Mt. Zion — Jessie Matthews (Delegate), Mrs. J. E. Hogue, Jr., Mrs. Earl Matthews.
Franklin — J. Letcher Eley*.
Franklin, Hunterdale — Mrs. J. O. Carter (Delegate), Steve Hornok (Delegate), Mrs. S. M. Joyner.
Holland — Mrs. E. T. Batten (Delegate), Mrs. Dan Hallock (Delegate), Mrs. Wilkerson Holland.
Holland, Holy Neck — C. T. Parker (Delegate), Mrs. C. E. Piland (Delegate).
Hopewell — Mrs. M. E. Taylor (Delegate).
Isle of Wight — Mrs. A. C. Dillon (Delegate).
Newport News, First — Mrs. W. H. Baker (Delegate), Mrs. Harry B. Barnes (Delegate), Mrs. G. G. Givens, W. H. Baker*, Mrs. Jesse H. Dollar, Glenn G. Givens (Delegate), Mrs. W. B. Williams*.
Newport News, Warwick — Mrs. J. H. Booth, Jr. (Delegate), Mrs. Florence Jarvis (Delegate).
Norfolk, Bay View — Bennie Radcliffe (Delegate), Linden D. Albert.
Norfolk, Christian Temple — Linwood Bradshaw (Delegate), Mrs. Lucie Bradshaw (Delegate), Floyd B. Butler (Delegate), John H. Norfleet (Delegate), Mrs. Frank R. Hamilton.
Norfolk, First — E. H. Bowman, Jr. (Delegate).
Norfolk, Great Bridge — Mrs. Margaret LaMonte (Delegate), Mrs. Helen Outland (Delegate).
Portsmouth, First — Woodrow W. Piland (Delegate), W. H. Byrd.
Portsmouth, Shelton Memorial — Mrs. Wm. F. Lawrence (Delegate).
Portsmouth, United — Mrs. W. L. Crutcher (Delegate).
Prince George — Mrs. W. G. Cibula (Delegate).
Richmond, First — John T. Kernodle (Delegate).
South Norfolk — T. R. Eason (Delegate), Mrs. C. V. Hargrove (Delegate), Mrs. C. N. Harris (Delegate), Mrs. G. A. Peebles (Delegate), Mrs. O. D. Poythress.
South Norfolk, Rosemont — Mack Miller (Delegate), Mrs. Mack Miller (Delegate), W. P. Nothnagel (Delegate), Mrs. W. P. Nothnagel (Delegate).
Suffolk, Bethlehem — Mrs. I. W. Johnson (Delegate), Arthur Wilkins (Delegate), Mrs. Arthur Wilkins (Delegate).
Suffolk, Christian — Mrs. James F. Darden (Delegate), Dr. N. G. Newman, Jr. (Delegate), Mrs. J. S .Rollings, Sr. (Delegate), Mrs. Hubert Young (Delegate), Mrs. Annie Staley Calhoun, Mrs. Ray F. Gordon*, J. Lewis Rawls, Mrs. E. C. Wilkins, Hubie Young*.
Suffolk, Cypress Chapel — Mrs. Roy Brinkley (Delegate), Mrs. W. B. White (Delegate), Mrs. Katie Brinkley, Mrs. Edwin Hunter, Mrs. J. W. Jones.
Suffolk, Liberty Spring — Mrs. Leon Brinkley (Delegate).
Walters, Mt. Carmel — Mrs. Russell Carr (Delegate), Miss Ola Mae Carr, Mrs. Jasper Carr, Mrs. Fannie B. English, Mrs. J. L. Rose.

REPORT OF REGISTRATIONS JOINT SUMMER CONFERENCE

Southern Synod and
Southern Convention Women

Elon College, N. C.

June 19-22, 1962

Dormitory

Full-Time	129
Part-Time	14
Special Guest	1
	144
So. Synod Full-Time	42
So. Synod Part-Time	5
So. Convention Full-Time	85
So. Convention Part-Time	9
United Churches	42
Special Guest	1
	144
E. and R. Women:	
Catawba Regional	25
Piedmont Regional	24
	49
C. C. Women:	
Valley of Virginia	12
Eastern Virginia	34
North Carolina	48
	94
Ministers' Wives:	
Southern Synod	15
Southern Convention	19
	34

Day Registrations

Full-Time	22
(included in following)	
Tuesday	80
Wednesday	96
Thursday	57
Friday	26
	259

Summary

Dormitory	144
Day Registrants	259
Day Guests	3
	406
Average attendance per day	222

Dorothy Register,
Registrar

Dr. William T. Scott will give the commencement address at the graduation of student nurses of Louise Obici Memorial Hospital School of Nursing, Suffolk, Virginia, July 30 at 8 p.m. The commencement will be held at the First Baptist Church of Suffolk.

Waverly — Lewis Tomlinson (Delegate), Mrs. Lewis Tomlinson.
Windsor — Edgar J. Brock (Delegate), Shirley T. Holland.
Windsor, Antioch — Mrs. R. C. Cobb (Delegate).
Eure — Mrs. Gurnie Eure (Delegate), Mrs. Ernest Smith (Delegate).
Sunbury, Damascus — J. P. Byrd, Jr. (Delegate).

Ordained Ministers

Rev. John C. Barrett, Rev. Daniel A. Bowers, Rev. R. E. Brittle, Rev. Ellis N. Clark, Rev. H. E. Crutchfield, Rev. C. Carl Dollar, Rev. Jesse H. Dollar, Rev. Calvin J. Felton, Rev. A. Lanson Granger, Jr., Rev. R. T. Grissom, Rev. W. A. Grissom, Rev. Frank R. Hamilton, Dr. H. S. Hardcastle, Rev. Willis E. Joiner, Rev. R. Hugh Lasseter, Rev. Carroll W. Lewis, Rev. J. E. McCauley, Rev. James C. Monroe, Rev. Loyal L. Pearce, Rev. Charles F. Pegram, Rev. H. Raymond Phelts, Rev. O. D. Poythress, Dr. William T. Scott, Rev. Lewis Bill Simmons, Dr. L. E. Smith, Rev. Lowell A. Smoot, Rev. Harold W. Tribble, Jr., Rev. T. Fred Wright.

Local Conference Ordained

Rev. Elmo Allcox, Rev. Morris E. Taylor.

Licentiates

Rev. Robert Allen Bew, Mrs. Wilkerson Holland.

EASTERN NORTH CAROLINA CONFERENCE

Delegates and Visitors

Chapel Hill, United — Mrs. E. Ustick Bain (Delegate), E. Ustick Bain.
Fayetteville, Eutaw Community — Kenneth E. Riley (Delegate).
Henderson, Liberty (Vance) — S. Osmond Garrard (Delegate), Mrs. Osman Garrard (Delegate), Miss Margaret Alston.
Raleigh, United — Mrs. Susanne H. Freund (Delegate), Mrs. Myrtle Parker, Miss Susie D. Allen.
Sanford, First — Mrs. R. M. Cline (Delegate)*.
Sanford, Lee's Chapel — Miss Peggy Gray (Delegate), Mr. and Mrs. Jack Cole.
Sanford, Shallow Well — Mrs. Chloe Sloan (Delegate), Mrs. Bertha Thomas (Delegate).
Southern Pines — Elmer Donaldson (Delegate).
Varina, Wake Chapel — A Glendon Johnson (Delegate), Miss Ruth Johnson (Delegate), Rex G. Powell*, Mrs. Carl Dunker.

Ordained Ministers

Rev. J. Frank Apple, Rev. L. Gale Brady, Rev. Alfred M. Campbell, Rev. Harvey L. Carnes, Rev. Rosser L. Clapp, Rev. Carl F. Dunker, Rev. Earl T. Farrell, Rev. Joe A. French, Rev. S. Collins Kilburn, Rev. E. M. Powell, Dr. D. W. Shepherd, Rev. Max Vestal, Rev. Carl E. Wallace.

Local Conference Ordained

Rev. Conrad F. Cornelius, Rev. Billy Joe Willett.

WESTERN NORTH CAROLINA CONFERENCE

Delegates and Visitors

Albemarle — Mrs. J. Everette Neese (Delegate).
Asheboro — Mrs. I. L. McDowell.
Asheboro, Pleasant Cross — Mrs. Clyde Marley (Delegate).
Asheboro, Pleasant Union — Dannie Garner (Delegate), I. L. McDowell*.
Asheboro, Union Grove — Mrs. C. C. Macon (Delegate).
High Point — Cicero A. Crump (Delegate).
Liberty — Lester York (Delegate), Cyrus Shoffner*.
Liberty, Pleasant Hill — Rev. Reuben Askew (Delegate), Mrs. Reuben Askew (Delegate).
Ramseur — Mrs. Garland Bennett (Delegate).
Sanford, Northview — Mrs. William T. Joyner (Delegate).
Seagrove — Mrs. Amos Farlow (Delegate).

Ordained Ministers

Rev. Reuben S. Askew, Rev. W. Walter Hall, Rev. Lynwood L. Hubbard, Dr. F. C. Lester, Rev. J. Everette Neese, Rev. Lacy M. Presnell.

Local Conference Ordained

Rev. Garland B. Bennett, Rev. J. Avery Brown, Rev. Robert C. Hultman, Rev. William T. Joyner, Rev. James E. Porter.

Licentiate

Rev. Dolan A. Talbert.

NORTH CAROLINA & VIRGINIA CONFERENCE

Delegates and Visitors

Altamahaw, Bethlehem — Mrs. Charles E. Bell (Delegate).
Brown Summit, Monticello — J. E. Cumbie (Delegate).
Burlington, Bethel — Bill J. Traylor (Delegate).
Burlington, Beverly Hills — Allen Hurdle (Delegate), Herman Brooks (Delegate).
Burlington, Carolina — Miss Ida Trollinger (Delegate).
Burlington, Edgewood — Robert W. Morton, Jr. (Delegate)*.
Burlington, First — Miss Edna Fitch (Delegate), Miss Nellie Mae Holt (Delegate), Mrs. J. H. McEwen (Delegate).
Burlington, Lakeview — Mrs. L. T. Wilkins (Delegate).

LETTERS TO PILGRIM FELLOWSHIPS

Dear Friends,

The Southern Convention Pilgrim Fellowship will have its Assembly at Camp Moonelon, Elon College, North Carolina, August 11-12, 1962. Registration will begin Saturday afternoon at 2:00 p.m., and the meeting will close Sunday afternoon around 4:00 p.m. You are entitled to two delegates from your church. Plan now to send your representatives.

Also, the time is at hand for the selecting of nominees for 1962-63 Southern Convention Pilgrim Fellowship Officers — President, Vice-President, Secretary, Treasurer, Faith Commission Chairman, Action Commission Chairman, and Fellowship Commission Chairman. Cathie Sandstrom, Louise Harrell, and John Kernodle, Jr. are the Nominating Committee. They would like to ask you — working with your local P. F. and/or your local advisor — to select a candidate for nomination from your church.

This candidate should be a senior high school student during his, or her, term of office. He should be a capable leader, but need not necessarily have held a Conference or Convention office.

If you select a candidate from your Church, and we hope that each and every church will have at least one likely candidate available, please fill in the enclosed form (sent to each church) and mail it to Miss Louise Harrell, Route 3, Box 509, Suffolk, Virginia.

From these suggested candidates, your Nominating Committee will compile a slate of nominations for your 1962-63 officers. Remember! This is your chance to have your church represented in Southern Convention P. F. Planning.

Yours in Christ,

Hubie Young, President
John Kernodle, Jr., Chairman
Nominating Committee

WEDDING BELLS

Miss Martha Rose Whitten, daughter of Mrs. Robert A. Whitten of Wincester, Virginia, and the late Rev. Robert A. Whitten, will be married to William Robert Carley, Saturday, August 18, in the First Congregational Christian Church, Winchester. Miss Whitten has served as an officer of the Southern Convention Pilgrim Fellowship.

Burlington, Long's Chapel — Mrs. Lillian F. Carey (Delegate).
Burlington, Union Ridge — W. P. Mahan (Delegate), Mrs. W. P. Mahan (Delegate), Mrs. Winfred Bray.
Durham — Mrs. Stanley C. Harrell (Delegate), Fred Harward (Delegate).
Elon College, Community — J. Mark McAdams (Delegate), D. Marsh McLelland (Delegate), Mrs. W. J. Andes, H. H. Cunningham*, J. Earl Danieley*, Miss Ruth Dunn*, Mrs. Clyde Fields, Mrs. W. W. Snyder.
Elon College, Shallow Ford — W. E. Walker (Delegate).
Gibsonville, Apple's Chapel — G. Norman Brooks (Delegate), Mrs. Eunice Troutman (Delegate).
Greensboro, First — Mrs. W. M. Alexander (Delegate), A. G. Burton (Delegate), Walter W. Tate (Delegate).
Greensboro, Palm Street — Raymond Ferree (Delegate).
Guilford College, Pleasant Ridge — Hugh B. Nelson (Delegate).
Haw River — Frank M. Bain (Delegate).
McLeansville, Hines Chapel — Mrs. Sally Isley (Delegate), Mrs. Thomas Madren, Mrs. Laurence E. Wyrick.
Mebane, Mt. Zion — Mrs. Hattie Lynch (Delegate).
Reidsville, First — Philip Jackson (Delegate).
Reidsville, New Lebanon — Mrs. J. I. Sharpe (Delegate), Mrs. John M. Permar.
Semora, Lebanon — Rev. Lafayette T. Wilkins, Jr. (Delegate).
Summerfield, Mt. Bethel — Mrs. E. W. Simpson (Delegate).
Winston-Salem, Parkway — Mrs. John W. Kinney (Delegate), John W. Kinney, Mrs. John R. Lackey.
Danville, Va., Third Avenue — Mrs. R. E. Talley (Delegate).
South Boston, Va., Center — Joseph D. Wilson (Delegate).
Virgilina, Union — S. Reams Long (Delegate), Mrs. Harry R. Mathis (Delegate).

Ordained Ministers

Dr. W. J. Andes, Rev. H. Winfred Bray, Rev. Beverly R. Cosby, Rev. Clyde L. Fields, Rev. Glenn Garrett, Rev. Allen F. Hurdle, Rev. Robert M. Kimball, Rev. Robert A. Knowles, Rev. Clyde O. Koon, Rev. John R. Lackey, Rev. John P. Littiken, Rev. Thomas W. Madren, Rev. Weldon T. Madren, Rev. Harry R. Mathis, Rev. Dwight W. Moore, Rev. G. Harold Myers, Rev. John M. Permar, Rev. Richard M. Petersen, Rev. K. D. Register, Rev. William A. Rich, Rev. William T. Scott, Jr., Rev. Walstein W. Snyder, Rev. William R. Stevenson, Rev. R. Eugene Tally, Dr. John G. Truitt, Sr., Rev. Mack V. Welch, Dr. William E. Wisseman, Rev. Kieth C. Wright.

Local Conference Ordained

Rev. Charles W. Bell, Rev. Odell J. Powell.

Licentiates

Rev. Bill J. Traylor, Rev. Lafayette T. Wilkins.

Other Visitors

Rev. Percel O. Alston, Convention of the South, Greensboro, N. C.; Mrs. George Kahlenberg, Two Rivers, Wis., Past Co-Moderator, General Synod; Dr. Sheldon E. Mackey, Philadelphia, Pa., Executive Sec., Stewardship Council; Dr. Banks Peeler, Vice President, Southern Synod, and Mrs. Peeler, Concord, N. C.; Rev. Roy C. Snyder, Frederick, Md., President, Potomac Synod ;Dr. William P. Tolley and Mrs. Tolley, returned missionaries from Angola; Rev. Carl J. Landes, Race Relations Consultant, Guilford College, N. C.; Rev. Zanda P. Jenkins, Norfolk, Rev. R. R. Skeeter, Suffolk, and Rev. J. D. Farrar, Newport News, Convention of the South.

*—*Board Member.*

OFFICERS, BOARDS AND COMMITTEES

MEMBERS OF THE EXECUTIVE BOARD

President — Rev. Joe A. French, 427 Rowland Street, Henderson, N. C.
Vice-President — Dr. Frank R. Hamilton, 300 W. 33rd Street, Norfolk, Va.
Secretary — Rev. Max B. Vestal, 509 E. Main St., Sanford, N. C.
Treasurer — Mr. Walter L. Cooper, Box 730, Burlington, N. C.
Historian of Convention — Dr. William T. Scott, Chuckatuck, Va.
Chairman, Finance Committee — Dr. David W. Shepherd, 326 McIver St., Sanford, N. C.

Conference Representatives:

Class of 1964

VVA — Rev. Silas E. Madren, 504 N. Stuart St., Elkton, Va.
EVA — Mr. J. Letcher Eley, N. High St., Franklin, Va.
ENC — Rev. A. M. Campbell, 1910 Lyon Road, Fayetteville, N. C.
WNC — Rev. Lynwood Hubbard, Route 1, Ramseur, N. C.
NCVA — Mr. Robert W. Morton, Jr., Box 853, Burlington, N. C.

Class of 1966

VVA — Rev. Thomas D. Sutton, Route 1, Luray, Va.
EVA — Mr. W. H. Baker, 1028 24th St., Newport News, Va.
ENC — Mr. C. W. Russum, Fuquay Springs, N. C.
WNC — Mr. Hubert Beane, Route 1, Asheboro, N. C.
NCVA — Rev. Weldon T. Madren, Route 2, Ruffin, N. C.

Convention Committees

Joe A. French, President

Although procedures for setting up committees vary and the relationship of committees and their reporting is not always spelled out, generally Standing Committees and Special Committees are responsible to and report to the Convention, and Committees of the Executive Board are responsible to and report to the Board. The Executive Board may call for reports from any committee when it is deemed wise to hear reports of progress or achievement.

All convention boards and institutions make regular reports to the executive board and biennial reports to the convention.

Officers of the convention and members of the boards are elected by the convention in biennial session. Except for the coopted conference members, very nearly all the convention committee members are named by the president of the convention.

An effort has been made to avoid duplication of names on boards and committees. Considerable attention and study was given to the personal qualifications of people to serve on the various committees. Also consideration was given to area representation as well as various points of view. However, convention requirements are such that a few names must be repeated on committee assignments.

Dr. L. E. Smith's charge to the officers of the Convention at the installation service at Bethlehem, which was printed in the May 15 issue of The Sun, applies equally to all committee members of the convention. Sharing together in the duties and opportunities that are ours we shall seek to fulfill the Kingdom needs for such a day as this.

Former Convention Superintendent and Mrs. William T. Scott, Chuckatuck, Va., are the proud grandparents of twins: a son, James A. Luke, Jr., and a daughter, Della Scott Luke, born July 16 to Mr. and Mrs. James A. Luke, at Petersburg General Hospital, Petersburg, Va. Mrs. Luke is the former Lois Scott, who kept The Christian Sun mailing list during her student days at Elon. Mr. Luke, also a graduate of Elon, is the son of Mr. and Mrs. I. H. Luke of Holland, Virginia.

Board Representatives

Christian Education — Rev. W. J. Andes, Box 625, Elon College, N. C.
Publications — Mr. Irwin Smallwood, 2335 Albright, Greensboro, N. C.
Mission Board — Rev. Kenneth D. Register, 721 N. Church St., Burlington, N. C.
Historical Society — Mrs. W. W. Sellers, Box 1028, Burlington, N. C.
Insurance Board of Trustees — Dr. William T. Scott, Chuckatuck, Va.

Institutions

President of Elon College — Dr. J. Earl Danieley, Elon College, N. C.
Supt. C. C. Home for Children — Rev. W. W. Snyder, Elon College, N. C.

Auxiliary Representatives

Laymen's Fellowship — Dr. H. H. Cunningham, Elon College, N. C.
Pilgrim Fellowship — Hubie Young, 220 Bedford Place, Suffolk, Va.
Women's Fellowship — Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.

At Large

Mrs. W. B. Williams, 1025 Wickham Ave., Newport News, Va.
Mrs. R. M. Cline, Box 133, Sanford, N. C.
Mr. Martin T. Garren, 1817 Rolling Road, Greensboro, N. C.

Staff (Without Vote)

Superintendent — Rev. Clyde L. Fields, Elon College, N. C.
Associate Superintendent —
Minister of Christian Education —
Editor of *The Christian Sun* — Dr. F. C. Lester, 906 Chestnut St., High Point, N. C.

Other Employed Staff

Edna M. Fitch, Assistant Treasurer
Ruth H. Dunn, Literature Consultant
Mrs. W. J. Andes, Office Secretary

Executive Committee of the Executive Board

Joe A. French, Mrs. Ray Gordon, W. H. Baker, David W. Shepherd, Frank R. Hamilton, H. H. Cunningham, Max B. Vestal.

COMMITTEES OF THE EXECUTIVE BOARD

Personnel and Job Analysis

Dr. John G. Truitt, Chairman — Elon College, N. C.
Dr. David W. Shepherd — 326 McIver Street, Sanford, N. C.
Mrs. Ray Gordon — 218 Grace Street, Suffolk, Va.
Mr. J. Letcher Eley — Box 73, Franklin, Va.
Mr. I. L. McDowell — 177 Farmer Road, Asheboro, N. C.

Steering

Dr. Frank R. Hamilton — 300 W. 33rd St., Norfolk, Va.
Rev. Max B. Vestal — 509 E. Main Street, Sanford, N. C.
Mr. D. M. McLelland — 2018 Nottingham Lane, Burlington, N. C.
Rev. Joe A. French, Ex. Off. — 427 Rowland St., Henderson, N. C.

Committee Structure

Dr. William T. Scott, Chairman — Chuckatuck, Va.
Dr. William J. Andes — Box 625, Elon College, N. C.
Dr. William E. Wisseman — 103 W. Greenway N., Greensboro, N. C.
Dr. L. E. Smith — Jefferson Boulevard, Bayside, Va.
Dr. H. H. Cunningham — Elon College, N. C.

Ministerial Scholarship and Loan Fund

Rev. Robert M. Kimball, Chairman — 522 Parkview Drive, Burlington, N. C.
Dr. J. Earl Danieley — Elon College, N. C.
Mr. W. P. Mahan — Route 2, Burlington, N. C.
Rev. Walstein W. Snyder — Elon College, N. C.

Parsonages at Elon College

Mr. J. Mark McAdams, Chairman — Elon College, N. C.
Mr. Garland Huffman — 417 Circle Drive, Burlington, N. C.
Mr. W. B. Terrell — Elon College, N. C.

Parsonage at Portsmouth, Va.

Rev. Lowell A. Smoot, Chairman — 215 Charlotte Dr., Portsmouth, Va.
Mr. E. E. Waterfield — Route 1, Hickory, Va.
Mr. Ronald Hughes — 807 McDonald Drive, Norfolk, Va.

MEMBERS OF THE MISSION BOARD

Class of 1964:
Rev. Carroll Lewis, 3507 Bainbridge Blvd., South Norfolk, Va.
Rev. W. E. Wisseman, 103 W. Greenway, N., Greensboro, N. C.
Mr. John Q. Pugh, Jr., Route 1, Asheboro, N. C.
Mrs W. B Williams, 1025 Wickham Avenue, Newport News, Va.
Rev. C. Fred Allred, Belew Creek, N. C.
Mr. Rex G. Powell, Fuquay Springs, N. C.
Mr. D. Marsh McLelland, 2018 Nottingham Lane, Burlington, N. C.
Class of 1966:
Mrs. Tom Good, R.F.D., Broadway, Va.
Rev. Mark W. Andes, Box 307, Winchester, Va.
Mr. Robert C. Baxter, Jr., Elon College, N. C.
Rev. Lowell A. Smooth, 213 Charlotte Drive, Portsmouth, Va.
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Rev. Lewis Bill Simmons, Route 1, Hickory, Va.
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Elon College Reports

APPORTIONMENT GIVING

January 1, 1962 — May 31, 1962

Virginia Valley Conference

Antioch	$ 60.50
Bethlehem	89.75
Beulah	6.00
Dry Run	10.00
Leaksville	47.53
Linville	30.00
Mt. Lebanon	17.50
Mt. Olivet (G)	7.00
Mt. Olivet (R)	42.00
New Hope	11.00
Newport	50.00
Winchester	60.00
	$ 431.28

Eastern Virginia Conference

Antioch	$ 16.00
Berea (Nans.)	30.00
Bethlehem (Nans.)	114.84
Burton's Grove	20.60
Centerville	8.00
Franklin	198.00
Franklin (Hunterdale)	96.00
Great Bridge	86.00
Holland	74.00
Holy Neck	62.00
Hopewell	25.00
Liberty Spring	104.50
Lynnhaven Col. Comm.	39.00
Newport News	204.93
Norfolk:	
Bay View	53.00
Christian Temple	399.75
Little Creek	23.00
Oak Grove	16.00
Oakland	189.00
Portsmouth:	
First	46.00
Shelton Memorial	56.00
United	30.00
Richmond, First	38.00
Richmond, St. Andrews	9.18
South Norfolk	230.00
South Norfolk, Rosemont	304.00
Spring Hill	9.00
Suffolk	403.00
Sunbury, Alamance	30.00
Warwick	60.00
Waverly	60.00
Windsor	159.00
	$3,193.80

Eastern North Carolina Conference

Amelia	$ 31.00
Chapel Hill	1,000.00
Fayetteville	68.00
Fuller's Chapel	32.00
Garner Community	9.50
Henderson	80.00
Hope Mills	15.63
Liberty (Vance)	305.00
Martha's Chapel	8.00
Mt. Gilead	23.00

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New Elam	15.00
Niagara	3.00
Oak Level	20.00
Raleigh	99.68
Shallow Well	76.00
Southern Pines	76.00
Wake Chapel	23.13
	$1,884.94

Western North Carolina Conference

Albemarle	$ 115.00
Antioch (C)	21.00
Antioch (R)	5.00
Asheboro	127.00
Charlotte UCC	16.00
Flint Hill (M)	36.00
Grace's Chapel	9.35
High Point, First	21.00
Mt. Pleasant	17.50
Needham's Grove	14.00
Pleasant Cross	21.00
Pleasant Grove	50.00
Pleasant Hill	112.00
Pleasant Union	38.00
Randleman	55.00
Seagrove	42.00
Smithwood	10.00
Union Grove	16.02
Zion	14.00
	$ 739.87

North Carolina and Virginia Conference

Apple's Chapel	$ 128.00
Asheville	85.00
Bethel	41.00
Bethlehem	47.50
Burlington, First	218.76
Burlington, Bev. Hills	133.00
Burlington, Edgewood	15.00
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Graham, Prov. Mem.	42.00
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Greensboro, Palm St.	120.00
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Salem Chapel	15.00
Shallow Ford	25.00
South Boston	31.00
Tryon	219.00
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	$2,552.63

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C. S. A. APPROVES SUPREME COURT RULING

At a meeting in Nashville, Tenn., July 10 the Council for Christian Social Action of the United Church of Christ adopted the following resolutions:

1. The decision upholds the principle of church-state separation. The CCSA believes that because the New State Regents' prayer was created, adopted, and administered by state officials and used as a religious exercise in the public schools, it violated the Establishment Clause of the First Amendment of the Federal Constitution. The fact that the prayer was non-denominational and its recitation voluntary does not alter the fact that the State prescribed a particular form of prayer to be used as an official prayer in a program of governmentally sponsored religious activity. Thus, the State was carrying out a function which is not its business to perform.

2. We believe that the responsibility for religious education and worship belongs to the church and home where it can be most effectively performed. Significant prayer is an expression of deep religious faith and conviction which can not in a public school setting appropriately be expressed corporately where there is a wide variety of belief and unbelief.

3. There is nothing in the decision which bans private prayer. Nor is there anything in the decision which restricts teaching about the contributions religious leaders, movements and ideas have made in the shaping of our history and culture, and we would encourage the public school to do this more effectively.

ORGANIZATIONS IN THE CHURCH

Churches have organizations according to age, sex, size and interest.

This is good. But when every president thinks his or her organization is the most important of all, and the others are secondary to the welfare and reputation of the church, this is unhealthy.

The organizations of the church must see themselves as part of a larger whole . . . to know they are a part — an equal part — and important part of the effort. When this happens, harmony prevails and in the harmony the creative spirit can work.

This is religion!

—Victor Salt in **Pilgrim Progress, Harwichport, Mass.**

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Sue Johnson Returns Home

Among the graduates from our Home in June of 1961 was a young lady named Sue Johnson. Her ambition was to be a beautician. Before finishing high school she was accepted by a beautician school in Greensboro, conducted by the Department of Public Instruction of the State of North Carolina. During the time she was going to school and until she passed her examination by the State of North Carolina and became employed by Belk's Salon in Greensboro, she made her home with Mr. and Mrs. Clyde W. Rudd of Greensboro. Many thanks to this fine family for all they did for Sue. Many times it is difficult for one to go from institutional living into what we think of as normal family living. Because of this family's interest in Sue she had no difficulty adjusting to her new surroundings.

Just recently, over a year after graduation, Sue was on vacation visiting friends in Burlington, Mr. and Mrs. J. R. Crutchfield, who had meant so much to Sue when she lived at the Home. During her vacation she made several visits to our campus and each time she spent the better part of a day using her talent to beautify some of our gifts. Some, including her sister Helen, received permanents, while an even larger number had their hair re-styled, using Sue's hairstyle as their model.

Thus we are justly proud of Sue Johnson. She not only has done well and will continue to do so, but she remembers too those with whom she used to live. She no doubt remembers those times when she could not do for herself and there were those who saw to her needs. Now, with the talent she has, she is helping those who are not in a position to take care of themselves. Many thanks to her for being willing to share in the ongoing program of our Home for Children. Thank God there are still girls and boys growing up today with the spirit and goodwill of Sue Johnson!

REPORT FOR JULY 23, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$25,173.52
Virginia Calley Conference	$ 57.78	
Eastern Virginia Conference	256.30	
Eastern North Carolina Conference	108.00	
Western North Carolina Conference	52.37	
North Carolina and Virginia Conference	436.34	
Total		$ 910.79
Grand Total		$26,084.31

SPECIAL OFFERINGS

Amount brought forward		$52,413.24
Bible School Offering. Asheboro Cong. Christian Ch.	26.21	
Dr. John Talbert King, Westfield, N. J.	25.00	
Vacation Bible School, United Church of Christ, Sulphur Springs, Ind.	48.32	
Vacation Bible School, Mt. Zion Church, Eclipse, Va.	33.79	
German United Evangelical Congregation of Spring Hill, Pittsburgh, Pa.	10.00	
In Memory of Alton Holland		
In Memory of Mrs. W. E. Harcum		
In Memory of Mrs. Minnie Littiken		
Total Memorial Gifts	15.00	
Special Gifts	4.00	
Total		$ 162.32
Grand Total		$52,575.56
Total for the Week		$ 1,073.11
Total for the Year		$78,659.87

(Continued from Page 16)

3. The mad desire and craze for pleasure. The Romans were not amateurs at this, but we make them look like amateurs in many respects. People are constantly looking for new thrills and spending more and more for pleasure and amusement. Which would you rather have: the money that is spent for amusement on a given Sunday, or the money that is devoted to religion on the same day? It is a sad commentary on our sense of values that the American people spend ten billion dollars a year on liquor and two and a half billion a year on churches. And much of this money for liquor is spent by members of the church who spend more for liquor personally than they give to the church. And more for cigarettes, too, than they give to the church! Two and a half billion for the church, twenty one billion for gambling! And here again it is church folks who do the gambling in large measure.

4. The weight of giant and gigantic armaments. Rome spent a great deal of money to take care of its far-flung legions and weapons of war. But it is unlikely that she spent, as we do, nearly three-fourths of our national income for military purposes.

5. The decay of religion. Religion in Rome was a fading, decaying thing. It was, of course, secular, a state affair. But even as a state affair it was in decline and its decline coincided with and brought about, along with the other things mentioned, the fall of the great Roman Empire. Well, what about religion in America today? It cannot be judged in terms of magnificant buildings and elaborate programs and numbers of constituents. What effect is it having upon some of the pressing problems of our day? How vital a part does it play in the solution of human problems. For instance how effective is the voice and the witness of the church in race relations? In living conditions? In modern human relations? In the matter of nuclear testing? In the matter of international cooperation? Does the religion of the average American make him more honest, more diligent in his day's work, more succeptible to the needs of others, more disposed to give an increasing share of his money to religious and charitable causes? Is religion a force or a farce, a form or a fact?

Judah Conquered And Exiled

Background Scripture: II Kings 24-25.

Devotional Reading: Psalm 137:1-6.

Memory Selection: **They have sown the wind, and they shall reap the whirlwind.** Hosea 8:7.

The Historical Background

Today's lesson is the culmination of a series of events and is the logical result of them. In spite of the warnings of the prophets, Judah had gone its headstrong and its deadwrong way. Luxury, greed, immorality, injustice, exploitation, idolatry, disobedience, disloyalty, and formality in religion had long been eating at the vitals of the national life, and it was inevitable that doom and disaster would come.

It came in the short reign of Jehoiachin who ruled only three months, and in the reign of Zedekiah a puppet king who rebelled against Babylon, Jerusalem fell after a long siege during which conditions were unspeakably horried — mothers even killed their own children for food! ! ! — the city was laid waste, the treasures of the Temple were carried away, the people were led into captivity, and the land was laid waste. Only the poorest and weakest peoples were left. It was a catastrophe. But not a final catastrophe, for although normally any nation would have perished and disappeared completely, Israel was the bearer of an idea, which could not be destroyed with the destruction of the state. Indeed it seems that it was only as the state was destroyed could the idea come to its fullest development. The flame that had consumed Jerusalem was a purifying flame; the seed sown in exile was to spring up and bring an immortal harvest.

The Matter of Punishment

When a disaster strikes a community, people sometimes say "God is punishing them for their wickedness." Do you believe that? For instance do you believe that God was punishing the people of the Western states when they had the terrible dust storms a few years ago? Before you answer that question remember that there were all kinds of people in the devastated areas, good people as well as bad people, generous people as well as selfish people, kind people as well as cruel people. The fact is that God does not punish people in this way. For their wrongdoings people punish themselves. God has constructed the world on the basis of moral laws, and in this kind of world people punish themselves. There are laws of health. Break them and one suffers, not because God is punishing, but because man is bringing upon himself the inevitable result of his wrongdoing. People need to think a little more clearly about this matter of punishment. And of course the principle holds good in the life of a nation as in the case of an individual. The wages of sin is death for a nation as well as an individual.

The Impartiality of God

When we remember that Israel and Judah were "chosen vessels" of Jehovah, that they were his "Chosen People," that the Temple was supposed to be the visible evidence of his dwelling place among them, and then we remember that not only did God permit his chosen people to be defeated and carried into captivity, and even more, he suffered his holy Temple to be destroyed, it poses a question. But the questions is easily answered. The laws of the universe are universal and impartial. If a good man puts his hand against a hot stove he is burned just like a bad man. If a nation break's God's laws it pays the penalty just as any other nation. One of the bitterest questions which the Jews had to face was why it had to happen to them. Indeed the tragedy of the situation was that they said it could not happen to them. Were they not Jehovah's chosen people? Was not the Temple of Jehovah with them? Alas for such specious reasoning! The judgments of God are true and righteous altogether. He is no respector of persons He sends his rain upon the just and the unjust and causes his sun to shine upon the one as upon the other. This is not to say, of course, that all things come alike to all — they do in a way, of course. It does mean that being good is no guarantee that one shall be immune to the operation of the laws of the universe. Or that disobedience does not incur judgment no matter who we are. There are those who say concerning America "This couldn't happen here." But it can happen here. If America flaunts moral law, if she forgets God and goes after false gods, if she becomes secular and apostate, she will go the way of all nations that forgot God. It can happen here. It will happen here unless we are true to God.

SUNDAY SCHOOL LESSON

AUGUST 5, 1962

By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

A Lesson from History

Henry Ford once said "History is Bunk!" The gentelman knew more about building Tin Lizzies than he did about history. History is **His Story,** and it is designed to be our teacher. Thus it is that what Gibbon writes in his monumental classic **Decline and Fall of the Roman Empire** is pertinent to America. He lists five main and underlying causes for the fall of Rome: Look at them carefully and think of them in reference to our modern American way of life:

1. The decay of family life and the rapid increase of divorce. In one county in Florida in 1958 there were 7,411 applications for marriage licenses, and 5,582 applications for divorce. That is higher than the average but the average rate of divorces in proportion to marriages is alarmingly high, about one out of every five!

2. Higher and higher taxes. A man who makes a million dollars a year can keep only a little over one hundred thousand dollars of it, as I recall it. Taxes, taxes, taxes, on everything and anything.

(Continued on Page 15)

The CHRISTIAN SUN

Vol. 114 August 7, 1962 No. 31

A Religious W or Christian Homes

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WELCOME

A hearty welcome is extended to all who worship with us today. The church is thankful that you are here to express your faith and to worship with us. If you are a guest or a stranger in our midst, we invite you to leave your name in our Guest Book, which is on the desk in the Vestibule. If you are permanently located in this community and do not have a church home, we invite you to make this your church and unite with us as a member. We have a "time of friendly greeting" at the close of our Worship, at which time we trust you will make yourself known to our Minister, and enable someone in our Church family to greet you personally.

—**Christian Temple Bulletin**

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

A SUMMER PRAYER

O Lord, who hast given us thy summer sun to gladden us with his light and to ripen the fruits of the earth for our support, and who biddest him to set when his work is done, that he may rise again tomorrow; give thy blessing to us thy servants, that the lesson of the works of thy hand may be learnt by us thy living works, and that we may run our course like the sun which is now gone from us.

Let us rise early and go late to rest, being ever busy and zealous in doing thy will. Let our light shine before men, that they may glorify thee, our Heavenly Father. Let us do good all our days, and be useful to and comfort others. And let us finish our course in faith, that we too may rise again to a course which shall never end.

—Thomas Arnold, 1795-1842

Telestar And World Opinion

For one who remembers backwoods conversations about the telephone being like a long dog — "you pull his tail here and he barks in New York" — Telestar is almost completely unbelievable.

In the first place it is impossible to get an instrument that far off the face of the earth. Secondly, there is no connection between earth and "out there", so it would be impossible for communication. Furthermore, no tiny instruments housed in a little box floating around in outer space could possibly reflect pictures and the human voice so they can be seen and heard on the other side of the earth. So one could argue.

But we look at the pictures and listen to the voices while sitting in our own homes. Most of us will never understand the process, but we can profit by the invention made by those who do know. We can look and listen; we can think and feel; we can search for such adjustments as may be needed in our exciting new world.

Now anyone who has access to a television set can see what is happening in any part of the world just as it happens. In their first "show" the French brought the latest Parisian styles into our living rooms, and American women are likely to cover their knees this fall and winter. They saw the new fashions. and they know that is the thing to do.

Telestar can easily show us what our soldiers are doing in Berlin, in Laos, in Viet Nam, in Honolulu, in any part of the world. We can know first hand where they live and what they are doing among the natives where they are strangers. Then we can judge what sort of missionaries they are; how they represent the United States. The same is true of tourists, Peace Corps workers, missionaries, and diplomats. All that is needed is to turn the light on them at the right time, and the world can know what they do.

Think of the trips you can make while sitting in your comfortable chair gently rocking, like the President. Take a look at the snow-clad Alps on a hot summer day, glimpse the loungers at the Riviera, move through hungry China with a camera-man to learn the real truth of what is happening there, slip inside the Kremlin during a discussion of what progress can be made in burying those they do not like, go "down under" to visit with those who live in the islands of the sea, and sit with the multitudes in far away India! What happens in South Africa can come right to us here while it is happening.

We will have no monopoly on this increasing knowledge. All the colored peoples of the world can see white officers dragging Negroes, men and women, to jail rather than let them pray on the streets of little American towns and big cities. Leaders of all nations can look in on our Congress as it debates whether to withhold foreign aid and how to assure the aged of America a chance to have adequate medical care.

The imagination could continue to work until all phases of life in all the world come into focus. But the point of this item is that out of this viewing and talking there will be formed a world opinion that may change the currents of history.

Take war, for instance. Since the cave man went out of his cave to throw rocks at his neighbor or to beat him over the head with a stick, people have practiced war. Now let the world take a look straight at the implements ready to destroy humanity, and we may decide that the war material should be destroyed and not the people. Nations that have secretly stockpiled may find the entire world looking straight at their secret of preparations for war. They may hear the roar of human voices calling for peace, not war; for bread, not bombs; for faith, not fear.

Perhaps we will be able to see people at worship, and hear them ask God's blessings on all mankind. We may see goodness in sacrificial service in hospitals, farms and factories as people of good will try to bring the good things of life to all people whether they live in "favored" or "backward" areas of the good earth. It just may be that if Christians exert themselves the world can discover that the Christian Way is good, and make it the choice of humanity. This can never happen, of course, until there are real Christians whose lives are so different that they are magnetic — enough of them to make a difference in the culture where they live. There may be some yet undiscovered meaning in the words of Jesus: "If I be exalted, I will draw all men unto me." Telestar, and those that will doubtless follow, may be God's opening door to world opinion that Jesus Christ is really the ONE by whom the world can be saved — saved from hopelessness, fear, destruction, to faith, hope and love.

Singing In The Fields

Hot summer days make city folks who work in air conditioned offices want to hie away to beaches where the sun blisters those who are not used to its rays, but farmers are busy in the fields where crops are growing. Corn, cotton, cucumbers, peanuts, tobacco — whatever the crop, the time for growing and harvesting is a busy season for those who cultivate, save, and store for the winter. Farmers are the people who make it possible for all of us to eat. Without them, however badly they may be treated or how well they are supported by the Government, humanity would go hungry.

It is said that small farmers are being pushed out of business, and that we need far fewer people on farms. This is an economic problem on which this writer does not have an informed opinion. There is, however, one thing that concerns him,

What has gone with the singing in the fields? Is it there still? A passer-by does not hear it.

Singing in the fields can be appreciated best, perhaps, by the remembrance that the Negro spirituals had their birth largely in the fields. As the slaves labored for "Ole Master" their minds were busy with ideas. Their voices were lifted in song. Out of the fields came this wonderful American music, perhaps the best we have produced. While following a plow or digging in the dirt, in a day that is just passed, or passing, both whites and blacks, slaves and free men, sang as they worked. It was not classic music, but it was heart-felt and soul-refreshing.

If the only music coming from the fields now is the singing of machinery, we have lost something of extreme importance — singing in the fields. FCL

You can't expect people to see eye to eye with you if you look down on them.

Guest speaker at our Southern Pines church July 29 was Rev. Max Vestal, pastor of Shallow Well, Sanford, N. C.

A workshop for counselors and supervisors of junior high groups in the Eastern Virginia Conference was held at First Church, Norfolk, July 23.

Dr. H. S. Hardcastle will be the guest preacher at the Christian Temple, Norfolk, Va., during the month of August. Dr. Hardcastle was the minister of that church for 12 years.

The Laymen's Fellowship of Great Bridge church had a Family Night meeting July 19. Rev. Bill Simmons, pastor of the church, showed slides which he had made on a preaching mission in Puerto Rico.

August 12 has been designated Garner Church Builders' Day by the Laymen's Fellowship of the Eastern North Carolina Conference. On that day laymen are asked to make a contribution to the Building Fund of the new Community Church in Garner, N. C. The total offering from each church should be sent to Mrs. Coleen Clement, Treasurer, Garner Community Church, 1412 Valley Road, Garner, N. C.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Dr. Fred P. Register, former pastor and Secretary for Stewardship and Evangelism in the Southern Convention, spoke July 22 at Beverly Hills, Burlington, where his brother is the minister. Mr. Register is now superintendent of the Nebraska Conference.

E. H. Thompson spoke at the morning service, July 22, at Apple's Chapel, in the absence of the pastor, Rev. Collie Seymour. A recent gift to Apple's Chapel is an electric fan for the nursery, given in memory of Mrs. Vennie Gerringer by her daughters.

FIRST YEAR BOOK OF UNITED CHURCH

New York City, July 21 — The first Year Book of the United Church of Christ released here today reports a membership of 2,015,770 in 6,755 churches.

Statistics as of January 1, 1962, show a total of 1,197,819 members from 4,037 Congregational Christian churches and 817,951 members from 2,718 Evangelical and Reformed churches.

ROSEMONT CHURCH NEWS

Ruby Cannon, Reporter

A church-wide picnic was held on Saturday, July 28, at the Jewish Community Center, Princess Anne County, with a total of 196 attending. This is an ideal "picnic place," as it affords entertainment for all ages, with two swimming pools, shuffle board, badminton, soft ball, shaded areas and picnic tables. It was an all-day affair, lasting from 10 a.m. until 6 p.m. Both young and old enjoyed it so much that they would like to have a repeat.

The Philathea Class and their husbands held a fish fry July 16, at the summer cottage of Mrs. Pauline Brown, Chesapeake Beach. The food was delicious, and fellowship and games were enjoyed by all, in spite of a downpour of rain.

Last, but not least, two hospital beds and two wheel chairs were recently donated to the Rosemont church, which can be loaned out to patients in need.

Friends of Dr. William F. Frazier, long-time treasurer of the Board of Home Missions, will regret to learn that he is very ill following a severe stroke.

ASHEBORO DISTRICT WOMEN'S FELLOWSHIP

The Asheboro District of the Women's Fellowship held its annual workshop in the Asheboro church on Friday, July 27. The program carried out the year's theme, "Partners With God." The six areas of the work were presented under the topics of Praying, Thinking and Working. Women who had attended the Summer Conference at Elon College participated in leading the workshop.

Mrs. Exie Hall led the opening worship, centered around the devotional theme, "Turn Aside and Harken." Then a skit emphasizing the six areas of work — Spiritual Life, Stewardship, Missionary Education, Christian Education, Social Action, and Friendly Service — was presented by Miss Evelyn Maurley of the Antioch church. After this the Pac/Kit was introduced and examined. Mrs. Mary Morgan of the Asheboro church presented the devotional book, "Turn Aside and Harken."

Miss Nora Teague, of the Antioch church, presented the program book, "Partners With God." Mrs. Peggy Bennett, of Ramseur followed with the homeland mission theme, "Who Cares," and a presentation of the Friendly Service project. Miss Emma Allen and Miss Velma Allen modeled costumes from Okinawa as the former gave tips on how to use the foreign mission study, "On the Rim of East Asia." Miss Linda Rumley suggested ideas as to how the Bible study "The Meaning of Suffering," can be presented effectively.

A question and answer period followed, led by the district chairman. Then refreshments were served by the Women's Fellowship of Pleasant Grove. Over 50 women represented the churches of the district. Mrs. R. M. Cline, president of the N. C. Women's Fellowship, was among the visitors present.

Mrs. Dolan Talbert, who is filling the unexpired term of Mrs. Sybrant Pell as District Chairman, planned the Workshop.

First Congregational Christian Church is worshipping with First Reformed Church in High Point during August, with Rev. F. C. Lester doing the preaching.

Rev. John Settlemyre, now pastor of Mt. Hope near Whitsett, will become pastor of the First Reformed Church, High Point, September 1.

Partners With God

Praying Thinking Working

By Mrs. Ernestine Kennedy
Thomasville, N. C.

"For we are fellow workmen for God." RSV 1 Corinthians 3:9a.

In the quiet beauty and simplicity of Elon College Community Church, the day began each morning during the merged summer conference with a study of the book by Ralph W. Sockman, "The Meaning of Suffering." Mrs. W. F. Randolph used scripture from the Old Testament, the teachings of Jesus and the letters of Paul to guide our thinking as we related it to our theme. In discussion groups the women asked questions and discussed together under the guidance of women who had been studying and preparing for several weeks to help us find deeper insights into the Christian interpretation of suffering.

To present the new materials for the coming year we enjoyed the inspiring presence of Mrs. Clair Rhodes, president of The Women's Guild. As a consultant of the Council for Lay Life and Work in The United Church of Christ, she has been on the committee to assemble our PAC/KIT.

Following her address on the opening afternoon the Pac/Kit came to life as Convention, Synodical, Conference and Regional Department Chairmen introduced the many materials available for our programs next year. A panel composed of members of The Council for Lay Life and Work spoke of the purpose and aspirations of this organization as a part of the United Church. Questions were asked and a most informative discussion developed.

On the two full days of our conference we departed from the traditional class method and tried a new approach. This was well received by those in attendance.

Wednesday was World Missions Day. In the morning the mission study was presented in a most fascinating fashion. Under the guidance of Mrs. Ed Alcorn, On Asia's Rim became a reality. Using persons from China, Hong Kong and a returned army chaplain, surrounded by bits of art and pictures we went to the mission fields we will study next year. (Many helps had been mimeographed and were available to bring home for use in local studies.)

In the afternoon, Mrs. Robert Smith, World Missions chairman, had arranged three special study groups and each person attending could choose the two she would attend. These proved to be most helpful in programing and becoming better acquainted with the lands we will be studying. The evening meal was very festive with special emphasis on World Missions on the Rim of East Asia.

Thursday we concentrated on Homeland Ministries with Dr. Lee Rockwell as our special leader. He came to us with many pieces of literature and a wealth of information on the Church's Mission to Persons of Special Need. As director of the United Church's Division of Health and Welfare Service he was a real help in this area. He spoke in the evening, in a more general way of the things we will be able to do in the local church. Both messages were great helps for us as we work in the community as well as our church. During the afternoon, Mrs. Carl Daye, Homeland Ministries Chairman, offered a choice between four special interest groups.

Meals were served on place mats from the special committees, ministries and agencies of our church. Special note was taken of these and mealtime was a learning experience, too. The mission study themes, Elon College, Catawba College and The United Church Herald were among those being used.

The evening services were very inspiring. Rhythmic and speaking choirs, hymn sings were a part of each evening worship.

Approximately 220 women were registered for parts of the program. There is no way to tell at a glance how many were Evangelical and Reformed or Congregational Christian. There was a feeling of oneness from the beginning and the spirit of Christian Fellowship permeated every meeting; even the hall parties and talkfest with candy bars, cookies, coffee, Pepsi-Cola and Big Orange Drinks! Since all could not attend the afternoon sessions, there was a sharing far into the night, of the events of the day.

Breakfast on Friday with Catawba College place mats reminded us that, "next year we will be at Catawba College." Friday morning was evalu-

(Continued on Page 5)

Life's "High Moments"

S. L. Morgan, Sr., Wake Forest, N. C.

Life's "high moments" have come to denote such mountain-top transforming experiences as that of Moses at the "burning bush" or when Isaiah saw God "high and lifted up" in the temple.

Gratefully I record several apart from my conversion: The first when I was five. I had moved out of the heart of the Blue Ridge near Sperryville, Va., a dozen miles east to Rock Mills. Sunday my godly mother walked with me across two creeks on foot bridges, up and down two steep hills, a mile to a little church and my first Sunday school. That labored effort remained to me forever what God and the church meant to my mother and what she wanted them to mean to me. It set for me the ideal for all my future life. It started me toward the gospel ministry. Recently at 90 I went back to that little abandoned church to thank God there for the bent given to all my life by her dream for me.

Another "high moment" came many years later in middle life. My rather brilliant preacher brother, a bit older than I, had for two years been Baptist student-pastor in the University of Wisconsin, and had with great zeal tried out the "social gospel" to the limit, only to be disappointed. Result, it rather drove him back to our mother's "simple gospel." He wrote me touchingly proposing a pilgrimage to our birthplace in the Virginia Blue Ridge.

Who could forget the spot a half-mile under the Skyline Drive! He pointed to a great pine tree, and said with emotion, "That was our mother's altar; there daily she knelt before we were born and prayed for each of us that it might please God to call us to the gospel ministry.

And there with bared heads and hearts we prayed that we might be worthy of such a mother. He had preached a gospel that he declared was not the real gospel. I had majored on promotion and turning machinery. His ministry was transformed. Mine too, I trust — by living over one of life's high moments — resembling Henry W. Grady going back in mature life to say his child's prayer at his mother's knee.

About * * THE HISTORY OF THE JAPANESE

The Smithsonian Institution in Washington, D. C., is a vast storehouse consisting of many large buildings in which are exhibited tens of thousands of items, past and present, of American life and a host of things relating to other lands.

But the institution — started with a gift of $508,000 by a man who never saw the United States — devotes time to many things not on exhibit. One of these is tracing the history of every known human race, and a recent and difficult task of these anthropologists-researchers was to unravel the long and somewhat obscure origin of the Japanese.

In their findings, the Smithsonian researchers conclude that in race and fundamentals of their culture the Japanese are the offspring of the ancient Mongoloid inhabitants of the Asiatic coast lands during the new Stone Age which continued until about the dawn of the Christian era.

The Mongoloids invaded what are now the Japanese islands, and although they found there the now near extinct Ainu, they were able to establish themselves and become the major race.

The Ainu were and are noted fishermen, and so are the Japanese. Another trait found in the chain of proof that the Japanese are the descendants of the Mongoloids is that they did to the Ainu what the Japanese have on several occasions attempted to do to other people — subdue them.

Superimposed on this Ainu-Mongoloid mixture was a higher type of civilization which began to reach the Japanese islands near the beginning of the Christian era, and which was accompanied by a certain infusion of fresh blood, largely from Korea. Some, however, came direct from China, but in all, the chief effect was on the upper class.

The Japanese first appear in written history about the close of the second century when a long period of turmoil was ended by the rise of a powerful queen over the land of Wo, or western Japan, and who. by her command of magic, widely extended her influence over the various tribes.

Chinese records refer to "the great Wo" and "the queen country." For decades the country was ruled by queens who derived their powers from a belief that they represented the Sun Goddess. Probably under Chinese influence, these queens gradually lost their power and survived merely as chief priestesses of the Sun Cult while the actual power was vested in the male heads of the ruling clan, the mikados.

C. B. Riddle

(Continued from Page 4)

ation, the bringing together of all the events of the days together into a central focal point and taking a look at it all.

In the quiet of the church we gathered in the last session to break bread together in the observance of Holy Communion. History was made. It was truly a venture in Christian love and faith. "For we are labourers together with God." KJV I Cor. 3:9a.

—Ernestine Kennedy

This Interested Me

By Emily C. Lester

A VISIT TO ANGIE CREW

This summer I am spending some time in the office of the National Women's Fellowship of the Council for Lay Life and Work in Chicago while Miss Lillian Gregory is in Europe attending the International Congregational Council and visiting lay academies and centers.

Miss Angie Crew, long-time missionary of our Board in Japan, who worked in the Southern Convention during the war years, is in West Milton, Ohio (her home town) for several months. The week-end of July 29, I went to visit her and we spent many happy hours talking about her work in Japan, and about mutual friends in Southern Convention churches.

This is an "extra" trip home for Miss Crew, for which she is paying personally, since she felt the need of a rest completely away from her work before approaching the year and a half remaining for her present term, when she expects to retire after more than forty years as our representative in "the land of cherry blossoms." The home-town doctor found her in a state of complete exhaustion, but medicine, rest, and recuperation among loving relatives and friends are bringing her back to normal. She expects to return to Japan in time for the fall term, which begins September 10.

Fortunately for me, I was in West Milton the week-end when her Sunday school class (affectionately referred to by themselves as "Angie's Crew") was giving her a delayed birthday supper, since she had not felt equal to such an occasion on the "real" day in June, and when she was doing her one "speech" of the summer in her home church. So I was able to meet her old friends, share with them a delicious dinner, and see her pleasure in opening gifts from each of them — and a last envelope which contained $25.00! Furthermore, I attended the combined service of church school and worship at our West Milton church (formerly of the Christian side of our denomination), where F. Ervin Hyde, an Elon graduate, and Charles Pegram, now in the Southern Convention, have both served, and where Duane Vore was "brought up." An attractive edifice was enhanced for me by the cleanliness and neatness which were found, not only in the sanctuary, but in every Sunday school classroom. Teachers were there early, materials were ready for work, pictures were at eye level, worship centers were the correct height and were meaningful for each department. The present minister (Rev. Alexander Carlson) I did not have the pleasure of meeting, for he was on vacation, but evidences of his place in the hearts of the people were plentiful. Angie was particularly pleased that he had written her in Japan (before she ever met him), rejoicing that "her" church was the highest in per capita giving to benevolences of any in the Southwest Ohio Association this year.

As Angie Crew told of her work in the junior high school at Kobe College, I coveted for all of you the opportunity to hear her. She sends "you all" her greetings, and will see you after retirement in the spring of 1964.

African Writing Center

The 130 men and women who have been graduated from journalism courses at the African Literacy and Writing Center in Kitwe, N. Rhodesia, are now at work in many countries of Africa. A recent report from Lit-Lit, the World Literacy and Christian Literature Committee of the National Council of Churches, notes that since the first group was graduated in 1959, the results of their work can already be seen in Africa.

Small, vigorous magazines are springing up to serve the family and entire community in Tanganyika, Kenya, Uganda, Mozambique, the Union of South Africa and Nyasaland, Mr. Bengt Simonsson, director of the Center, reported. Also in Tanganyika, a whole chain of Christian magazines and newspapers is being planned.

Staff members at the center, who have all been associated with newspaper and magazine publishing, analyze and criticize the students' work during an intensive four-month program of lectures, classroom and field work. Mr. Simonsson added that not all students go into journalism. One is writing a novel, another has received recognition from his government for his work in the textbook field. Others are writing short stories for radio broadcasts and some have had volumes of poetry published. Art courses for illustrators conducted by Miss Marjorie Murray, a professional artist from New York City, are proving popular this year, said the report.

The aim of the Kitwe Center — to train Africans to write for Africans — is being realized, Mr. Simonsson said, adding that in the years to come there will be "vigorous African voices" speaking to the African people about religion, home life, economics, education and national development. Dr. Floyd Shacklock is Lit-Lit executive secretary.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA AND TOGO

August

Worawora

12—**Dr. and Mrs. Edward N. Moser** first came to Ghana in 1955. After Dr. Moser had spent a three year residency in surgery in the U.S., they returned to Ghana in 1961, and Dr. Moser became head of Worawora Hospital.

13—**Dr. and Mrs. Elmer W. Whitcomb** spent 25 years as missionaries in India before coming to Ghana in 1955 to establish a medical center at Adidome. In 1960 he became hospital superintendent at Worawora. Mrs. Whitcomb spends time in social service work with patients and their relatives, evangelism, and Sunday school work.

14—**Gladys Yost,** widow of an E. and R. minister, is matron in charge of nursing at Worawora Hospital, and teaches in the School of Nursing.

Yendi

Estimated population 10,000. Government center. Hospital and schools. Site for rural extension program of Evangelical Presbyterian Church.

15—**Mr. and Mrs. David Lennington** are trained to give special help in rural and agricultural problems. Center of their work is Eden Experimental Farm, located in an area which few non-Africans have visited.

16—**Mr. and Mrs. Norman Rohlfing** graduated from the University of Nebraska in 1960, where both had studied agriculture. Mrs. Rohlfing was also trained in home economics. Now they are helping develop a program of agricultural extension work.

THE RHODESIA MISSION

17—1963 will mark the 70th anniversary of the entrance of European settlers into Rhodesia, and of the founding of the Rhodesia mission. There is now in Rhodesia a church that is self-supporting on the local level, a growing Christian community, and a program of medical, agricultural and educational work.

Chikore

Mission station, consisting of church, upper primary school, secondary school, cottage hospital and dispensary, with homes of missionaries and African leaders nearby. The Chikore farm is an 18,000 acre tract with 500 tenants.

18—**Rev. and Mrs. Donald Abbot** both serve at Chikore. He works with the rapidly developing Secondary School, and she is Station Treasurer.

LETTERS FROM MISSIONARIES

Rev. and Mrs. Eugene E. Grau
Ghana, Africa

On February 4th our new paramount chief, who is a professing Christian, was installed into office at an open-air church service in the town park; the first time in Peki history that a chief has asked for a Christian installation. It was an impressive sight to see our young chief kneel down, have his crown removed, and receive God's blessing from the three pastors of the Peki district. We prayed last year that the Lord would give us a Christian chief and now we are praying that he may remain true to his faith and be a strong influence for Christ as he rules the affairs of the Peki State.

* * *

Miss Carol A. Carpenter
Southern Rhodesia, Africa

I think you all will be interested in some statistics which were included in our Annual Report for 1961. Mt. Silinda Hospital had 2700 admissions which was a slight reduction from 1960. However, the number of in-patient days increased from 46,972 to 61,515, giving us an average daily census of 168 patients. This increase is due to the fact that T. B. patients are willing to stay longer now. It also gives you some idea of how overcrowded our facilities are. Here I might mention that as of January first, the official bed capacity of the hospital was increased from 65 to 86 beds. Besides meaning more government help in the form of grants, this increase means that we may admit more students giving us a student body of 43.

On May 25-27, we are holding a work camp at Rimbi, one of our schools in the Sabi Valley. The people living in this community have requested that a medical clinic be built and they are furnishing all the materials for its construction. The work camp will involve laying the bricks and building all except the foundations and the roof. Students from Mt. Silinda Institute, Chikore Secondary School, Old Umtali Mission, Mutambara Mission, Mt. Silinda Hospital, and the University College of Rhodesia and Nyasaland will be working, eating, playing and worshipping together. Some of the objectives of this work camp are to express the love of God and love toward our fellowmen through action, to increase understanding between races, to explore the actuality and strength of love as a peaceful force in the world, and to experience the happiness that comes when new friends are made and work is done well. If plans go as expected, I will be participating in this stimulating and worthwhile endeavor.

A TESTIMONY FOR MISSIONS

Mr. Alan McCain
Talas-Kayseri, Turkey

Over the Christmas holidays I traveled. I left Kayseri in a howling blizzard, spent the coldest day of the year (-19 F.) in Ankara, arrived in Izmir in a balmy warm rain on Christmas eve, then went to Tarsus for four days of conference, to Aleppo for New Year's, to Gazientep and finally back to Kayseri, a total of 2000 odd miles in two weeks. The Izmir school is a beautifully appointed garden campus close to the Aegean Sea, and eleven of my shipboard companions are teaching there. Tarsus is a lovely old town which pays almost no attention to its most famous off-spring. Aleppo is exotic and fascinating, Gazientep is quaint and the mission hospital exceptionally good — but this is not much of a picture, and indeed, I cannot, in written words, give much more.

And everywhere in the mission that I visited, every group of people I met, every station that I toured showed me that the life of the foreign mission is just coming into its fruition, just beginning its new witness, just evolving into the greatness of which it is capable. Everywhere I went the old missionary stereotype was torn down; everywhere people were building, building, and making, making for the sake of their faith. Many of the mission personnel are young. Few are stodgy or overbearing. And all are trying, as no one at home can fully appreciate, to witness to the Life of Christ with their own lives, to serve their fellow men in His Name, and to the glory of God. There were no long harangues on the importance of salvation; there were no glittering generalities about how wonderful Jesus was; there were simply men and women going faithfully about their tasks — healing the sick, teaching the children, comforting the sad, and feeding the hungry — and asking nothing in return except the bare essentials necessary for their own life. When we were strangers to people who knew others in the mission, we were royal guests. There can be no greater testimony to the work that is done in the Near East Mission.

FRIENDLY SERVICE TO BE CONTINUED

Reginald H. Helfferich
General Secretary
Division of World Service

We appreciate the interest and concern which you have expressed in the continuation of the Friendly Service program. Let us assure you that this good work will be continued as a vital part of our Material Aid Program. In fact, we envision enlarged activity which will challenge the interest of men, women and youth in the church.

Presently we are gathering requests for materials needed in the fields during the next year. These will be presented to you next Fall in an attractive booklet describing many ways in which you can give valuable assistance to missions and service ministries in the homeland and overseas.

Materials which you prepare, and mark clearly for our United Church of Christ, you will send to one of the nearest Church World Service Centers located in New York, St. Louis, New Windsor, Nappanee and Modesto. (More detailed information later.) These will be distributed by the Service Division on the basis of need, without reference to designated quotas. Receipt of each shipment will be sent from the Service Center. A note may be enclosed with each package giving name and address of donor group. Individual gift acknowledgment from recipients is not guaranteed but will often occur. The processing charge of 8¢ per pound will be continued. This helps to cover packing expenses.

Many of you have formerly sent money in lieu of Friendly Service gifts. We hope that such money may now be channeled through Our Christian World Mission to the boards and agencies of our United Church of Christ.

Mrs. E. D. Burling, who was formerly Miss Marjory Martin's secretary in Friendly Service, is now my secretary and is hard at work in this program. Distribution will be under the supervision of the Rev. Walter C. Tong, who has charge of all material aid for our Division of Service.

ROSEMONT WOMEN MEET

Mrs. Hubert O. Walker, Reporter

The July meeting of the Rosemont Women's Fellowship was delighted to be among the first to hear of the mission trip to Puerto Rico. A picnic supper and a brief business meeting preceded the discussion of the trip.

Our speaker was our own Rev. Carroll Lewis. He spoke with great enthusiasm about each phase of the trip. He brought a chuckle from most of us as he related the reception for the pastors at the Puerto Rican airport on their arrival. The spontaneous affection of these wonderful Latin people just spilled over in the form of "huggin' and kissin'" and some of our reserved dignified pastors began to wonder "what in the world are we getting into?"

Rev. Lewis went on to tell us of his experiences personally with the people he worked with in the mission and the places he visited; the wonderful hospitality of the people, even though in most cases they had very little; the fruitfulness of the mission itself; something about their churches; the experience of speaking through an interpreter (this brought more chuckles); their educational system; the economic levels; some of their problems and what they are trying to do about them. It was a wonderful, inspiring and colorful adventure into the mission world. A question and answer period followed.

Last Call For Meetings At Purdue

The campus of Purdue University at Lafayette, Indiana, will be the scene of three major meetings of the United Church of Christ from August 17 to 24.

Over 3000 men, women and youth are expected to attend the National Conference on Christian Education, the Third National Meeting of Men of the United Church, and the Joint National Youth Council.

Men To Meet

First on the schedule — Friday, August 17 through Sunday, August 19 — will be the meeting of some 500 members of the Congregational Christian Laymen's Fellowship and the Evangelical and Reformed Churchmen's Brotherhood.

Action is expected on measures to unite the two groups into a single Churchmen's Fellowship.

J. Irwin Miller, Columbus, Indiana, president of the National Council of Churches and a leading layman of the Christian Churches (Disciples of Christ), will give the keynote address Friday evening on "The Laymen's Calling."

The Rev. Dr. Robert W. Spike, New York City, general secretary of the United Church Board for Homeland Ministries, will speak Saturday morning on "The Kind of World in which Laymen are Called to Work." The Sunday sermon will be delivered by the Rev. Dr. Douglas Horton, Randolph, New Hampshire, dean emeritus of Harvard Divinity School.

The men will be divided into 30 groups on a vocational basis for discussion of the problems Christians face in their daily work.

Youth Group

Saturday morning, August 18, 300 teenagers of the denomination will be arriving on the Purdue campus for their Joint National Council.

Like their elders, the young people will be considering a unity program which will bring together the Congregational Christian youth organization, the Pilgrim Fellowship, and the Evangelical and Reformed Youth Fellowship.

The Rev. Dr. Ben Mohr Herbster, president of the United Church, will address the Council Tuesday morning.

A mass Youth Rally is scheduled for Friday afternoon.

The young people will also participate in sessions of the National Conference on Christian Education from Tuesday, August 21, through Friday, August 24.

Christian Education

Every state in the union will be represented at the Christian Education conference held once every four years for people active in the denomination's church schools. (Over 3000 attended the 1958 conference.)

Delegates include professional educators, ministers, church school superintendents, volunteer teachers, plus state and national leaders in work with children, youth and adults.

The focus will be on improving the techniques and content of Christian education in the local church. Special emphasis will be on introduction of the new United Church curriculum based on modern concepts of education and theology.

Evening mass meetings, morning forums and discussion sessions, and afternoon study groups will center on the conference theme; "The Church: A Learning and Witnessing Community."

Major events scheduled include:

Opening address by the Rev. Dr. Robert W. Spike, New York City, Tuesday evening, August 21; closed circuit TV panels moderated by the Rev. Dr. Ross Snyder, professor of religious education, Chicago Theological Seminary; Wednesday, Thursday and Friday afternoon; Film showing, "Whistle Down the Wind," Wednesday evening; Special program combining drama, art, music and narration, "Seeing Ourselves as Persons Called to Mission in Church and World," directed by the Revs. Thomas Leaman, Danielson, Connecticut, and James M. Buell, Hanover, New Hampshire, Thursday evening; closing service led by the Rev. Dr. Oliver Powell, minister of First Congregational Church, Oak Park, Illinois, and author of "Household of Power," Friday evening, August 24. Dr. Powell will also lead devotions each morning.

A series of plays to be presented each afternoon of the Conference by the Bishop's Company, Santa Barbara, California, includes "The Great Divorce," by C. S. Lewis, "An Episode of Sparrows" by Rumer Godden, and "The Boy With a Cart" by Christopher Fry.

Leading educators among the participants will include: the Rev. Drs. Roger L. Shinn, New York City, president of the United Church Board for Homeland Ministries, and professor at Union Theological Seminary; Robert V. Moss, president of Lancaster Theological Seminary, Lancaster, Pennsylvania; Paul Maves, Drew Theological Seminary, Madison, New Jersey; Lee J. Gable, professor at Lancaster Theological Seminary; Eugene S. Wehrli, Oscar J. Rumpf and Harold A. Pflug, professors at Eden Theological Seminary, Webster Groves, Missouri; and Paul H. Vieth, Yale University Divinity School.

COLLEGE AND ORPHANAGE RECEIVE GIFTS

Elon College and the Congregational Christian Home for Children have been named as recipients of bequests from the estate of the late Luther E. Carlton of Halifax County, Virginia, a former trustee of the College.

The bequests included $50,000 for the College and $10,000 for the Home for Children. Both funds will be invested to provide a continuous income for the institutions.

Mr. Carlton resided in Paces, Virginia, and served as a member of the Board of Trustees of Elon College for 30 years prior to his death in December of 1956. He and his wife, Mrs. Mary Ellen Farmer Carlton, were [illegible] members of the Board of Trustees of the Children's Home for several years.

The entire family was associated with Imperial Tobacco Company, and Mr. Carlton served as a company tobacco buyer for 30 years.

In September of 1924, the Carlton Library building was dedicated in honor of Mr. and Mrs. J. W. Carlton, parents of Luther Carlton. This building was constructed from funds which were donated principally by P. J. Carlton, a trustee of the College for 13 years and a brother of Luther Carlton. Others participating in this project were H. A. Carlton, a trustee for five years, and Mrs. Nannie Carlton Parrott. They were sons and daughters of Mr. and Mrs. J. W. Carlton.

Dr. J. Earl Danieley, President of the College, and Rev. W. W. Snyder, Superintendent of the Children's Home, said the money their institutions received will be invested. The earnings from these investments will be used in operation of the two institutions. The College will add its bequest on a fund established by Mr. Carlton in honor of his mother, Mrs. Mary Ellen Farmer Carlton.

Mr. Carlton did not attend Elon College. His brother, P. J. Carlton, and sister, Mrs. Parrott, both attended the school.

MORE ABOUT PUBLIC SCHOOL PRAYER

The president and general secretary of the National Council of Churches have issued a joint statement commenting on the Supreme Court's decision of June 25 which declared the use of a state prayer in public schools unconstitutional.

J. Irwin Miller, Council president, and the Rev. Roy G. Ross, general secretary, said:

"No one can speak officially for the National Council of Churches regarding the recent Supreme Court decision, since the Council has neither had opportunity to consider this decision nor has it adopted any policy covering some of the issues involved in the decision.

"The Council has recorded its conviction that 'the school has a responsibility with respect to the religious foundations of our culture... No impairment of the separation of church and state is involved in the assumption of such responsibility.'

"The Supreme Court bears the responsibility for interpreting the laws of our country. However, this does not relieve the churches, the schools, and individual citizens from the imperative for finding, within the letter and spirit of the laws of the land, ways to recognize the importance of religion to a healthful culture and to emphasize the strong religious convictions which have been the foundation of our nation.

"The principle of separation of church and state must be observed and the rights of minorities respected. But, this principle and these rights need not and must not prevent forms of public school recognition of the role of religion as viewed by the vast majority of parents and other American citizens."

HOW THE BIRDS FORMED A CHURCH

A group of birds decided to form a church. So they called a meeting and Mr. Duck stood up and said, "I think we should require baptism by immersion. That's the only way we can get their pocketbooks wet."

But the rooster said, "No, we should baptize by sprinkling. Many people dislike the embarassment of getting wet all over."

And now the argument was on. The parrot said, "I don't think baptism is the important thing. What we really need is a good program."

All the birds cheered, for everyone knows that a church can't build a reputation for itself without a good rousing program.

Then the mockingbird said, "What about the choir? We must have a good choir. And what about the organ?"

"Oh," said the thrush, "we don't want an organ. A piano is much better."

The titmouse didn't want any musical instrument at all, and the sparrow said, "It would be just as well if we threw out music altogether."

The goose stood up and said, "What we really need is a preacher who is good with young people. If we don't attract the young people the other churches will try to gobble them up for sure!"

But the starling thought it was more important that their preacher be a "good mixer." And the blue jay figured that if the preacher would lay off sin and stuff like that, almost anyone would do — as long as he was popular with the townfolk.

The real wrangle came over the budget. Some thought everyone should tithe — provided they could afford it. Others thought they should do away with collections and just have faith.

Finally Mr. Owl arose and smoothed his feathers and winked his big eyes. Everyone knew he had great wisdom, so they were very quiet. "Brothers and sisters," he said, "all these things are secondary. I'll tell you what we really need. What we need is sincerity."

All the birds flapped their wings and stomped their feet. "Yes sir," repeated the owl, quite pleased with himself, "above everything else we must all be real sincere — even if we don't mean it."

And so they formed a church —and it was for the birds!

BAY VIEW, OCEAN VIEW, VIRGINIA

"The United Church of Christ," I rejoice each time I write those magic words. Just to know that four different denominations could iron out their differences and become one church in Christ.

Well, this church (Bay View) and its organizations have been coming right along, making church history and working for a kingdom to come. We had all the meetings we were supposed to have and then some more.

Mother and Daughter Banquet was an outstanding affair with an attendance of 130 and a pageant presenting the seven most important days in a woman's life. Your reporter wrote the continuity and read it in prose and verse, while living pictures were presented.

Father's Day did not quite come up to the feminine day; think we will have to do a little educating.

Vacation Bible School was a wonderful affair to be sure, two weeks with an average of 140 children. Miss Mary Cross Brittle from Elon to help us. She was the star of the show and everybody's sweetheart.

Closely following Bible School, August 19, the four circles of the Fellowship, Willing Hands, Joy, Sunshine, and Dorcas, held a joint meeting. A carry in lunch and a book review. The lunch was delightful as only the Fellowship women know how to make and do you know why? Because it's made with love for each other as the chief ingredient.

The book review was El Dorado, reviewed by Mrs. Monty Howe, who did a superb piece of work. Rarely have I heard a book review so beautifully done. Our Fellowship is doing a wonderful work under the leadership of Mrs. L. D. Albert, who has just the qualities needed for such a job.

See you later,

Old Lady Smalling

Rev. Robert Knowles and family reported a good moving trip to Massachusetts from Elon College. He was enjoying his vacation granted by the Southern Convention, and was expecting busy days beginning in September. Their address is 39 Linburg Boulevard, Westfield Mass.

Southern Convention Pilgrim Fellowship Assembly

The Annual Pilgrim Fellowship Assembly of the Southern Convention will be held at Camp Moonelon, Elon College, North Carolina, August 11-12, 1962. Registration will begin at 2:00 p.m. on Saturday and the meeting will close around 4:00 p.m. on Sunday. Your church is entitled to have two delegates present.

The Assembly will include program planning for next year's work in local churches, the Conferences and the Convention. Election of Convention officers will be held also. We hope that you will be represented at this very important meeting of study, worship, fellowship and recreation.

The cost will be $2.50 each and you are asked to bring a sack lunch for the evening meal on Saturday. Be sure to bring linens, blanket, pillow, toilet articles, and camp clothes. (You will be attending church at Elon College on Sunday morning so you will want to come prepared for this.)

Please use the blanks sent you to register your delegates and return them to Miss Ruth Dunn, Box 336, Elon College, North Carolina, **not later than August 8th.** We hope to see your representatives at Camp Moonelon, August 11-12, 1962.

Volunteer Group Studying Bible

UNIQUE TEEN-AGE GROUP ORGANIZED

There's a new teen-age organization in Liberty, a unique one which has no charter, is made up of volunteers, has no officers, no planned entertainment.

The sole purpose of this group is Bible Study.

The organization—it has no name—was begun six weeks or so ago when several teen-agers requested Rev. Thomas Liverman, pastor of the Liberty Congregational Christian Church, to hold a study period for them so that they might learn more about the Bible. The teen-agers were not all from Rev. Mr. Liverman's church, although some of them were.

At the first meeting, held at the Christian Church, it was decided to begin with a systematic study of John. Each student brought a Bible, and Rev. Mr. Liverman went over the first several chapters of John, word for word, using the Interpreters Bible Commentary as a guide.

After the second session he enlisted the aid of Fleming Lovett, who is a member of the First Methodist Church. More teen-agers joined the group and girls began to bring their boy friends. Last Thursday night there were 16 present, and Mr. and Mrs. Pike Johnson, members of Rocky River Friends Church, joined the group as advisors.

At Thursday's meeting there were teen-agers present from the Christian Church, First Baptist, First Methodist, Grace Lutheran, Smithwood Christian, Pleasant Hill, Staley Methodist, and several others.

While the group has no officers, it did elect a steering committee last week, composed of Linda Smith, Phyllis Stevens, Linda Kime and Jim Lovett. This committee will be responsible for planning future programs and for inviting other youth to join.

Attendance at the meetings has varied from a low of four to a high of 16. There is nothing compulsory about the meetings and the only requirement asked of the members is that they read over the chapters to be studied beforehand and be prepared to ask questions on things they do not understand.

The group is making an earnest effort to learn more about the Bible and its meaning. They go over each chapter, verse by verse, and try to come up with a clear explanation of what is meant. And best of all, they then try to apply this meaning to present day life in order that the Bible's lessons might be more meaningful to them.

"I enjoy these Thursday night sessions and I know that I am learning something. I hope that when we finish the Book of John, we'll go right into another book, perhaps some of Paul's writings. I feel that I am getting a great deal out of the study," said one teen-ager.

TEEN-AGERS WORK IN AFRICA

Mrs. and Mrs. Lester Weiner
Southern Rhodesia, Africa

As we open this new "Junior Technical" Course, we will be taking in nearly 50 new primary school graduates. It is extremely essential that we train these African teen-agers to the highest possible degree of academic attainment and moral character. For, they will be the real pioneers of new and daring progress among skilled laborers—the artisan class — where reaction is strongest to such changes due to economic factors. Let me tell you a little about the background of these new students. About 90% of them will come from farming families. This almost always means that the father has perhaps 6 to 12 acres of land, which will barely produce enough food for his family. About half of these men have some skill, such as carpentry or bricklaying, or go off to the cities to work as waiters or houseboys in hotels or as unskilled laborers in factories, leaving their wives and children behind to cultivate that little plot of land with hand hoes. The saddest thing in all this is that this "extra" income only amounts to about **$15.00 to $25.00** a month! And this is where our biggest problem always crops up when we open a new school, because about one-third of our students have absolutely no way to earn, beg, or borrow money for school fees, outside of our work scholarship program.

The actual cost of feeding, clothing, sleeping and providing books and supplies to a "boarding student" for one year is about $150. Of this, the Southern Rhodesia government pays about $50.00, the United Church Board pays about $50.00. The remaining $50.00 must be paid as "school fees" by the student himself. Few countries in Asia or Africa can afford to pay for universal education such as we have in America.

Over twice as many copies of Scriptures were distributed in Puerto Rico in 1961 as were circulated there they year before, according to the American Bible Society. The total distribution for 1961, as reported by the Society's Puerto Rican Agency, was 517,462 copies.

There is no readier way for a man to bring his own worth into question than by endeavoring to detract from the worth of other men.

—John Tillotson

Adult, Are You Interested?

By Ann B. Riley
First Church, Winchester, Virginia

This morning I have been given the opportunity to speak solely to you, the adults, about a very important part of our church family, the Pilgrim Fellowship, trying to get you to become more aware of its importance.

All through our lives you, either our parents or our guidance directors in some part of our church life, have taught us to live a life of wholly Christian love, to devote whatever we have, and to give whatever we can toward the growth and development of our church. This is all well and good, and the majority of us have tried to follow closely to what we have been taught. BUT WHAT ABOUT YOU AS AN ADULT? Have YOU "practiced what you preached?" Have you really set good examples of Christian persons in the ways you act, or the things you say?

Back in the fall when the Christian Enlistment Program was going on, were you willing to sign one of the pledge cards? Or were YOU one of the many who said that you would like to help the church financially but that your own expenses wouldn't permit you to give what you wanted to give? I just wonder how many of you have ever stopped to think of how you can help your church besides financially? Have you ever thought of giving your time and talent to the church? And what about joining the different fellowships? This would help to strengthen our church family greatly.

Right now, however, I'm mainly concerned with one very important part of our church family — THE PILGRIM FELLOWSHIP. Does that name ring a bell? Do you remember that part of the church? In our entire PF there are about 15 active members, in both the Jr. and Sr. High. Christian adults are willing any time that they are called upon to support all the functions of the PF, and I'm sure that all the adults here this morning are Christians. Now I'm asking you, as a Christian, are you willing to help and support this group? And is this handful of young people going to be able to help our church advance in the future when Christianity is looked upon as something which is not needed? When the different persons of the world start believing that there is no God? When Communists are controlling most of the big powers of the world? The time is going to come when the people all over the world are going to feel as though Christian hope, faith, and love are all something worthless . . . a waste of time. This time may not come when the youth of today are the makers of our church or maybe it will not come when our children are grown or even our grandchildren, but no matter when that time does come, everyone must be ready to fight so that Christianity is not overcome . . . but kept alive when it is so vitally needed. I am not saying however that we should not fight today to keep our place as Christians in this troubled world. We should always be ready to defend our rights as Christians. I know that you adults expect us to be able and willing to see that faith is kept in every person's life; but how? How can this be done if today, right now, we don't have the adults behind us all the way?

We need to be able to accept all that faces us, but in many cases young people haven't been taught how to accept responsibilities. This is where you, as interested adults, fit in. Many of you have teenagers in your family who haven't been coming to PF meetings or participating in the many activities of the PF simply because YOU haven't encouraged them. You haven't told them that coming to PF doesn't make persons "sissy," but proves that they are eager to share with other Christian teenagers the problems that each must face. That is your role as a parent who wants your son or daughter to grow with other Christian teenagers.

If you are an adult with grown children, perhaps the best way you can help the PF is to give eagerly of your time and talent whenever possible. This too can greatly help our group to grow.

The winter program of the PF dealt primarily with two things: For the Sr. High: Dating; for the Jr. High: Becoming a Success.

Plans for the summer are mostly social activities, which include a skating party with the E. and R. group, a car wash, and a hay ride in June.

In July there will be more skating with the E. and R. young people, and a golfing party sometime near the end of the month.

August 12 we are going to have a play with a free-will offering. There will be a swimming party at Capon before school begins.

We have been invited to go to Troy, Ohio, to spend a weekend with the CC PF group there. Many of us are very, very eager to go, but of course being 400 miles or more away, we need adult chaperons to take us. These are the plans — they are all YOURS for consideration. These plans and dreams can only be fulfilled if you help and work with us and the wonderful advisors we were lucky enough to get. Will you help us? — We NEED your help.

NORTH CAROLINA GIRL BECOMES MISSIONARY

Miss Knox Houston Jones, 22, daughter of Mr. and Mrs. Clarence D. Jones of Hillsboro, North Carolina, has been appointed to a three-year teaching term in Turkey by the United Church Board for World Ministries.

She is now attending a month's training session at the Missionary Orientation Center at Stony Point, New York.

She is assigned to the American Academy at Uskudar, which has an enrollment of about 500 students on the junior and senior high school and junior college level. A broad liberal arts education is offered by the American and Turkish faculty. About 25 representatives of the United Church Board for World Ministries serve at the school.

Uskudar, which has a population of about 60,000, is located on the Asiatic side of Turkey, a short ferry ride across the Bosporus Strait from Istanbul.

A native of Greensboro, North Carolina, Miss Jones graduated from Hillsboro High School in 1958. After attending Agnes Scott College in Decatur, Georgia, for two years she transferred to the University of North Carolina, from which she graduated in June.

The Christian Scriptures have been bestsellers in Japan for the third consecutive year, according to the American Bible Society. The total distribution of Bibles, Testaments and Portions in Japan in 1961 was 2,505,305 copies. This compares with a distribution of 1,100,000 copies for the single book that led the Japanese non-fiction list, and 250,000 copies of the leading fiction bestseller. Over 476,000 New Testaments were distributed, which means that book for book, sales of the New Testament were almost twice the sales of Japan's most popular novel.

Apportionment Giving By Churches

REPORTED BY CONVENTION OFFICE

JANUARY 1, 1962 TO JULY 18, 1962

EASTERN NORTH CAROLINA CONFERENCE

Church	Apportionment	Paid	Balance
Amelia	$ 948.00	$ 400.00	$ 548.00
Antioch	389.00		389.00
Auburn	703.00		703.00
Bethel	177.00	20.00	157.00
Bethlehem	307.00		307.00
Beulah	923.00		923.00
Chapel Hill	1,352.00		1,352.00
Christian Chapel	265.00		695.00
Christian Light	695.00		695.00
Clayton	432.00		432.00
Damascus	443.00		443.00
Ebenezer	789.00	150.00	703.00
Fayetteville	1,376.00	460.00	916.00
Fuller's Chapel	634.00	423.00	211.00
Garner Comm.	203.00	73.00	131.00
Good Hope	293.00		293.00
Hayes' Chapel	551.00	400.00	351.00
Henderson	2,264.00	1,304.00	960.00
Hope Mills	289.00	133.00	156.00
Lebanon			
Lee's Chapel	352.00	100.00	252.00
Liberty, Vance	2,002.00	1,229.00	773.00
Martha's Chapel	179.00	50.00	129.00
Moore Union	390.00	93.00	297.00
Morrisville	293.00		293.00
Mt. Auburn	768.00		768.00
Mt. Carmel	307.00	59.00	248.00
Mt. Gilead	401.00	250.00	151.00
Mt. Herman	486.00	94.00	392.00
New Elam	885.00	200.00	685.00
New Hope	1,013.00		1,013.00
Niagara	76.00	19.00	57.00
Oak Level	538.00	226.00	312.00
Piney Plain	820.00	820.00	
Pleasant Hill	251.00		251.00
Pleasant Union			
Plymouth	514.00		514.00
Pope's Chapel	382.00		382.00
Raleigh	1,960.00	653.00	1,307.00
Sanford	1,942.00	486.00	1,456.00
Shallow Well	1,702.00	500.00	1,202.00
Southern Pines	2,586.00	500.00	2,086.00
Turner's Chapel	582.00	38.00	544.00
Wake Chapel	2,458 00	1,331.00	1,127.00
Wentworth	565.00	100.00	465.00
Youngsville	276.00		276.00
Totals	$34,761.00	$10,111.00	$24,915.00

VIRGINIA VALLEY CONFERENCE

Church	Apportionment	Paid	Balance
Antioch	$ 821.00	$ 616.00	$ 205.00
Bethel	1,291.00	300.00	991.00
Bethlehem	1,211.00	908.00	303.00
Beulah	169.00	84.00	85.00
Concord	233.00		233.00
Dry Run	514.00	70.00	444.00
Joppa	223.00		223.00
Leaksville	1,161.00	74.00	1,087.00
Linville	813.00	407.00	406.00
Mayland	250.00		250.00
Mt. Lebanon	679.00	221.00	458.00
Mt. Olivet (G)	265.00	50.00	215.00
Mt. Olivet (R)	1,136.00	284.00	852.00
New Hope	379.00	150.00	229.00
Newport	1,221.00	470.00	751.00
Palmyra	337.00		337.00
Timber Ridge	500.00	66.00	434.00
Winchester	1,900.00	400.00	1,500.00
Wissler's Chapel	50.00		500.00
Wood's Chapel	291.00		291.00
Totals	$13,894.00	$ 4,100.00	$ 9,794.00

EASTERN VIRGINIA CONFERENCE

Church	Apportionment	Paid	Balance
Antioch	$ 602.00	$ 100.00	$ 502.00
Barrett's	93.00		93.00
Bayside	1,608.00		1,608.00
Berea (Nans.)	1,200.00	200.00	1,000.00
Bethlehem (Disp.)	579.00		579.00
Bethlehem (Nans.)	3,756.00	1,135.18	2,620.82
Burton's Grove	211.00	105.02	105.98
Centerville	211.00	104.50	106.50
Cypress Chapel	1,797.00		1,797.00
Damascus	1,209.00	400.00	809.00
Dendron	228.00	141.40	106.75
Eure	1,093.00		1,093.00
Franklin	3,178.00	1,300.00	1,878.00
Hunterdale	1,874.00	780.95	1,093.05
Great Bridge	2,459.00	1,128.00	1,331.00
Holland	1.944.00	486.00	1,458.00
Holy Neck	1,975.00	406.25	1,568.75
Hopewell	569.00	300.00	269.00
Isle of Wight	569.00	100.00	469.00
Liberty Spring	2,523.00	1,066.00	1,457.00
Lynnhaven Colony	766.00	319.20	446.80
Mt. Carmel	1,187.00	155.00	1,032.00
Mt. Zion	368.00		368.00
New Lebanon	118.00		118.00
Newport News	4,490.00	2,154.62	2,335.38
Norfolk			
Bay View	1,413.00	705.00	708.00
Central	1,424.00	529.36	894.64
Christian Temple	6,396.00	3,831.00	2,565.00
First	1,570.00	15.00	1,555.00
Little Creek	688.00	190.00	498.00
Oak Grove	235.00	100.00	135.00
Oakland	2,500.00	1,250.00	1,250.00
Portsmouth			
First	1,749.00	300.00	1,449.00
Shelton Mem.	1,063.00	540.00	523.00
United	766.00	200.00	566.00
Prince George	429.00	103.00	326.00
Richmond			
First	1,937.00	496.00	1,441.00
St. Andrews	241.00	57.18	183.82
South Norfolk	4,398.00	1,500.00	2,898.00
South N., Rosemont	4,983.00	3,000.00	1,983.00
Spring Hill	312.00	85.26	226.74

Layman Works With U. N.

Dr. Ernest L. Inwood, Congregational Christian layman, international economist and former director of business development for Railway Express Agency, has been appointed Director of Development of UN Programming of the National Council of Churches' Department of International Affairs.

In his new post, Dr. Inwood will direct the development of programs on international relations for church and church-oriented organizations in the projected Church Center at the United Nations now under construction on First Avenue at 44th Street, New York City.

The Center is being built by the Methodist Church for cooperative ecumenical work through the National Council of Churches, including the already large Methodist program at the U.N. and those being developed in other denominations.

In accepting the appointment, Dr. Inwood commented that "the new 12-story building on the UN Plaza will be a continuing Christian witness, a place of Christian hospitality and a center of Christian education and action in international affairs radiating across the 50 states and around the world."

Dr. Inwood obtained his degree in international economics from the University of California. He was chairman of the Department of Business Economics and Sociology, University of Nevada, 1939-1950. As Fulbright professor, 1948-1949, Dr. Inwood organized business administration and management courses at the University of Rangoon, Burma.

At the time of his selection by the REA Express, Dr. Inwood had served as director of the Budget-Economic and Research divisions of the U. S. Department of State. In 1951 and 1952 he was the foreign currency coordinator of the Department, following a term as chief economist, Industrial Division of the Office of Price Stabilization.

Dr. Inwood and his wife and their two young children live in Scarsdale, New York. Dr. Inwood is active in leadership in the Congregational Church, United Church of Christ, in Scarsdale. He has served local churches in the various communities where he has lived as superintendent of the Church School, chairman of the Board of Trustees, and president of the Men's Fellowship.

Peace Corps Opportunities For Senior Citizens

The Peace Corps has received requests for up to 1,500 Volunteers for assignments that can be filled by men and women who have recently retired, or are contemplating early retirement. Training will soon begin for projects in 40 countries throughout Asia, Africa and Latin American. Those selected should have experience in one of the following occupational groups:

1. **Teachers** — At elementary, secondary and college levels.
2. **Health Workers** — Doctors, dentists, nurses (registered and practical), laboratory technicians, sanitarians, plumbers, well drillers, etc.
3. **Community Development Workers** — Agriculturalists of all kinds, building trades people, 4-H club leaders, auto and diesel mechanics, electricians, radio and TV mechanics, surveyors, etc.
4. **Other Professional Workers** — Engineers (all kinds), Co-op and building and loan organizers, foresters, social workers, town planners, entomologists, etc.

These assignments offer a new lease on life, an opportunity to give service where it is badly needed. The work is demanding but nothing that a person in good health cannot handle. The Peace Corps pays for two to four months training and for travel, housing, food, clothing, medical care and incidentals. In addition Volunteers receive $75 termination allowance for each month of successful service. This amounts to a little under $1,800 upon completion of two years service. Married couples without dependent children are eligible if both can serve in the same project.

If you have skill and experience to offer, write for the folder "Senior Citizens and the Peace Corps" and for a Peace Corps Volunteer Questionnaire. Write Peace Corps, Senior Manpower Recruitment, Washington 25, D. C.

PRINCIPLES OF STEWARDSHIP

1. God, the Creator, is the Owner and Giver of all things, material and spiritual.

2. Man is God's steward or trustee, who, for the period of his earthly life, is entrusted with certain goods: life, time, talents, possessions, and spiritual resources, which he is to administer for God the Owner.

3. Such a relationship can have value and force only as it is being acknowledged. The acknowledgment is made through our gifts to God for the immediate purposes of His kingdom.

4. A steward must necessarily render an account of his stewardship. Since we, as Christians, believe that we must be made manifest before the judgment-seat of Christ, that the value of our life must eventually be decided by the principles of Christ, we must believe that man must render an account of all his life.

5. While stewardship is not concerned solely nor even primarily with money, it does not dare to exclude money. This is especially true in our day when money is becoming more and more the decisive factor in life, and the Christian attempt to spiritualize human existence must fail if it fails to spiritualize both the use of money and the manner and method of its acquisition and investment.

6. Stewardship, therefore, is the lever by which the spiritual force of the Christian religion is applied to all the problems of life: social, racial, industrial, and economic.

7. The benefits of stewardship are found in the adequate and stable provision it affords for the Kingdom enterprises and the release from the cares and burdens with which all life is cursed when it seeks to escape responsibility to God.

Union United Church of
Christ, Virgilina, Virginia

Suffolk	7,938.00	2,646.00	5,292.00
Union (Surry)	171.00	90.00	81.00
Wakefield	750.00	82.00	668.00
Warwick	1,460.00	533.00	927.00
Waverly	1,554.00	777.00	777.00
Windsor	1,538.00	1,253.00	285.00
Totals	$78,122.00	$28,664.92	$49,477.23

Ezekiel Pleads For Repentance

Background Scripture: Ezekiel 1:1-3; 2:1-7; 18.

Devotional Reading: Psalm 130.

Memory Selection: **Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.** Ezekiel 18:30.

CONCERNING THE MAN

Ezekiel was a young man, a prophet who was in captivity with his fellow Judeans in Babylon. He was intelligent, courageous, sympathetic, and dedicated. He ministered to the captives for twenty years, a long time for any minister to stay in one pulpit! It fell to his lot to caution, condemn, and to comfort the people. He was held in high esteem by both the captives and their captors.

CONCERNING HIS MESSAGE

A. Passing the Buck

The captives were engaged in the favorite indoor and outdoor, all-year-round sport of "passing the buck." They blamed their plight on their forefathers, and complained and rebelled against their deplorable situation on that ground. To be sure the action of those who had gone before them had entered into the situation, but the fact was that they themselves had sinned. And their exile was a judgment of God expressing itself in their punishment.

This is an old game. Human beings like to pass the buck. We blame our troubles on others or something else. Our heredity, our environment, our companions, our circumstances are to blame, not we ourselves. We will see how Ezekiel exposed the fallacy of this type of thinking, and emphasized the matter of personal responsibility.

B. Personal Responsibility

The Hebrews had an axiom that the children paid for their fathers' sins. It was expressed in the striking words "The fathers had eaten sour grapes and the children's teeth are on edge." In popular terms Israel's calamities were punishment inflicted for the sins of previous generations. It became an excuse for further sinning. If a man's father's sins had condemned him, why should he be good?

In answer to this specious and false doctrine Ezekiel declared the bold truth: "The soul that sinneth, it shall die." Here was enunciated in a clear way for the first time the doctrine of personal responsibility. Or rather he put a new emphasis on an idea that was not altogether new. The choice between righteousness and wickedness is up to the individual. A man is not responsible for his heredity. He is not responsible, at least before he reaches the age of responsibility, for his environment or to some extent for his companions. But he is responsible for his individual conduct. And God holds him responsible for that.

" 'Taint fair," said the Israelites. "God's ways are not equal," they complained. Ezekiel elaborates the doctrine. Here is a man who is a real "stinker," an evil, wicked man. What about his son? Should the son be punished for the sins of his father? To be sure the sins of the fathers are sometimes visited upon the children — a syphilitic father may inflict blindness on his child for example. But the child is not responsible for, or answerable for, the sins of his father. The father himself answers for them.

Turn the thing around. What about the good father who has a bad son? Does the son go free because his father is a good man? Not for a moment. No matter how good a son's father is, no merit accrues to the son if he is wicked. The writer of these NOTES remembers in this connection an incident from his college days which is in point. Assisting a fellow minister in special revival services, he approached a fine looking young man, seeking to win him to Christ and to have him join the Church. The young man was rather unresponsive and somewhat haughty. Then he said in so many words, "I'm not interested or concerned. I'm not worrying about the matter. I had one of the best grandmothers who ever lived, and I am safe!" Well, Ezekiel has something to say to that. Even if every one of a man's ancestors on both sides of the family were saints, and he is a wicked man, he does not profit by their merit! "The soul that sinneth, it shall die." Every man must give an account of himself to Christ before the Judgment Seat!

But go a little farther. What about the wicked man who repents? Well, if he repents, truly repents, and forsakes his wicked way, God in his graciousness and goodness will forgive him his sins and remember them against him no more. To be sure, the man may still have to reckon with the penalty of his sins — repentance and forgiveness will not restore the drunkard's broken body to radiant health, although even here repentance has curative value. But the man will be restored to a new fellowship with God in Christ Jesus. And that is the most important thing and desirable thing. On the other hand, the good man who goes wrong will be punished. He cannot store up merit and then do wickedness.

C. Repentance

"Repent, and turn yourselves from all your transgressions, so iniquity will not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die?" Repentance is not merely being sorry for sin. It is more than being sorry that we have been caught or found out. It is more than being sorry because we have to pay the penalty for our sin. It is being so sorry that we will quit, as the little girl said. The drunk is not only sorry he has been a drunk — he drinks no more. The thief steals no more, the liar stops lying. Not words, but actions, are the substance of repentance. Dwight L. Moody said that a soldier once illustrated in a graphic way true repentance. He was asked how he was converted. He said, "The Lord said, Halt! Right about face! Forward march!" He was right — the root idea of repentance is "to turn about" or an "about face."

Or again another version of repentance. A shy girl who had been converted a few weeks earlier was asked to explain to her Sunday school class what repentance meant. She said "I think it means this: Before I was saved, I pleased myself, and I wasn't a bit sorry for my sins; in fact I didn't think I was a sinner at

(Continued on Page 15)

SUNDAY SCHOOL LESSON
AUGUST 12, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

This Is Vacation Time

Dear Friends:

The month of July has been for the most part a time of vacation for our children and staff. In order that most of our staff might have their vacation at one time we tried to arrange for as many of our children as possible to have their vacations the first two weeks in July. This worked out fine and most of the children as well as most of the staff were on vacation the first two weeks. Those older children and staff who did not take their vacation the first two weeks are now in these last two weeks of July getting their vacation. By the fifth of August all of our staff will have had their vacations and most of our children will be back on the campus.

The children's vacations have consisted of visits to relatives, friends and sponsors. Some have gone to the beaches, others have gone to the mountains and other scenic places throughout North Carolina and Virginia. One of our young ladies has gone this year as far as Florida with friends.

This year our main truck patches for freezing and canning are later than usual. They are just coming into full productivity. Thus our vacation period and freezing and canning period are working out fine. In this way we will have practically all of our older boys and girls as well as staff to help with this work. Already a number of vegetables have gone into our freezer, but the next six weeks will see many more items going into storage for next winter's use.

Today (July 28th) we rode over our farm with Mr. Charles Perkins, our maintenance and farm manager, and it was certainly a beautiful sight to behold. Everywhere we turned as we rode over the farm, some crop was at its fullest productivity or was just before becoming so. Mr. Perkins has certainly done an excellent job this year with this phase of our program.

Thus July has been for us at the Home vacation month and it looks like August will become the month when we all join forces and save as many of our vegetables as possible for next winter's use.

REPORT FOR JULY 30, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$26,084.31
Virginia Valley Conference	$ 12.00	
Eastern Virginia Conference	50.00	
Eastern North Carolina Conference	22.00	
Western North Carolina Conference	68.00	
Total		$ 152.00
Grand Total		$26,236.31

SPECIAL OFFERINGS

Amount brought forward		$52,575.56
Miss Emily Midyette, Norfolk, Va.	100.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Kingsport Press, Ind. (dividend)	.75	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
In Memory of Ezekial Garrison		
In Memory of Frank Warren		
Total Memorial Gifts	10.00	
Special Gifts	51.50	
Total		$ 192.25
Grand Total		$52,767.81
Total for the Week		$ 344.25
Total for the Year		$79,004.12

The television series, The Defenders, has been cited by the National Council of Churches as "a distinguished program series." The Council's Broadcasting and Film Commission gave a special award to the Columbia Broadcasting System June 26 for the "integrity and good taste" of this program.

SUNDAY SCHOOL LESSON

(Continued from Page 14)

all. But when I accepted Christ I wanted to please him above everyone else, and I was sorry I ever grieved him. I love to please him now!"

D. God's Heartache

"For I have no pleasure in the death of him that dieth, saith the Lord; wherefore turn yourselves and live ye." There are some folks who think that God must take delight in seeing folks suffer for their sins, that he gets a kick out of seeing folks condemn themselves to banishment from his presence. What a cariacature of God! What blasphemy! It is not his will that any one should perish. And he rejoices more over one sinner that repenteth than over ninety and nine righteous persons that need no repentance! He would have all men to be saved. Christ died for all that all may be saved.

In Memoriam

HARWARD

We, the members of the Dendron Congregational Christian Church, wish to pay tribute to the memory of Mrs. W. D. Harward, who entered her heavenly home on March 5, 1962, after a long illness. In her passing the church has lost a faithful and loyal member.

We feel deeply our loss, yet we realize her life of service among us was a benediction and that her devotion to her church will always be an inspiration to all of us who knew her. Therefore, be it resolved:

First: That we hereby bear testimony to her zeal and faithfulness, and rejoice in the rich reward that is hers.

Second: That we extend to her family our loving sympathy.

Third: That a copy of these resolutions be sent to the family, a copy to the Christian Sun and a copy be entered in the records of the church.

Respectfully submitted,
Mrs. Garland Spratley
Mrs. W. H. Savedge
Mrs. Garland Morris

Family Devotions

FIFTH SUNDAY AFTER TRINITY

MONDAY: Introit — Psalm 27: 7a, 9b, 1a.

Hear, O Lord, when I cry aloud...Cast me not off, forsake me not, O God, of my salvation. Teach me thy way, O Lord.

What ever gave us the idea that God would forsake us? Have we ever thought that something we did was too bad for God? We can know peace with Him, because the Holy Spirit helps us call Jesus Christ our Lord.

TUESDAY: Old Testament — Jeremiah 16:14-21.

My eyes are upon all their ways; they are not hid from me, nor is their iniquity concealed from me...I will make them know my power and my might. (Read entire passage.)

We are willing by the Holy Spirit's power to let God use all that we are and have to show the might of His help, although everything else tempts us to live for ourselves, make our good name known, and demand the honor of others. It is not by our own devotion, but by Jesus' work that we are part of His mission to help all to give thanks to the God Who alone makes us able to worship Him.

WEDNESDAY: Gospel — Luke 5:1-11.

He sat down and taught the people from the boat...Put out into the deep and let down your nets for a catch...They left everything and followed him. (Read entire passage.)

We have peace with Christ that we might not aid the world and ourselves into worship of other things. We witness that He is our Lord because the Holy Spirit witnesses to our hearts. This should keep us mindful of God's purpose for still keeping us in this world. It should be our desire that others see Who our Lord is, which means that we have to get where they are.

THURSDAY: Collect — "O God, who has prepared for those who love You such good things as pass man's understanding, pour into our hearts such love toward You that we, loving You above all things, may obtain Your promises, which exceed all that we can desire; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Ghost, ever one God, world without end. Amen."

What God has done for us is that He has provided for our present and our future. He gives us the power to give all that we are to Him no matter how it hurts, that we might desire Him above all that He gives.

FRIDAY: Epistle — I Peter 3:8-15.

The eyes of the Lord are upon the righteous, and his ears are open unto their prayer. But the face of the Lord is against those who do evil. (Read entire passage.)

What do we mean that it is a privilege to suffer? How good of God to cut off those things that keep us from worshiping Him. Only in the Church can we find this peace because men are not at war with their Creator.

SATURDAY: Gradual — Psalm 84:9; Psalm 31:1.

Behold our shield, O God; look upon the face of thine anointed...In thee, O Lord. do I seek refuge; let me never be put to shame; in thy righteousness deliver me.

As disciples we too joy in following our King and Master. Where do we follow Him? His strength that we need is from the cross where He led us in Baptism and leads us each day, as we believe that He has made God's Peace and will recreate us into His Worship so that we remember why we are here. Each minute is a call to believe.

Bulletin Immanuel Lutheran Church
Valparaiso College

The CHRISTIAN SUN

Vol. 114 August 14, 1962 No. 32

A Religiou [illegible] for Christian Homes

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

TAKE TIME

Take time for work — It is the price of success.
Take time to think — It is the source of power.
Take time to play — It is the secret of youth.
Take time to read — It is the foundation of wisdom.
Take time to be friendly — It is the road to happiness.
Take time to dream — It is hitching your wagon to a star.
Take time to live and be loved — It is the privilege of the gods.
Take time to look around — It is too short a day to be selfish.
Take time to laugh — It is the music of the soul.

—Selected

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

Hendersonville Sewing Circle

Dear Friends:

In this issue of The Sun we have a picture of a group of ladies from our church in Hendersonville. They are known as the Elon Sewing Group. They meet once a month. This picture was made in July when a number of the regular members were absent. They have eighteen members with a usual attendance of fifteen.

Last summer it was Mrs. Snyder's and my privilege to visit this group of ladies. This is a most interesting group. They not only sew many useful items for our children, but they make various kinds of thank-you notes out of old Christmas cards and other interesting items to sell in order to make money for their organization.

We are most grateful to this fine organization for their interest in our Home. They send us many useful items of clothing for our Children. They also from time to time help us with financial contributions as well as clothing.

Many thanks to this fine group of ladies for all they do for our Home for Children.

Walstein W. Snyder, Superintendent
Home for Children

Dr. Fred P. Register and his family were guests at Wake Chapel, August 5. Dr. Register, superintendent of the Nebraska Conference, has served as the pastor of the Wake Chapel church. Following the morning service the Women's Fellowship sponsored a picnic lunch in honor of the Register family.

WINSTON CHURCH CHOSEN FOR PILOT PROJECT

Our church is one of 40 churches across the nation of our denomination chosen to engage in a pilot study of the biennial theme: "The Church a Learning and Witnessing Community." All the churches of the denomination will be called to an examination of themselves in the light of this theme this fall. It is the responsibility of the Pilot Churches to work out techniques for coming to grips with this thing which in turn will be applied to all the churches in the fall.

The idea is that, with the recent merger of C. C.'s and E. & R.'s, it is as though we were beginning again, thus providing an ideal opportunity for examining ourselves in the light of what the church of Jesus Christ really is. There is an imperative need for this throughout American Protestantism. A committee has met almost weekly in our church on this matter.

News Letter, Parkway
Winston-Salem, N. C.

Vol. 114 No. 32

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

The Dividends Of Religion

Zion United Church of Christ
Edward W. Brueseke, Pastor

The New English Bible's translation of I Timothy 6:5 reads like this: "They (the religious professionals) think that religion should yield dividends; and of course religion does yield high dividends, but only to the man whose resources are within him."

Because sincere religious devotion does give stability to a person's life, there have always been those who oversimplify the cause and effect relationship of religion and prosperity, in spite of the fact that the Bible always agonizes over the fact that the wicked prosper and the righteous suffer. (When you are tempted to oversimplify the relationship between religion and prosperity, remember the suffering of Job and the crucifixion of Jesus Christ.)

But are there any sure dividends of religion? If you mean can religion be exploited to yield profit to unscrupulous men, the answer is "yes," and unfortunately this goes on all the time. If you mean can you be sure that righteous living will lead to material prosperity, the answer is "no," for as the letter to Timothy says religion yields high dividends "only to the man whose resources are within him."

In his letter to the Galations Paul gives us a clue as to the nature of the dividends of the inner man: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." (Galations 5:22.)

AT WINCHESTER

Sunday, August 12, the Laymen's Fellowship of First Church, Winchester, Virginia, was in charge of the morning service. Mr. John Salerno, a member of that church, was the guest speaker. The deacons will be in charge of the services August 19 and 26. Rev. Kenneth Kyre, registrar and professor at Shenandoah College, will speak. The service on September 2 will be led by the Women's Fellowship. Mrs. Roland Nelson, a member of the church, will speak. Rev. Mark Andes, the minister, will be on vacation.

Those attending the revival at Spoon's Chapel (near Asheboro) August 19-24 will hear Rev. Garland B. Bennett of Ramseur preach. Pastor of the church is Rev. Lynwood Hubbard.

An attendance of 323 was reported for morning worship July 29 at the United Church of Mission Village, San Diego, California, where Rev. Melvin Dollar is the pastor. The offering was $536.

Congratulations to Rev. and Mrs. Willis Joyner on the birth of a daughter, Jacqueline Lynette, July 25. Mr. Joiner is the pastor of First Church, Portsmouth, Virginia.

Difficulties are the things that show what men are. —Epictetus

Case Of Suicide

I know of a case of suicide. It was a tragic affair. A family of neglected children were left. Noble purposes in life had been planned for the victim by its Father.

The suicide victim was a rural church. God called it to serve others but it was concerned about self. People in the neighborhood—children of God—needed its witness, but the church did not care. The pastor tried to challenge the few remaining members; however, they did not want to grow or change. "Those people won't be interested in our little church," was their reply. The church forgot that it should be interested in "those people."

Denominational officials called on the church to share with others. "We have enough to do just taking care of our own needs." So apportionments were cut; voluntary offerings were not taken; program not followed; evangelism neglected. And the church died. It took its own life. Why?

Through failure to be concerned about the salvation of others, the church committed suicide. It had lost its purpose. Maybe it was not such a great loss after all. A church not concerned about others may not be worth saving. But the tragedy of neglected service remains.

—Daniel Schores in **Town and Country Church**

EDITORIALS

Will Civilized Man Commit Suicide?

The time seems to have arrived for people who are concerned with the future of the human family to give attention to what is really happening in our world. There are some evidences that we are rapidly drifting towards the suicide of the human race, if indeed not all life on the earth.

Currently we are greatly concerned with the new tranquilizer that causes mothers to produce malformed babies. It is horrible to think that trusted and trained physicians have been giving people medicine that will deform the unborn child. Yet that is what has happened in thousands of instances during the first half of this year.

The world was shocked to learn that Marilyn Monroe left empty bottles that had contained sleeping tablets as a witness to the cause of her demise. Whether she had taken the medicine to end life or just to induce sleep, we shall probably never know.

But why all this ballyhoo over airwaves, etc. for a variety of tranquilizers? Has pain become so intense that people just cannot endure it? Or, have people become so undisciplined and unwilling to suffer anything that they must have relief for the most simple little thing that causes inconvenience? And why can't we sleep? Why is it necessary to take something to make people sleep? Honest toil and a clear conscience are still the best medicines to induce sleep.

We have heard for a long while that explosions for military preparation are delivering poison into the atmosphere, thence into the soil, then to animal life — the kind of poison that visits the sins of the fathers upon the third and fourth generation of unborn children. The recent atomic explosions were made with the expectation that a few thousand more babies will never be normal.

People who protest the making of more bombs get blamed for obstructing progress. We are about to forget that strontium 90, and other poisons, are gradually decending from the stratosphere and will poison the milk fed to babies and drunk by young people. Their children and their children's children may neither look like or be able to act like human beings.

Now we are learning that the poisons used to kill pests, the bugs about the place, have killed the birds also. Spray put on growing cotton goes into the ground, seeps into the next crop of peanuts and poisons the humans who eat the peanuts. It just may be that nature knew best, and that work is still a good thing. The short cuts we have learned may be a short-cut to death.

Tobacco farmers and manufacturers do not appreciate all the talk these days about what smoking does to the human being. But careful investigation is making clear that tobacco smoke is harmful to the lungs, heart, and other organs of the body. Statistics show, we are told, that a larger percentage (35%) than ever of our young people are following the habits of their elders and the urging of beautiful TV advertising, and are smoking.

Alcohol has been used as a beverage through many centuries, but it is doubtful that it ever had higher standing than today. Flowers, gentlemen and ladies are used skillfully for its advertising. States have made its sale a monopoly — because it pays a big dividend. BUT, it should be remembered that part of the dividend is the millions of alcoholics — many of whom would have been good citizens if they had not been encouraged to start drinking.

These, and other things, make the serious-minded almost willing to join the cynic and exclaim that the human race has decided on suicide. But the truth probably is that we have not even thought much about what we are doing. We drift with the tide. We go with the multitude. We do as others do without considering what the results may be.

It is the judgment of this writer that the time has come for every thoughtful person to consider results of conduct. It is never necessary for an individual to destroy his own life. It is far better to preserve it. Murder in our time can be on a much larger scale than in the time of Moses, but it is still wrong regardless of whether the murderer sees the persons being poisoned or not. Christians need to be very sensitive, intelligent, courageous, selfless.

Congratulations, Laymen

Laymen of our Eastern N. C. Conference designated last Sunday as Garner Church Builders Day, and called upon all laymen to make a contribution so the new Community church there can be erected. Information concerning this project reached The Sun too late for much helpful publicity from this source, but the laymen are certainly to be commended for their effort to help a new and struggling church. Doubtless there are men who have not yet contributed. It is not too late. All men of the Conference should count it a privilege to share in this important work.

The Laymen's Fellowship of our Western N. C. Conference has designated September 22 as Work Day for High Point. They plan to give a day of work, to help clear land for a new church, parking area, and park. This will give a chance for men to get to know each other better, and it will mean that a struggling church will feel that it is not alone, that others in the Conference are interested in its progress. Conference officials are asking the churches to make a money contribution for High Point September 30. In these ways the people of all the churches can share in building a new church in a new area of High Point.

When laymen give themselves and their money to build new churches, as they are now doing, we can expect progress, a new sense of fellowship, and a spiritual fervor that has not been too obvious in recent years. This is Christianity at work. Thanks, men.

Reasons For Attending Church

W. H. Bradshaw

We might liken going to church to having an annual physical checkup or trips to the dentist twice a year. But in the area of religion we really need a more frequent overhauling. We should attend church to receive the inspiration which is needed to keep us headed in the right direction. Satan operates in miraculous ways to deter church attendance, and we often accept his schemes until we become sorry church members, indeed.

My church is like ten thousand others, but I enjoy it, and am aware that I have missed much if perchance I can't attend. I am sure that habit plays an important role. My parents took me to church instead of sending me. It is difficult to stray from early teaching. I am sure that if I made a habit of staying away, the urge to go to church would diminish as time went on. So I keep on going religiously.

I go to church because I get that vital something out of it which no other place has to offer. Church attendance gives me some perspective — possibly not as much as I should receive, for that depends entirely on me. However, as little as it may be, it is more than I would get any other place. I need it to bolster my faith as, during the following week, I meet faiths and isms which run counter to my own way of life. I find if we are not strong in our faith we will find ourselves listening in on the wrong channel, tuned to the way of the world.

We should be ardent church-goers, and go because we love it, not just to meet friends or to get away from home. We should feel an individual need and each Lord's Day respond to a conscious call. It is not enough to say casually, "I like the church." I think we should love it enough to give it our very best in every sense of the word.

We may find that the sermons are repetitious, as the hymns certainly are; the program is generally the same; the scriptures are read time and time again. Yet when I read my Bible it never seems old, though I can remember having read the same passage before. And every Sunday I am found at the same church, with the same minister, choir, and congregation. Christ said "If I be lifted up I will draw all men unto me." Steady church-going is one way we can lift him up, and if we do anything long enough, some of it will surely rub off on us. That is my own finding for sure. I have to be persistant; haphazard church going is not the answer.

I am aware that owing to their jobs and other circumstances, some can't possibly attend regularly. Yet many people don't care to come even when they can. We have sincere members, the backbone of the church; we also have the warm and the lukewarm. The latter two mean little to the church and the church means about the same to them. It is a great tragedy that all church members can't or won't take their church vows seriously and become an asset rather than a liability to their respective churches.

As I said, no matter what we do, good or evil, if we pursue it long enough it becomes part of us. I have found this true in my own life, so I attend my church regularly and give to it just as regularly. I believe in systematic giving, or returning to the Lord that which is his each Lord's Day.

If I may give advice, I would plead with all members to attend as regularly as possible. It will grow on you, and you will receive a blessing that can come from no other source.

If all this is true, why do we continue to be ineffective church members? No wonder when we talk to people about the church, they come back with the old familiar phrase, "so and so belongs to your church, and I figure I am a better person than he is." There isn't much incentive for a person to cast his lot with people he has doubts about, with people who seem no different from himself. We are all evangelists, either for good or for evil, effective or ineffective. Since this is true, why do we not care enough at least to try to walk in the Master's footsteps, and to leave behind us a world the better for our having lived in it?

I say let's get serious about this thing we call life and how we live it. I am no doubt a pessimist, but I feel that religiously speaking we are not all there; we are retarded, lazy, untrue, undecided, and just plain not interested where the church is concerned. It may be later than we think. It is up to us — you and me — to clean our own houses first. If each will do just that, the job will be done.

What Does It Mean To Join The Church?

When someone joins the church he is basically responding to God's invitation to become a new creature in Christ. This is the invitation: ". . . let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) When a person joins the church he answers that invitation by turning to God in faith and receiving the gift of life which has been offered. God has offered every human being the gift of eternal and abundant life through Jesus Christ. He has invited every human being to accept the gift and become a part of his kingdom by uniting with the church. The very least one can do is to receive a gift when it is offered. To refuse in this case is not only to deny one's self eternity; it is to slap the "face" of the One who loved enough to offer his own Son as the most precious of all gifts. By joining the church we gratefully and humbly respond to God by receiving this gift.

To join the church does **not** mean that we are good enough to receive such a gift and enter God's kingdom. Nobody, is, or ever will be, that good. To join the church does **not** mean that we are "doing God a favor" by affiliating with His "organization" and contributing to his cause. God, after all, is not so poor and destitute that he cannot somehow get along without us, if necessary. Neither should we think that by joining the church we achieve salvation. Salvation is essentially a gift and as such cannot be earned or achieved. It can only be received with gratitude or rejected with scorn. So, basically and primarily, to join the church means that we accept what God offers us through Christ. It means that we receive the everlasting, all-sufficient love of God and thereafter begin to live a new life in grateful and loving response. This response involves a commitment of our resources and our lives, but the emphasis always remains on what God has done for us in Christ. —William Joyner

The President As A Policy Maker

The word dictator is not a favorite word in the United States, yet it is one which has been applied, at some time, to every President from Washington to Kennedy.

When the term is applied to a President the number of persons who use it is relatively small and partisan. But a brief study of Executive acts of Presidents might be the means of helping to remove this partisan attitude.

The decisive developments of this country's high policy has never been obtained from Congress. The historic moves that mark the rise of the United States as a great power have all been made by the President and initiated by Executive action.

Consider a few examples that illustrate several: Congress did not authorize President Jefferson to make the Louisiana Purchase. It was Jefferson's thought that if he went to Congress he would not be given authority or would lose the chance of making the largest real estate deal in history favorable to the United States.

The basic foreign policy of the United States, the Monroe Doctrine, which is now being challenged by Russia by saying it is out of date, was not authorized by Congress, and there was no subsequent ratification of it by that body. The doctrine was made known in a message to Congress by President Monroe.

The Mexican War was already being bitterly fought before Congress acted. In the Civil War, President Lincoln acted ten weeks before there was a vote on the issue in Congress, and it is not certain that if Lincoln had first consulted Congress he would have been given authorization.

The most far-reaching developments of American foreign policy between the time of the Civil War and the First World War were the establishment of American interests in the Far East and the construction of the Panama Canal. These actions were initiated by Presidents without the consent of Congress.

Yet all these great measures which have shaped the very life of the Nation — its territorial limits and its place in this hemisphere and its position in the world — were decided upon by the President and set in motion by his orders.

Presidents being elected by the people at large feel that they have a greater mandate to act on certain occasions than members of Congress, each of whom is elected by local voters.

The whole action of the Federal Government might be much stronger if every undertaking received Congressional approval, but the fact remains that there are in every Congress men who cannot be consulted because they fail or refuse to treat information as confidential. No delicate policy, much less a military measure, can be conducted successfully in the headlines of newspapers. The minority who will not act responsibility distrust all intimacy between the branches of the Government.

This fact, and the rules of the Senate, are a license to obstruction and filibustering. This combination has made Congress virtually unable to take a deciding part in the formation of any great policy.

Often a President must choose between the imperative interest of the Nation and the ideals of harmonious collaboration with Congress. In making this choice, a President should not be called a dictator. C. B. Riddle

THE SUNDAY SCHOOL IN THE CHURCH LIFE

What is the place of the Sunday School in the total life of the church? Often we lose sight of this important phase of our church life. It is here that our boys and girls, our youth, receive the religious training that fits them to become our leaders of tomorrow.

Russell H. Bishop, in **Missions,** May, 1958, points up this important problem in a very graphic way. He says:

> Our Jewish friends give their children an average of 335 hours of religious training a year, and our Roman Catholic neighbors see to it that their children receive about 200 hours of religious instruction a year.
>
> What is the average for Protestants? It may seem unbelievable but it is true: Protestant children get an average of only 30 hours of Church School a year!

The Adaptable Spirit

Roy Pearson, Dean, Andover-Newton Seminary

One night a few of us from the School were riding out to take part in a service of installation. We fell to talking about the way in which ministers were called to churches, and I mentioned that I had probably been brought to the attention of one of the pulpit committees which finally called me only because a friend of mine happened to have a sister in the church.

"Well," said a kindly old teacher in the car, "the Holy Spirit often moves in very practical ways."

"I'm not sure it is always the Holy Spirit," I replied, "but apparently that's the unpredictable way in which many churches get their ministers."

Then the other man answered, "The Holy Spirit has to be adaptable."

My friend spoke more wisely than I then realized, and in the insight of his answer lies my confidence both for my own ministry and for that of the church. It is not only that God **has** to be adaptable; he is **eager** to be adaptable. He will speak through men of superlative talent like Harry Emerson Fosdick, but he will also speak through men of humbler endowment like the fisherman I know on the coast of Maine. He will give himself to a Charles Malik as he tries to make the faith relevant to the affairs of the nations, but he will give himself no less to my neighbor as he strives to show its pertinence to the Negro who wants to rent the house next door. He will manifest his power through a Visser 't Hooft who ranges the world to reassemble Christ's body, but sometimes he will manifest it even more surely through the uncomplaining woman whose own broken body has kept her confined to her bed for ten years.

We must not underestimate the power of the church's ministry, ordained or lay. To misappropriate a suggestion of Daniel Jenkins, the World of God is not bound, and the possibility must not be shut out that he who spoke through Balaam's ass will speak through you or me. The Holy Spirit is very adaptable; all he needs is an opportunity.

What Does It Mean To Be Saved?

A Sermon by William R. Stevenson
The Congregational Church of Christ,
Tryon, North Carolina

What is Christianity all about? It is about salvation — "being saved." Christianity begins with Jesus, and in the story of his birth the angel told Joseph, his father, "... you shall call his name Jesus, for he will save his people from their sins." The word Jesus (Hebrew parallel is Joshua) means "saviour," one who saves. The meaning of Jesus' life and death and resurrection is summed up in the word salvation: God coming into human life, giving himself in order to save mankind from sin, and for eternal life with him. This is the Christian Gospel; this is what Christianity is all about.

But there are more questions. What does it mean, being saved from sin? What does it mean, being saved for eternal life? How does this come about through Jesus Christ? Why do we need to be saved? The New Testament says, "Believe on the Lord Jesus Christ, and you will be saved." All right, I believe — but I still sin! I accept Christ as my Saviour, but I still am selfish; I still am cruel to other people or thoughtless. I prefer my own comfort to the welfare of other people. I pray to God, "Thy will be done," but I keep insisting on my will. I read in Paul's letter to the Romans, "For I do not do the good I want, but the evil I do not want is what I do." I read that and say, "I have been there. This is a picture of me."

So what does it mean to be saved?

Let me say, by way of indicating some of the background from which I approach this question, that I am repelled by the way some approach this question. A man comes up to you on the street and asks, "Brother, are you saved?" The "revivalist" preacher shouts from his pulpit, "Come to Jesus and be saved" — "Believe in Christ, or you will be burned eternally in the fires of hell." This is a mis-reading of Christianity, and it has caused many of us to shy away from the word "saved." Even so, the fact remains that the word salvation, "being saved," is what Christianity is all about. We cannot let our rejection of the way some interpret it take us to the opposite extreme; namely, that there is no need for salvation. The fact that some proclaim the Christian message of salvation in concepts and vocabulary which no longer have meaning or relevance for us does not mean that the message itself, the Good News itself, is irrelevant, and can be ignored. Nothing is more relevant, more needed in our times.

When Jesus lived in Palestine, the earth was flat (so they believed), with heaven above and hell below. Half the world was unknown and unexplored. Man could move about as fast as a horse could run, or wind blow a ship. The human voice could carry a few hundred yards; a bit farther with a favoring wind. Today the world is different, radically and unbelievably different. Man can move across a continent in a couple of hours. The human voice can carry around the world. Heaven is not "up there" somewhere in the sky. Hell is not a place "down there" somewhere in the center of the earth. Externally, the earth is unbelievably different. Internally, man today has the same fundamental problems as did he two thousand years ago. He hates himself and others; is afraid of the unknown and of the known; lives for the moment's pleasure instead of eternity's high purpose; strikes out in vengeance when he has been wronged; carries about within himself his burdens of remorse and guilt; gives himself with all his heart and mind and strength and soul to man-made idols; spends his money for drugs that do not heal, for trinkets that do not satisfy, for nostrums that bring no peace. Today's man needs salvation.

"Today's man needs salvation... There is within us a kind of sickness which no drug can cure, no doctor's prescription can relieve, no tranquellizing pill drive away."

There is still the question, what does it mean to be saved?

I. What it means can be said in several ways. The Greek word "to have" means to be healed, to be made whole. There is within us a kind of sickness which no drug can cure, no doctor's prescription can relieve, no tranquilizing pill drive away: the sickness that is self-worship, the sickness that is chronic hate, the sickness that is naked greed, the sickness that is cruelty. There is no need to make a catalogue; we are acquainted with these ills. And the Gospel is that God comes to us with healing power.

Or, say it this way. There is within us this strange divisiveness. We are, each of us, divided selves.

"Within my earthly temple there's a crowd;
There's one of us that's humble, one that's proud;
There's one that's broken-hearted for his sins,
And one that unrepentant sits and grins;
There's one that loves his neighbor as himself,
And one that cares for naught but fame and self.
From much coroding care I should be free
If I could once determine which is me."

The need is for wholeness, and the Gospel says that we can be delivered from this divisiveness; we can be saved into wholeness; we can determine "which is me."

The most common word that Christianity has used to describe our "unsaved" estate is the word "lost." What does it mean to be saved? First, what does it mean to be lost? In a crowded store you hear a child crying, and you think to yourself, "He's lost." What does it mean, the child's lostness? He is separated from that to whom he belongs. Lostness means separation. A man ventures into the wilderness and becomes lost. Wherein is his lostness? No recognizable landmarks — out of touch with other people — ignorance of the right direction.

This word lost describes our condition — not that we are geographically lost, but that we do become, in a deeper sense, separated from God to whom we belong, and from other people to whom we belong. We wander aimlessly, with no purpose, having no course; or we follow in wrong directions, living for unworthy purposes. To be saved means that we are united with God, the source of our life, to whom we belong; that his is the purpose to which we are devoted. I allow my life to be ruled by a grudge, by vindictiveness, and I am lost because I am separated from my brother. To be saved means that the gulf between us has been bridged; I and my brother are at one again. I live so completely centered in myself that it is as if the entire world revolves around me; my god is my own comfort and my own desires. This is to be lost. To be saved means that I have been enabled to move out beyond myself, to see that while my life begins with me, it does not end with me; it ends in God who gave me life.

The early chapters of Genesis contain two stories which picture our condition. After man had disobeyed by eating the forbidden fruit, he heard garden, calling, "Man, where are God approaching and hid himself. God came walking through the you?." The relationship between man and God had been disrupted — man was separated from God, and therefore lost. In the other story, Cain had murdered his brother Abel; again, God came seeking and asked Cain, "Where is your brother?." Again, man separated from his brother, hence separated from God; therefore lost.

What does it mean to be saved? To be saved means to be healed, to be made whole, to be reconciled, to be restored. It means to be at one with my brother, and at one with God. Christianity has used the word "atonement" to describe God's act of love and forgiveness in Christ. Break the word into its syllables, and we have "at-one-ment." That which has been broken has been made whole. That which had been separated has been restored, made one again.

II. To be saved means being saved not alone **from,** but also **for.** It is not, I have been saved, period. It is not, I have been saved from my lostness, and that's all. It is rather, being healed, being made whole again **for** a purpose; in order that I may live **for** the health and well-being of others. It is being restored, made at-one with God and my brother, **in order that** I may give myself to God's purpose of health and wholeness for all this world in which we live.

Why is it important to understand this? Because salvation — neither mine nor yours nor anyone's — is not an end in itself. It is a means to a greater end, a larger purpose. There is an immorality — and I mean just that word, immoral — in being concerned only with my own salvation; in the obsession with getting myself saved in order that I may escape eternal punishment and obtain heaven's reward. One writer has expressed it this way:

> "To begin and end all religious searching with a neurotic preoccupation as to whether Christ is my personal savior, is to reduce him to the level of being a servitor of the most selfish needs." (Spike, To Be A Man, 27.)

I am trying to be careful in what I say here, but, careful or not, it needs to be said. There is a sense in which salvation comes from God to a person only at the moment which he ceases to care about his own salvation; when, instead, he is caught up in a larger and more inclusive care. There is a sense in which I am cured of my own soul's sickness only when I cease to look at my own sickness and give my concern to the health of others. There is a sense in which it is true that I am not saved, and cannot ever be saved so long as one other person is lost. Look at the two stories of Jesus found in the 15th. chapter of Luke. Even though the ninety-nine sheep were in the fold, so long as the one remaining sheep was lost the shepherd was lost too; lost until the one sheep was found. In the story of the run-away son, so long as the son was separated from his father, the father himself was lost. The salvation of each came to him in the reconciliation with the other, in the reuniting of son and father. This is where the elder brother missed the point altogether, and was therefore lost even though he had never left home.

"To be saved means that we are united with God, the source of our life, to whom we belong; that his is the purpose to which we are devoted."

This is not, this interdependence, so to speak, of one man's salvation with another's — this is not a justification for a kind of "harrying" which so-called "saved" persons impose upon so-called "lost" ones. Each man has his own responsibility for his directions and decisions, which no one else can assume for him and which it is wrong for him to surrender to someone else.

To be saved does not mean, I am saved, period. It means, I have been made well in order that I may give my health away. I have been reunited, made whole in order to share this wholeness with broken and divided humanity. Whether there is a reward for me or not; whether heaven awaits me or not.

III. Another and different way of saying what we have been saying is: salvation is dynamic, not static. Which means, simply, that salvation is not a complete perfection, once and for all. It is, rather, a growing relationship. The Christian life is a growing kind of life. It is not, "I have arrived;" but, "I am on the move." I enter one room, and on the other side of that room is a door into another area. I climb a mountain, and from the top I see another and a farther one that calls to me. A broken relationship is restored, healed; and there are new areas to explore, new ventures to be made. We are continually in need of being saved in this and that area of our lives. I like the way one person has described the perseverence of the saints. "The perseverence of the saints is an endless succession of new beginnings."

What does it mean to be saved? Not perfection; not the attitude which says, "I have arrived, and there is nothing more for me." Not a perpetual calmness and "good nature." Not freedom from all trouble and problems and trials and temptations and failures. To be saved is to have found — or, more accurately, to have been found by, a worthwhile purpose. To be saved is to have experienced God's forgiveness, to have known the healing power of his touch. To be saved is to have known the victory over the civil war that goes on within us, even though the conflict will break out again and again and again. To be saved is, after having despaired, to know courage and hope; after having been separated, to know the joy of reconciliation; after having failed, to know the joy of the second chance; after having sinned, to be given the assurance of forgiveness. To be saved is to know that we are not alone in this life, that God is with us.

Wise men ne'er sit and wail their loss but cheerily seek how to redress them. —Shakespeare

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The cars of funerals, the place of sepulchre are rather consolation to the living than benefit to the dead. —Augustine

Report by Mrs. Drobish

Our Near East Mission

(Excerpts from a letter from Mrs. Faith Drobish, who is giving her time as a teacher in Near East for two years, after which she will speak to U. S. churches. Her expenses are being paid by the Woman's Gift.)

Learning is a two-way process here. I have learned from watching my Turkish friends that only real self-denial keeps them steadfast to the Ramadan month of fasting, from dawn to dusk with not even a sip of water in the heat. The Turkish people are learning from our being here that the United States has more than military installations and industrial know-how to share. Teachers and leaders with a mission as real as any evangelist's are welcome in this Muslim land.

Our American College goes beyond what is expected of an educational institution by taking the girls on social service projects to visit orphanages, hospitals, school for the deaf, and old folks homes. A further step inspired the Turkish government to operate a fleet of Bookmobiles bridging the vast chasm between the village area of superstition, ignorance and filth to the city area where Ataturk's leadership is followed.

In February I traveled to Istanbul by Turkish airline and on to Beirut and Aleppo by a giant jet. In these towns I had my first opportunity to do something as "Friendly Ambassador" for our National Women's Fellowship. I spoke to groups of city-church Armenian women, to Arab Protestants in both village and city, to women of the American Community Church, and to students and faculty of the Near East School of Theology.

In eight speeches I expressed to these people the loving concern and interest of our Fellowship women for them, and our joy in sharing Christian fellowship. To the students who will soon be pastors with women's groups to work with, I tried to give an up-to-date concept of the work of women in the church, our purpose and the ways and means of striving to achieve our goals. The girl students had recently received, through Friendly Service, beds, wardrobes, new cookstove, and freshly painted bedrooms, and they were truly appreciative. Always the women to whom I spoke wanted to send their love and appreciation back to the States.

The American University of Beirut is held in high repute and is of tremendous influence in the Middle East. At Aleppo College I spoke to Syrian, Arab and Armenian groups and talked to young people about Pilgrim Fellowship and summer work camps in the United States.

It thrilled me to visit the Amerikan Koleji for 300 boys at Tarsus, built over an old Roman hippodrome where Paul had lived. We had started off on a deluxe Motorlu Diesel train to Ankara, then by modern jet bus to Tarsus, and by picturesque horse-drawn buggy to the campus. (In a personal letter, Mrs. Drobish tells of meeting Louis Wilkins from the Southern Convention, at Tarsus.—Ed.) Then I went on east to Gaziantep for a visit to our mission hospital. The spindly babies hidden under ten layers of clothes or rags that have never been white, with pierced ears and long dirty fingernails that mustn't be cut for six months lest the child become a thief, are a revelation.

A revelation also — what happens when the eager mothers follow instructions, feed their babies solids before they are two years old, and learn better ways of bathing and dressing them. At Sam we saw the building erected last summer by a work camp of young people where another baby clinic is held, and also village meeting with the equivalent of a 4-H club for youngsters. At Ankara I was launched into a three-day whirl of social events and sight-seeing in Turkey's capital city. I met both residents and university students in perfectly delightful teas, luncheons, dinners, opera, and ballet.

Then a day of seeing the ancient citadel, climbing to the very top to the old Roman baths, the fabulous Hittite Museum, and lastly, the tomb of Kemal Ataturk. It was cold there, and I was not reluctant to return to my own campus to almond trees still a glory of delicate pink and white blossoms, daisies and pansies, silver sheen of olive leaves, spring winds, and the Bay a wondrous blue.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

GHANA AND TOGO

August

Chikore

19—**Rev. and Mrs. Charles Blakney** came to Rhodesia in 1955 as evangelistic missionaries. He is the counselor and helper for African pastors in Mt. Silinda area, often traveling hundreds of miles to reach the most distant churches.

20—**Miss Teresa Buck** is in charge of a small hospital which is visited by a doctor once a week. Aided only by two nursing assistants, she cares for approximately 50 inpatients, many of whom are primitive people who have "witch doctor" charms.

21—**Rev. and Mrs. John Heinrich** came to Africa in 1951. He is the superintendent of the African church association, which includes 60 preaching points, 10 national workers, and 300 lay preachers. She is advisor to African Women's Fellowship and mother of three small children.

22—**Mr. and Mrs. Charles R. Lord** are in their second term of missionary service. After a period of language study, Mr. Lord became director of the outstation schools, which serve 5,400 boys and girls, and manager of 18,000-acre Chikore Farm.

23—**Mr. and Mrs. John Robert Lowe** were appointed career missionaries in 1958. They came to Chikore from South Africa, where Mr. Lowe had been a government agricultural officer. His aim at Chikore is to raise the average income per African family by better farming methods, thus preventing the necessity of migrant labor and the breakup of family life.

24—**Mr. and Mrs. Carroll McCormick** came to Africa in 1960 as associate missionaries. He teaches general science at Gazaland Secondary School. She is station secretary.

25—**Mr. and Mrs. William Webb** came to Chikore after serving in the Near East and in China. They are both teachers, and supervise school activities such as debates, scouts, and volleyball.

The Kind of Church I Would Like Mine To Be

Mary Omdahl was asked during this year's Pastor's Class, "What kind of Church would you like your Church to be?" The following is her answer:

1. I would like our church school to have an effect on the children and teach them about the Bible, Jesus and God.
2. I would like a worship service that would make God more real to people.
3. I would like a church fellowship in which every person would be important.
4. I would like a church in which the people had some special part in missionary work.
5. I would like our church to be made of kind and loving people who care about the church and care about others in the church.
6. I would want our church to be away from big noisy, dirty highways and be in a quiet, peaceful, calm place with flowers blooming and birds singing, like in a small clearing in the woods.
7. I would like our church to take part in community projects.
8. I would want our church to show kindness to people of different religions.
9. I would want our church to help people in need.
10. I would want a church in which the grounds and the buildings were kept clean and in good repair.
11. I would want a church in which anyone who wanted to come was welcome.
12. I would want a church that would be like God would want it to be.

News Letter, Parkway, Winston-Salem, N. C.

Turkish Religious History In A Capsule

Dr. Richard Uplegraff
Izmir, Turkey

At the risk of boring many of our well-informed friends, we still think it worth it to give a brief review of exactly what we're doing here as representatives of the Christian Church in relation to the Turkish religious "big picture." Our thoughts have had a chance to ripen a bit since arrival, and — although things are always changing fast in the twentieth century Turkey — we've hammered out a basic concept of our job as we see it.

To begin with, the Turks adopted Islam some time before 1071, when they first appeared in world history by defeating the mighty Byzatine Empire at the battle of Manzikert. In the next centuries, first the Seljuks, then the Ottomans set up great empires with a large measure of religious tolerance, exceeding that of contemporary Europe. Christians were not forcibly converted by and large, but permitted to form their own "millets" and run their own religious affairs, saving the Turks the trouble of administration. They had to wear a distinguishing garment and pay special taxes, and were denied government jobs. So dilapidated, however, was the spiritual state of the many quarrelling Christian sects (who hated each other more than the Turks) that most of them promptly embraced the then dynamic and simple message of Islam. The few remaining Christian islands withdrew within themselves, where most of them still are. The plundering, treachery and cruelty of the Crusaders added to the Turks' low opinion of Christianity. Any Turk who became a Christian suffered the death penalty as a matter of course, since their idea of tolerance was (and still is) "become a Moslem or else you may stay as you are."

It is against such psychological barriers as these that mission work as we know it began in Turkey in 1813. In response to many years of patient quiet ministry of retrieval and re-interpretation, here and there some have truly seen Jesus and known the joy of discovering Him; but there is no national organized church, and we feel our "success" cannot be measured by statistics. This kind of soil may take centuries to plow, thanks to its infertility created largely by Christians. As to just how to plow it, this is determined by law, public opinion, and the conscience of each individual worker. Due to the one-way concept of religious freedom, open evangelism in the usual sense is illegal, as is religious teaching in schools to children whose parents are not of that religion. Foreigners are not allowed to operate primary schools.

The classic missionary triad of preaching, teaching, and healing has had to be somewhat modified, and our current approach is primarily through secondary education to the future intelligentsia (only a small minority get secondary schooling) and to the poor through our hospital and clinic in poor and backward parts of the country. Though the work is on a small scale, who can tell the long-range results of patient, loving and unostentatious service together with person-to-person evangelism? It's enough to know that results are in the hand of One absolutely trustworthy.

APPRECIATION OF FRANKLINTON

"A highlight of my life was taking part as National Leadership Training Chairman in the workshop at Franklinton Center at Bricks, North Carolina, there to worship on World Day of Prayer with women of the Southern Providence of our church around this year's theme, 'For God So Loved the World.' Franklinton Center at Bricks has been someplace I have known about for many years through Friendly Service, but now it is more! It is beauty and buildings and people and plans — spring flowers and birds, and reclaimed land and eager young children. Vice President Lyndon Johnson spoke at our Elon College, not far from Franklinton Center at Bricks, the day before I arrived and was accorded a tumultous welcome. Our meeting didn't make as many newspapers, I suspect, but his memories of those North Carolina days could be no dearer than mine."

Elizabeth Gunn
in **Congregational Kansas**

At our Tryon church, the entire church school is meeting together this summer. Movies are being shown to the group.

Laymen Lead At Pfafftown

James H. Cohn

Once more Pfafftown is faced with the responsibility of securing a pastor. What could have become a worrisome chore, however, has become a thing of joy, largely through the efforts of a dedicated laity.

We are proud of the response of the laywomen and lay men of the church and of their unselfish contribution of themselves in this period of transition. So proud, in fact, that we thought our friends in the Conference and Southern Convention might be interested in our activities of late.

A called meeting of the congregation was held the latter part of June and the following were asked to serve as a pulpit committee: Lee Grubbs, chairman; Ferrell Luper, K. W. Long, Fred Stout, C. E. Fulk, J. H. Cohn, and Fred Wackerhagen represented the official board. These men are actively seeking a new minister and have been ably assisted by Supt. Clyde Fields and Dr. W. J. Andes.

Our Vacation Bible School was held June 11-15 with about forty in attendance. Led by Mrs. Betty Wackerhagen, we feel it was our most successful school to date, and gave abundant evidence of the abilities of our church women who served as instructors. The school concluded on Friday night with Family Night Supper and graduation for the pupils.

The regular monthly laymen's meeting was held July 15 at the home of Mr. and Mrs. Alvis. Taylor. A cookout with home-made ice cream for dessert was enjoyed by members and visitors alike. Some of the men tried their hand at fishing but with little success — the hamburgers were delicious, however!

Our choir has been strengthened by the addition of new voices, and has worked very hard to add an important extra to all worship services. The junior choir has new robes — made by several of our nimble-fingered seamstresses. Plans have been made to combine the two choirs for special selections in the near future.

Our Board of Deacons has proven more than equal to the job of securing speakers for worship. It was decided by them to give the laymen of the church the opportunity of serving in a new way — and how they have served!

Speakers have been: July 1, Mr. Fred Wackerhagen, "Freedom Through Faith;" July 8, Mr. Norvell Cross, "Stewardship;" July 15, Mr. Ferrell Luper, "Love;" July 22, Mr. Lee Grubbs, "Trouble and Difficulty." This writer has heard many sermons by many men. Never have I heard more compelling and inspiring messages. As long as God's Church has spokesmen of such stature, take heart! We cannot fail.

May we share one of the sermons with you? The following is an abbreviated version of the sermon delivered July 22 by Lee Grubbs.

Trouble And Difficulty

Lee Grubbs

Layman, Pfafftown Church

I am an electrician. More specifically, I am a "trouble shooter." In my work I deal with two characteristics of human nature which are well known to preachers and trouble shooters alike — trouble and difficulty.

Through the years we have depended upon men who qualified as trouble shooters. These were men, more often unknown, who, through training or natural ability, have the knack of taking an impossible or extremely difficult situation and restoring order.

Just what is a trouble shooter? He is anyone who solves a problem for those in distress.

Our government and industry alike would find themselves beset by nagging stoppages were it not for those unheralded public servants — engineers and fixers — trouble shooters all — who set things right.

The establishment and growth of Christianity would have been greatly handicapped had it not been for those "selfless souls" who qualified by any test of abilities as experts in the field of helping those in distress.

In my work I am in daily contact with troubled people, complete strangers who seek a sympathetic ear or an understanding heart. A word of encouragement, a kind deed rendered, these, too, become a part of my job, and I find myself thrilled with the opportunities for a personal witness.

Difficulties in Life

The psychiatrist's couches are filled today with patients suffering from guilt, fear, and discouragement.

Difficulty is one of the facts of our existence. Yet many people act as if trouble is unknown to them. It is the medal of faith for one to have the ability to mask outwardly what, through faith, is being overcome inwardly.

Also one of the great facts of life is that difficulty may sometimes come upon us for healthful and remedial purposes. If we would review our lives objectively, we would find that some of our greatest blessings came disguised as trouble, making us stronger and wiser, and giving purpose and direction to our lives.

In Psalms 46:1 we find a God-given formula for dealing with difficulty: "God is our refuge, a very present help in trouble." The common failing of most people when problems arise is to become "bogged down" in them. If we possessed the spirit of Christ in our hearts and were motivated by a sense of the presence of God, we could accept the fact that all trouble has some good in it for us. Truly "God is our refuge and strength, a very present help in trouble."

We Can Think

With the wonderful minds God gave us, using them prayerfully and in harmony with his will, we can be victorious over the difficulties which would overwhelm us.

The Bible gives us certain rules to guide us and truth to strengthen us. When these are used in our lives they provide self-control, inner power, and the right sense of direction. Without them to keep us on an even keel, we would indeed be looking for "A shelter in the time of storm."

Finally, if we are bowed by trouble, are miserable and unhappy, stop talking and start giving — Dig down in your prayers; dig down in your mind; dig down in your heart; dig down in your pocket — Give — Give yourself completely to Jesus Christ! You may still have trouble and difficulty but you'll be able to put them behind you and become a happy and useful person.

Newspaper Account Of Church Program

A recreational community program described by a state official as "unique" and "not duplicated" to his knowledge anywhere in the state officially was opened at the Union Ridge United Church of Christ, July 11.

Hubert Henderson of Raleigh, an assistant director of the State Recreation Commission, was recognized at a brief ceremony following a picnic outing and made brief remarks. He was presented as one of those who contributed leadership and recommendations, upon request, in the overall planning of long-range program.

Questioned later, he said that for a rural church to establish an organized recreational program and for the people to enter so wholeheartedly in it serves as an inspirational and encouraging sign for not only the area the program will serve but for recreation in general.

Rev. Winfred Bray, pastor of the church, reviewed planning and development of the program since its start in June of 1959.

He was followed on the program by Mrs. Burch Keck, chairman of the church's Committee on Recreation, who expressed appreciation for support given the program. She, in turn, officially opened the facilities to the more than 100 people in attendance. The crowd was reduced to some extent because numerous farmers in the area were priming tobacco.

Mrs. Keck's committee includes Mrs. G. T. Hughes, Algie Blalock, Elwood Cooper, and George Albright.

Mrs. Beck pointed out that her committee has other plans for the program in future development — adding to equipment, providing fencing, and other similar projects. A record player for the social hall also is included.

Mr. Bray estimates that the program, to this point, has cost approximately $3,000, including purchase of additional property, clearing of land, and equipment.

The facilities will open each Wednesday and Saturday nights from 7 until 9:30 o'clock until the end of August and will be open to youths and adults from the community.

Immediately following the ceremony, the church's recreational and educational building, as well as the outdoor area, became active, with numerous types of games being played.

Mr. Bray pointed out that the Union Ridge Church's official board voted in June of 1959 to place special emphasis on recreation.

"They recommended to the church that we acquire some additional land which could be used for a fully planned recreation area," he said. "In the meantime, our people started clearing off the area behind the parsonage and educational building with the thought in mind that it could be used for a recreation and picnic area."

He continued:

"Saturday after Saturday, both men and women, in addition to many young people, came to the church for the purpose of work. By the spring of 1960, this property had been cleared, and soon thereafter 2.64 acres of additional land had been acquired to make us have access to approximately four acres of land.

"Our church then felt that it would be wise to have our area planned well by people who were experienced and knew what to do in setting up a program of this size.

"We immediately called upon the very fine staff from the North Carolina Recreation Commission, asking them to give us the much-needed help. We asked the commission to assist with suggestions concerning the development, planning and operation of our whole program. They responded immediately, with Hubert Henderson giving us just the leadership we needed.

"The planning consisted of the location and size, the control, parking, picnic area, court game area, lawn games, horseshoe area, tot area, drinking fountain, trash receptacles, park benches, fencing, outdoor chapel area, day camp area, lighting, softball field, planting of trees, safety rules for operation, and suggestions as to what kind of games to use.

"In addition to the help from the North Carolina Recreation Commission, we have received advice and cooperation from the Alamance County Agriculture Department and the Burlington recreation director, Joe Davidson.

"With wonderful cooperation from our people in the church and community, we have reached the first milestone in the program this evening. Tonight we are officially opening our area, including all kinds of games in our fellowship hall, to be open each Wednesday and Saturday evenings until the last of August from 7 to 9:30 o'clock.

"We will have two couples to supervise the program each evening. These people have gone through a program of training so that they are well acquainted with the operation of the program.

"Our program was set up with plans that we might have it completed and fully equipped by the fall of 1964. At the present time, we have the following games ready to play: three table tennis sets, 12 checker boards, a number of lawn games, horseshoe, a fully-equipped tot area 40 by 90 feet, softball, basketball, two areas for foursquare, croquet, shuffleboard and tetherball. Other equipment will be added as soon as possible."

—Burlington **Times-News**

TV TITLES TELL A TALE

Some of the current television program titles reminded a feature writer in "Contact", published by the National Association of Free Will Baptist, of certain areas of church life. Here is the writer's guide to some of the more popular programs:

DEAD OR ALIVE—What we wonder about non-resident church members.

GUNSMOKE—What it looks like outside the church building between Sunday School and the preaching service.

GROUCHO—How religion seems to affect some people.

I'VE GOT A SECRET—Something the church gossip can't keep.

LATE SHOW—What keeps some folks in bed on Sunday morning.

LONE RANGER—Church member who doesn't cooperate with the majority decision.

PEOPLE ARE FUNNY—Especially when they give excuses for not attending church.

PLAYHOUSE 90—A program of 90 minutes that seems shorter than the preacher's 30-minute sermon.

SUGARFOOT—The kind of sermons a lot of people want.

THE LINEUP—Something you never see at a church door.

TOOMBSTONE TERRITORY — Where a lot of sinners will end up waiting for a "convenient season" to repent of their sins.

A Paper Church Finds A Home

A "paper church" whose members are scattered around the world serving in the Armed Forces of the United States has found itself a home.

The Church-of-Christ-in-the-General-Council, which now exists only in a filing cabinet in the New York City headquarters of the United Church of Christ, will become part of Broadway Congregational Church, New York City.

The church was organized in 1943 by the General Council of the Congregational Christian Churches to provide church membership for men and women in uniform who had no hometown church ties. Since the union of the Evangelical and Reformed Church and Congregational Christian churches, its business has been carried on by the United Church of Christ.

During World War II the more than 500 Congregational Christian chaplains discovered the need for an organized "church" they could carry anywhere on land or sea in a uniform pocket.

In the Congregational Christian tradition — which is continued in the United Church of Christ — those who seek church membership must be received into a specific local church. The chaplains could make arrangements for most servicemen to be received into their family churches back home, but some had no such ties.

Some of the chaplains themselves no longer had a home church. Normally a Congregational Christian minister is a member of the local church he serves and has his ministerial standing in the local association of churches of the denomination. Some special arrangement was needed to provide for the "standing" of the chaplains.

Creation of The-Church-of-Christ-in-the-General Council solved these problems, with the formal structure of a church on paper and with membership in the New York City Congregational Christian Association.

In the two decades since its formation, 464 men and women overseas, from barracks, battlefields, and battleships, have become members of the church. As they have returned to civilian life, many have transferred to churches of their choice in local communities.

This church reports an active membership list of 48 as of June, 1962. Ten new members were received during the past eighteen months.

The post of minister of the church has been filled ex officio by the secretaries of the General Council of the Congregational Christian Churches.

Its affairs have been carried on by the Congregational Christian Department of the Ministry and, since the union with the Evangelical and Reformed Church, by the Council for Church and Ministry of the United Church of Christ.

By the terms of the merger with Broadway Congregational Church, all regular members of the Church-of-Christ-in-the-General-Council will be received in absentia as full members of New York City church with all privileges and obligations.

They will receive communications from the church just as other members do, no matter where they may be stationed, and, like other members, have the privilege of contributing to the church, if they wish.

The chaplains and other ordained ministers in the Churchof-Christ-in-the-General-Council will become honorary members of the ministerial staff of Broadway Church.

LAYMEN'S CONVENTION

Laymen are reminded of the 1962 Churchman's Fellowship Meeting, to be held at Purdue University, Lafayette, Indiana, August 17-19. Registration fee of $25 covers lodging, meals, insurance and materials. It should be sent to: 1962 Churchmen's Convention, 1720 Chouteau St., St. Louis 3, Missouri.

Dr. J. Earl Danieley, president of the Laymen's Fellowship, will share honors of presiding with Mr. Theodore Schwalm, president of the Churchmen's Brotherhood. Speakers include Dr. Robert Spike, Dr. Douglas Horton, and Mr. Irwin Miller, layman president of the National Council of Churches.

Sermon topics: Dr. William R. Stevenson, Tryon, July 22, "Having a Hilarious Time"; Rev. Daniel A. Bowers, First Church, Portsmouth, July 22, "You Can Walk"; Rev. Kenneth D. Register, Beverly Hills, July 15, "The Forward Look"; and Rev. F. C. Lester, High Point, August 5, "The Joy of Being Poor."

The Laity

How "new" is this emphasis currently being placed on lay men and women as the unordained ministry? Is this not actually a return to the early church of New Testament days, when the gospel was carried by tax-collectors, fishermen, and men of such occupations rather than the priests of the time?

This does not mean that the ministers and theologians of our day have failed. Rather it seems to indicate that we, as a people, have largely failed to respond to their teaching. To develop significant spiritual aid to the needs of the present, requires the combined effort of both clergy and lay men and women.

Spiritual Aids

Population growth and concentration seem to promote larger and larger groups which, unfortunately, tend to limit their interests. The "laity" is endeavoring to penetrate these areas through learning. Some aids come from within the Church, others from without the Church. From within: Vocational Seminars—such as Tiffin and Collegeville and the National Council of Churches Meeting in Buffalo, brought together men by vocations, to discuss the meaning of Christianity in their respective fields. Subsequently in some areas of the country (namely Hartford and Chicago) groups continue studies in the professions, such as law and medicine.

Outside the church, are a number of so-called "Lay Centers" where groups of men and women and student groups seek to learn the meaning of their Faith and to undergird it for this time.

Role of the U. C. C.

What can be done by the **United Church of Christ**, the **Council of Lay Life and Work** and other **Instrumentalities** to increase understanding?

Further use of the Arts, Reading, and small Group Discussion might be encouraged. Participation, by groups, in the seminars of the **Council for Christian Social Action** and the **Boards of Homeland and World Ministries** might be regularly arranged.

—**Churchmen's Fellowship**

Ezekiel Proclaims God's Love

Background Scripture: Ezekiel 33:1-20; 34.

Devotional Reading: Psalm 145:1-15.

Memory Selection: **And you are my sheep, the sheep of my pasture, and I am your God, says the Lord God.** Ezekiel 34:31. (RSV.)

THE FUNCTION OF A PROPHET

A great preacher once said that the function or mission of a preacher was "to comfort the afflicted, and to afflict the comfortable." There is more truth than fiction in that statement. As a prophet, as one who "SPEAKS FOR" God, a minister should minister comfort to those who are in trouble, even in trouble of their own making. But as a prophet of God he must also warn the unruly and the stubborn, reprove, rebuke, correct, discipline. Ezekiel was a good and great prophet on both counts. Before the people went into Exile, he denounced their sins, warned them of impending doom, and called them to repentance. But after Judah fell and the people were taken into Exile, he went with them, and for many years comforted them, quickened hope and faith in them, and sustained them through that long, lamentable period of their national life. Today's lesson is a case in point.

The Coming Shepherd

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." The shepherd idea was a warm and personal idea with the Jews. Palestine was a land of sheep and shepherds. And the relationship between the two was far more personal and affectionate than anything we know in modern sheep raising. An Oriental shepherd knew his sheep by name. They would respond to his call and refuse to follow a stranger. He led them into green pastures and beside fresh waters. He watched over them by day and guarded them by night. He loved them intimately and would even give his life in protecting them against their enemies, both man and beast. When Ezekiel therefore told the Jews in captivity that God would send them a shepherd, he would awaken in their hearts a great response and quicken in their spirits a great hope. And this shepherd would be a David. What memories that term awakened! David the shepherd lad and poet, David the greatest king Israel ever had! David had been a shepherd boy; he had also been an admirable shepherd of his people as king. The descendant of his (who will be a prince and not a king) will have the shepherd qualities. To say these things was like giving a drink of cool water to a man dying of thirst in the desert. To remind them that they are still in the care of the Divine Shepherd is to remind them that their Golden Age is not behind them but ahead of them. To have a God who is a loving shepherd is to light again the fires of hope in the soul.

Not What Was Expected, But What Was Needed

In spite of the beautiful language of Ezekiel, he shared at least to some extent the cherished ideas of the Jewish people in regard to the Messiah who should come. The Jews thought in terms of a conquering hero or king who would destroy the enemies of the Jews and bring to them an era of peace and prosperity. What was needed, however, was a loving, sacrificing, shepherding Saviour, who would give his life for the sheep, for all the sheep, the good ones and the bad ones. Jesus came of royal descent, He was of the line and lineage of David. But He never mounted a throne. He was to rule, not by law but by love. He was King, but He was to rule by love and a Cross. The Jews did not get what they expected, or what they wanted; but they got what they needed.

It is often thus with us. We ask God for so many things we want, and so many things we think we need. Thank God He does not always answer our prayers in the way we expect, or in terms of what we think we need. If He did we would have the experience of the Psalmist who said that God gave him the desires of his heart, but sent leanness of soul.

SUNDAY SCHOOL LESSON
AUGUST 19, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Good Shepherd

"The One Who Should Come" — that really means "the Messiah" — did come in the person of Jesus Christ, who was the Son of David. And of all the titles that were given him, the one He preferred and used most was "The Good Shepherd." He said that He was the Good Shepherd. And He used the term with all the lovely and loving connotations associated with it in the life of his people. He fulfilled and more than fulfilled the characteristics of the Good Shepherd as outlined in the Shepherd Psalm, the 23rd Psalm. He knew his sheep, he loved his sheep, he led his sheep, he fed his sheep, he guarded his sheep, he laid down his life for the sheep. Jesus Christ was the Good and the Great Shepherd of the sheep.

And in that relationship, He revealed the mind and heart of God. The fact that He used the term Shepherd insinuated that people need a shepherd. Jesus could not have used a more apt figure of speech. For among all the varied tribes of nature the creatures seem to be able to find their way with unerring certainty. But not so a sheep. A sheep is a helpless, dependent animal with a tendency to go astray and get lost. And just as sheep need a shepherd, just so do people need a Shepherd. Just as sheep get lost without a shepherd, so do people get lost without a Saviour Shepherd.

All this does not mean that God is an indulgent, doting, flabby grandparent. There were times when the shepherd had to use his rod and his staff on the stubborn and wayward and wilful sheep. He had to discipline as well as defend them. In like manner the Jews needed the discipline of the Exile to purify their souls. But back of his discipline there was his love. If only we could always remember that pivotal fact. No matter how far a man or a people may stray or fall, God's hand is always outstretched to bring them back. That was what Ezekiel was saying to the Exiles, and to us. Oh, the depth of the riches and mercy and loving-kindness of God! "God's love for poor sinners is very wonderful, but God's patience with ill-natured saints is a deeper mystery."

EDITOR'S NOTE

The article usually found on this page appears on the first page this week because of its unusualness. The picture shows that church people are greatly concerned with the work of the Home for Children. Recent reports indicate that this interest has spread across the country. This is good for the Home, and for our churches.

August Birthdays

Bobby Ingram	8- 2-54
Darnell Beckley	8- 3-51
Lee West	8- 3-51
Margaret West	8- 6-53
Mary Lou Ingram	8-10-50
Earl Bolton	8-16-54
Phyllis Morningstar	8-28-46
Brenda Crumpler	8-31-46

An old-timer sat on the river bank, obviously awaiting a nibble, though the fishing season had not officially opened. The game warden stood behind quietly for several minutes. "You the game warden?" the old-timer inquired.

"Yup."

Unruffled, the old man began to move the fishing pole from side to side. Finally, he lifted the line out of the water. Pointing to a minnow wriggling on the end of the line, he said, "Just teaching him how to swim."

REPORT FOR AUGUST 6, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$26,236.31
NO REPORT THIS WEEK		
Grand Total		$26,236.31

SPECIAL OFFERINGS

Amount brought forward		$52,767.81
Carolina Power & Light Co. (dividend)	$ 2.05	
Mr. & Mrs. Richard C. Thomas, Burlington, N. C.	10.00	
Premium Associates, Inc. (coupons)	323.32	
Hebron Cong. Christian Church, Thomaston, Ga.	12.10	
Vacation Bible School, Hebron Cong. Christian Church, Thomaston, Ga.	10.51	
Woman's Fellowship of South Norfolk Cong. Christian Church (EVA)	30.00	
Mr. & Mrs. A. Taylor Rogers, Norfolk, Va.	5.00	
Mrs. P. N. Gay, Wakefield, Va.	10.00	
Peter J. Wojnar, North Windham, Conn.	5.00	
In Memory of Dover Fogleman		
In Memory of Mrs. Jimmie F. Qualls		
In Memory of Jim Crutchfield		
In Memory of H. I. Earl		
Total Memorial Gifts	25.00	
Special Gifts	822.45	
Total		$ 1,255.43
Grand Total		$54,023.24
Total for the Week		$ 1,255.43
Total for the Year		$80,259.55

DEAR LYNN HURLEY

Did you hear about the fellow who was so mixed up he went to Billie Sol Estes for advice? Seaman Si

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NOMENCLATURE

Montague Regionald James Fitz-Holmes
Wed Dorothy Deborah Janice Jones—
Whether it lasted or hit the skids,
They never ran out of names for kids.
Marsh of Springtown

Coming Events

Sept. 6-7	Board of Christian Education at Elon College, N. C.
Sept. 11	Southern Convention, Southern Synod, Convention of the South Steering Committee, at Moonelon, 10:00 a.m.
Sept. 14-15	Mission Board Meeting. Retreat on Stewardship & Missions, at Moonelon.
Sept. 17-19	Province Superintendents' Meeting, Atlanta, Georgia.
Sept. 25	Executive Board of the Southern Convention at Elon College.
Sept. 28	Council for Lay Life and Work, at Elon College.
Oct. 2	North Carolina Women's Fall Conference — Hines' Chapel.
Oct. 4	Eastern Virginia Women's Fall Conference — Liberty Spring.
Oct. 5	Valley of Virginia Women's Fall Conference — Winchester.
Oct. 7	Eastern Virginia Pilgrim Fellowship Rally.
Oct. 20	Workday for Christ (Pilgrim Fellowship).
Oct. 23	Fall Conference — Valley of Virginia — Palmyra.
Oct. 25	Fall Conference — Eastern Virginia — Franklin.
Oct. 30	Fall Conference — Eastern North Carolina (Ex. Com. to decide).
Oct. 31	Fall Conference — Western North Carolina — Zion & Northview.
Nov. 1	Fall Conference — North Carolina & Virginia — Virgilina.

THE UNITED CHURCH MOVES AHEAD

Why a United Church? Why this United Church to which all of us belong?

Our Stewardship Council answers:

"God has given us a big job. We can do that job better together. A diseased heart may impair the use of an arm or leg. As Christians we impair the use of our limbs if our heart is not healthy and united with Christ. The United Church of Christ is a splendid advance — a sign of wholeness, health, and strength."

Are you waiting for something to happen in the United Church? Be assured that they are happening, though not always evident to all of us, and they are actually developing faster than most of us thought possible. Our major boards and agencies are now united, our national staffs have been merged, we are operating on a single United Church budget, and exciting projects that we could never have done alone are being planned. Together there is strength. We are beginning to feel that strength already.

—Potomac Synod News

A BOOK REVIEW

By Carl R. Key

A look at "Life and Religion in Southern Appalachia" (An Interpretation of Selected Data from the Southern Appalachian Studies) by W. D. Weatherford and Earl D. C. Brewer, published by Friendship Press, (475 Riverside Drive, New York 27, 1962, at $1.50), will prove to be a most rewarding experience. By reading this paperback a glimpse will be caught of a segment of American life as viewed by two native sons, but also a look at the people as they really are and the changes that are beginning to take place. The study shows what life and religion are like in the hill country of Kentucky, West Virginia, Tennessee, North Carolina, Alabama, Georgia and Virginia. It might be prophetically said after reading the book, "As Appalachia goes, so goes the nation."

Part I by Weatherford outlines the "Background and Climate of Life." Part II by Brewer pictures "Religion in the Changing Highlands." These divisions describe the region well. Paragraph two of the PREFACE (page ix) puts it briefly and clearly—

"This book contains selected data from the study, with interpretive comments and human interest highlights. The purpose of the volume is twofold: first, to help the people of the Southern Appalachians themselves to know there great heritage and background and also to see the social and religious problems that face them; second, to give the people of America at large a fuller knowledge and appreciation of the mountain people and their problems. The book can serve as a study text for churches, schools, women's clubs, and other social groups. It may also be read by individuals interested in learning about regional life in the United States."

The problems and opportunities of these "highlands" are the same for the nation. Their deep sense of loyalty, independence, self-reliance, honor and ethics is a heritage to be treasured. From the beginning they were obsessed with a "passion for justice, freedom, independence, and constructive citizenship."

Part II on religion and the churches is (page 68) "organized around five major questions: (1) What have been the changes in churches over the past generations? (2) What are the religious attitudes and beliefs of mountain people? (3) What is the level of religious knowledge and activities? (4) What are the characteristics of religious leadership and church groups? (5) What about the future?" This section of the book answers these questions.

Change in churches and communities and regions is a major concern of all if progress is our watchword. Let's face it squarely. Why not begin by reading this blueprint? It suggests the guidelines for the next twenty-five years or more.

CHEER FOR PESSIMISTS

We're tired of hearing about the bad state of Christian marriage. Many good persons seem to enjoy being depressed about it. The condition of modern marriage should not be evaluated by divorce statistics. The vast majority of decent people still get married and go through life finding reasonable happiness with their first mate. The reason there is more divorce and separation is that wives no longer have to put up with inconsiderate or cruel husbands. A woman can make a dignified living for herself and find relative happiness and security in modern society, without a man. In days gone by, it was either stick it out, or to go home in disgrace to mother.

It is obvious that more than ever before in history, men are washing dishes, and wives are helping tile the recreation room. Wives may not be obeying their husbands as much, but there is substantial evidence that there is a lot more real companionship since women have achieved something close to equality with men.

For this we give a great deal of credit to the work and teachings of the Christian church, the conscientious counseling by pastors, and the frank approach to sex education in church youth organizations. Marriage is a good thing today, and whenever the pessimists deplore the frequency of broken marriages and use this to question the whole matter of the Christian church, let someone jump up and remind them; The vast majority of marriages don't break up, and the vast majority of married people find happiness and fulfillment in their homes, more husbands and wives are growing old gracefully and faithfully together than at any time in man's history.

In **Mid-Week Newsletter**
of St. Paul Church,
Cincinnati, Ohio.

GOING TO SEATTLE?

The Washington Congregational Conference has rented a large furnished home at 1334 Terry, for 6 months, May through October, in order to provide adequate and economical housing for members and friends of the United Church of Christ, who will be attending the World's Fair. This location is near a bus line and within walking distance of the Monorail Terminal. Rates are $3.00 per night per person for adults and $2.00 per child, 12 years of age and under. This is strictly a non-profit service and is offered with the expectation that actual costs can be met with this minimum rate. Reservations should be sent to Mr. Veo F. Small, 1334 Terry, Seattle 1, Washington.

—**Potomac Synod News**

Rev. Richard L. Jackson and family were among those attending the Pastor's Family Conference at Blowing Rock this year. He is minister at St. Mark's Church, Cincinnati, and will be remembered as our minister at Waverly, Virginia, Shaowu, China, and Chapel Hill, North Carolina.

In Memoriam

LASSITER

We, the members of the Women's Fellowship of Damascus Congregational Christian Church of Sunbury, North Carolina, wish to pay this tribute of love, devotion and respect to the memory of one of our beloved members, Miss Lucy Lassiter, who departed this life May 25, 1962.

Although Miss Lucy, in her last years, was frail in body, she was spiritually strong and her untiring faithfulness and devotion to her church and all its organizations continued until her death. We are grateful for the influence of her deep consecration and the unfaltering faith in the Savior whom she loved.

We shall hold in lasting remembrance the high Christian standards so clearly exemplified in her daily living. Her kindness, patience, and unselfishness, combined with her sympathetic understanding of others endeared her to all who knew her and to know her was to love her. Her life was a benediction and a blessing to all of us and we shall strive to emulate her Christ-like spirit as we honor and cherish her memory.

Therefore, be it resolved that in this loss of a dearly beloved member who suffered long and patiently, we bow in humble submission to the will of our Lord, whom she served to the end, and that we extend our heartfelt sympathy to her family, praying that in their sorrow they may find God ever near.

Mrs. J. M. Byrum
Mrs. L. E. McCoy
Mrs. E. E. Parker

A Suggested Code Of Ethics For Ministers

Adopted by the Los Angeles Association (March 11, 1962)
The United Church of Christ

It is reasonably to be assumed that those who present themselves for ordination to the Christian ministry will be persons of integrity:

That is, Matters of inter-personal conduct will be on a level of honesty and respect;

Matters of business relationship will be on a plane of financial responsibility, honorably maintaining lines of credit, and truth.

Since, however, many unique factors of personal conduct may face those ordained to the Christian ministry not faced by those in all other occupational pursuits or callings, these specific suggestions are made:

A. In respect to his individual church and parish:

1. Believing his call is to a life, a minister will be available to members of his parish as he may be needed, assisting anyone in need to find proper help if he cannot supply the answers or helps sought.
2. A minister will be faithful to confidences he holds with members of his parish.
3. A minister will serve as pastor of the entire church, doing so with grace and impartiality.
4. A minister will not break his contract with a church, but, when the pastorial relationship is terminated, by mutual agreement, will extend himself to build strength in the parish prior to the time of his departure.

B. In respect to his relationship with other churches:

1. A minister will not enter into the life or work of any church to which he has not been called by its membership to serve or been assigned to employment as a staff member, except as he may be invited by the established resident minister of the church. A minister in denominational or interdenominational work, or one retired from the active ministry will, as a church member, use special care in supporting his pastor and all possible restraint from engagement in any ministerial function.
2. A minister will never become involved in a neighboring or nearby parish, especially will he not seek members from such parishes nor speak any discredit of the minister.
3. A minister will not seek, directly or indirectly, the pulpit of any church whose minister has not resigned. Neither will he accept overtures or discuss the pulpit with individuals or committees before a vacancy is publicly declared to exist.
4. A minister will accord respect to all other denominational or religious groups and to their ministers, priests, rabbis or otherwise described leaders.
5. A minister should recognize his primary responsibility to his own denomination, realizing that it has made large contributions to his security, education, and effective ministry. He should bend every effort to see that its causes are furthered by his parish.

C. In respect to himself:

1. A minister will assiduously refrain from comment about the minister he succeeds and/or the minister succeeding to the parish formerly occupied.
2. A minister will not return to a former parish except as an occasional visitor and then only with the knowledge and consent of the resident-minister.
3. A minister will not enter into or perform pastoral functions in a former parish. Should an exception be urged upon him, invitation through the then resident minister and open consultation with him, must precede acceptance. It is best to initially decline with firm dignity so that such urging will not take place.
4. A minister will be honest in his recognition of service given faithfully and well by other ministers. Especially will he refrain from gossip or carelessly malicious comment about ministers in or out of his own denomination.

The
CHRISTIAN SUN

Vol. 114 August 21, 1962 No. 33

A Religious [illegible] for Christian Homes

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

FRIENDSHIP

True friendship is ever fine and beautiful, but it is not accomplished with handshaking. There must be an exchange of something rich and sweet, something that will enliven the heart with happiness. There must be some service, no matter how small, that will endure. Knowing many people does not necessarily determine many friends. True friendship is not based upon how many people we can call by their first names, but upon what we have done willingly for each other. There can be no real friendship where the heart is not involved.

Organ of the Southern Convention of Congregational Christian Churches

Editorial and Publication offices at Asheboro, North Carolina.

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A Youth's Prayer

Father, whose strength, wisdom and power
infinitely surpass ours,
hear now what we think,
as well as what we say.

Today we call upon you for special help
—help we cannot get from ourselves,
or from others—only from you.

We ask that you will give us
the added courage, the added push,
to live as we must.

We ask for help in having tolerance
and love for others.

We ask for patience to follow through
on a job we start.

We ask for strength and courage
to do what we and everyone else
know to be right, yet cannot do on our own.

Help those who are sick, who want food,
clothing, or want to be loved.

Help the United Nations.

Help youth around the world in our struggle
against being blackmailed by our future.

Instead, help us to create
our future ourselves.

We pray all this in Jesus Christ. Amen.

The above original prayer was used by a boy in a youth meeting at First Congregational Church, Sappaqua, New York, where more than 150 high school students attend and share religious services. It is printed in the current issue of YOUTH magazine, a publication for the young people of the United Church of Christ.

People Are People

Persons living in the southern part of the United States these days would have to be deaf, dumb, and blind in order to be oblivious to the tremendous pressures that are in our area. The Christian Sun is eager to render service to all its patrons, which means a wide coverage of news and views, and not to disturb people too much, but its editor is unwilling for situations like those about us now to pass without comment, and a search for Christian solutions to human problems.

Travel is the high privilege of those who can afford it, and most people can now. Ribbon-like concrete highways connect almost all points in the United States, and people are using the roads, enjoying the scenery, buying gasoline at service stations, eating and sleeping in luxurious motels that even feature swimming pools. There is no wall along the Mason-Dixon line like the one that divides troubled Berlin, for which people north and south are grateful. The people who enjoy our southern highways are those who live here, and others who come from afar. Some of them trace their ancestry back to northern Europe and the Caucasian race — a race that is long since so mixed that it is almost impossible to say there is race — and the forebears of others came from Africa and other parts of the world. In fact many are natives of what we have thought of as "foreign" countries. Now we are all neighbors on the highway.

We all get hungry and want to eat; tired and need to sleep. Excellent food and beautiful places are in evidence. But, we haven't learned how to eat and sleep in the same buildings. It is no wonder that colored people are pressing for the right to eat when hungry, and to sleep when tired. Why shouldn't they? They are people too.

There are children in Negro homes and in white homes. All those children have minds that need learning, spirits that need cultivating, hopes that need fulfillment. If such privileges are denied they can never be the persons that their Maker intended and their parents desire. They can become a drag on economy, a hindrance to progress, and a danger to civilization. That we know: and for that reason we have schools, churches, libraries, art galleries, etc., etc. By what right can these chances for development be denied to any segment of society? And yet, in the grand Old Dominion schools have been closed for years in a whole county. Children of that county will be citizens of Virginia, and of the nation, and of the world. What happens there is of tremendous importance to the rest of the world — and more especially to that part of the world that calls itself Christian. Jesus did not commend the "righteous" people who "went by on the other side" and left a human being in distress. Evidently he expects us to be sensitive to what happens to "the least" of those for whom Christ died.

These are only two of the pressures being felt now, hereabouts. Economic opportunity, the chance to vote, and many other things that are privileges of first class citizens are being sought by those who do not enjoy them.

What is the response they get? Jails, fines! Who can ever be proud of the arrests and imprisonment of people who seek to be fed where food is served? Why should schools wait for courts to make them give equal opportunities to all their pupils? Who has the right to close a church door to people who want to worship?

It is easy to get angry about such matters, and to exclaim that changes cannot be made. It is much more intelligent to consider the matter calmly, and treat people as people.

If there was ever a Southerner, this writer surely meets the qualifications. This has been my home during this century. One grandfather was an overseer of slaves, both fought in the Civil War, and one of them was killed in that war near its close. Segregation was practiced without consideration in our community. But it is easy to see that conditions of a generation ago are long since gone. We live in a new age. People from all parts of the world mingle in America — and everywhere else. We simply cannot be segregated when Telstar in outer space flashes pictures of other places and peoples to all who will look, and when people of different races orbit the earth for days at a time.

The one thing that will reduce pressure among people, that may prevent human suicide, is for people to recognize that people are people "for a' that and a' that." When we begin to act on this principle there will come a new sense of "freedom and justice for all."

People are people; people are people!

Getting Ready For Fall

Wheat is stored in the granary, tobacco is being cured and sold, fruits and vegetables are being stored away in cans and freezers, soon corn will be harvested. Plans are being made for the fall and winter months.

So it is with the churches. Vacations will soon be over. Back to work and back to school is the thinking of the day. All too often we let the church lag after vacation time. The habit of spending the weekend at the beach or other hide-away can make it easy to stay home Sundays, and to forget the church work that needs to be done.

On another page is a list of many important meetings in convention and conferences. Our superintendent has returned from Europe, as is indicated by his articles in this paper. (And welcome home, Mr. and Mrs. Fields. We are glad that you went, and are happy that you are home.) Now is the time for all church people to bestir themselves and be ready for a fall church program that will really move forward.

Our Trip To The International Congregational Council

Clyde L. Fields, Superintendent

Mrs. Fields and I wish to take this opportunity to report briefly, and to express gratitude to the people of the Southern Convention for the privilege of attending the International Congregational Council held at Rotterdam, July 3-12, and for the opportunity to join in a post-Rotterdam tour of Protestant life in France, Germany, Switzerland, and England.

The I.C.C. brings together churches of the Congregational historical tradition, churches and denominations made possible by the extension and missionary work of the American Board and the London Missionary Society, and churches throughout the world of a Congregational polity. The churches gathered on the basis of Congregational polity, rather than denominations bearing the Congregational name.

The I.C.C., some 550 in number, gathered for sessions at the Rijn Hotel in Rotterdam. Dr. Henry Russell Stafford, Moderator, presided with dignity, wit, and dispatch. Rev. Ralph Calder and Rev. Glynmoor Johns, Executive Secretaries of the I.C.C., had arranged for the meeting in great detail, and moved the program ahead on schedule.

Outstanding addresses were given by Dr. James Gustafson on the theme of "The Living Past." Dr. Gustafson said that the living past does not furnish us a blueprint for the future, but lends aid and principle for our guidance. The modern church does not live apart from history. We are a part of the tradition of the past and move forward on the faith of our ancestors. Dr. Gustafson said that we have found freedom from the worship forms and traditions of the ancient church, but we have drawn freely upon them in the life of the spirit in the here and now. He indicated that Jesus Christ is the living Lord of the present, as well as the church of the first century, the 15th century, or the twentieth century.

Dr. Robert V. Moss, president of Lancaster Theological Seminary, outlined for us some of the Reformed traditions now brought into the United Church of Christ, and into the I.C.C. Dr. Moss Quoted Thomas Hooker saying, "He wished not only to unhorse the Pope, but to take away the stirrups." Dr. Moss indicated that the Congregational polity is truly a desire to lift up the priesthood of all believers, truly the laos of the people.

Principal Dr. Cunliffe-Jones spoke to the session on the primacy of the Word of God. Dr. Jones indicated that modern skepticism declares that the Word of God has no relevance to modern man. Dr. Jones said this is sheer nonsense. For or against God is a meaningful question of the now, as it was during the days of the reformer.

One of the outstanding addresses was given by Sir Roger Pilkington, the new secretary of the London Missionary Society. Dr. Pilkington is a man of letters and science, and he weaves together in a most convincing manner the reality of faith and science. Dr. Pilkington is able to say with a great deal of assurance and conviction that science and religion do not need to fight with one another; that any reality is in fact God's reality. We were most moved with this famous man of science and letters as he shared with us our Christian faith.

We were warmed by the friendliness of the Remonstrant Brotherhood, who acted as hosts for the gathering and shared every possible hospitality with us. The Remonstrant Brotherhood, having some 40 churches in Holland, with some 20,000 members is a mighty Protestant force, greater than their numbers, in the life of the church in Holland.

We were also warmed by the presence of Dr. Stemple, president of the Church of the Palatinate, who addressed us in his warm German language, translated, so that we might understand the deep sense of responsibility felt by the Church of the Palatinate to take the message of Christ to the people. The Church of the Palatinate feels very deeply the guilt of the Nazi tyranny and world-regretted brutality of the Second World War. Many ministers of the Church of the Palatinate protested to the point of prison and death. Dr. Stemple feels somewhat guilty that he and other members of the Church of the Palatinate were spared, feeling that they should also have been martyrs for the faith. They were so much opposed to the Nazi atrocities. The Church of the Palatinate is now trying to take the Word of God into the factories and mines and business life of the German people.

The beauty of Holland, the work of the Protestants in France and Switzerland, and many other details of our most exciting and helpful tour will be made available in discussion, lectures, aided by slides, where desired.

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THE CHRISTIAN SUN

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Dr. David Stowe To Teach In Lebanon

The Rev. Dr. David M. Stowe of New York, a top executive of the United Church Board for World Ministries, left August 16 for Beirut, Lebanon, where he will teach at the Near East School of Theology.

Dr. Stowe, the mission board's general secretary for interpretation, was accompanied by his wife Virginia, and their four children, Nancy, 16, Elizabeth, 14, Priscilla, 8, and David, 2.

During his year overseas Dr. Stowe also plans to visit mission work in the Near East, Asia and Africa.

A former missionary, Dr. Stowe went to Tientsin, China in 1945. In spite of the Communist take-over, he stayed at his post for as long as possible, training Chinese students and pastors for church leadership. The outbreak of the Korean War in 1950 forced his return to the United States.

A native of Council Bluffs, Iowa, Dr .Stowe has served as secretary of the Commission on Theology of Mission of the World Council of Churches and the International Missionary Council. He attended the Third Assembly of the World Council in New Delhi, India, in 1961.

Before joining the mission board staff in 1956, Dr. Stowe was chairman of the Department of Religion and chaplain at Carleton College, Minn.

A PRAYER

Oh, not for more or longer days, dear Lord,
My prayer shall be—
But rather teach me how to use the days
Now given me.
I ask not more of pleasure or of joy
For this brief while—
But rather let me for the joys I have
Be glad and smile.
I ask not ownership of vast estates
Nor piles of gold—
But make me generous with the little store
My hands now hold.
Nor shall I ask that life should give me
Another friend—
Just keep me true to those I have, dear Lord,
Until the end.

B. Y. Williams

About * * * LOGGERS AND LUMBERJACKS

In the forests of Oregon, Idaho, Washington and British Columbia there are thousands of workers, who are to some degree cut off from the frills of modern civilization but whose labors help to make possible the construction of homes, churches, schools, ships, airplanes, and many other things.

These men are the loggers and lumberjacks who pioneer and do dangerous jobs so as to keep a steady stream of lumber going to almost every nook and corner of the United States to supplement the supply from regions not so heavily forested.

These burley, weather-tanned men who convert trees into lumber at the outposts of civilization have, in recent times, come in for a new recognition because of the importance of their work in meeting the unprecedented demand for fir and other hardwoods used in the construction of ships and planes.

On the slopes of the Cascades, the Coeur d'Alenes, the Bitterroots, the Olympics, and the Rockies are vast stands of timber that cover ridges and uplands for thousands of miles. From the peaks of these ranges, an argonaut might imagine himself riding the bowsprit of an immense ship ploughing through a sea of green. Only in occasional spots is this stretch of timber broken by clearings, small patches from which spirals of smoke rise upward from clattering donkey engines or compact cookhouses where logging crews are at work. From this setting the loggers and lumberjacks transform trees as tall as a 15-story building into all types of timber ranging from material for pencils to huge beams.

Frequently these brawny men hack through places never invaded by human beings. The timber industry penetrates farther into the wilderness of the Northwest than any other occupation. Surveyors and advance parties select the site of operation, generally in regions approved by the United States foresters and rangers, but the lumberjacks bring their civilization with them. Many times they push on past the end of existing rails and build twisting tracks through passes and canyons to the scene of lumber-cutting.

The transportation problem of the lumber industry illustrates its difference from other American business. The lumber industry must take its rail and roads along with it, for when one stretch of timber is cut the loggers go on in search of another slope of virgin trees. Behind them are left ghost towns like those deserted in other sections of the country after mines were depleted.

Traditionally associated with timber-cutting is the process of floating logs through the rapids and eddies of creeks and rivers. No other occupation trusts its raw material in the white waters of the Columbia, Willamette and Cowlitz Rivers. Dumped down through long chutes into streams, logs float down until they are stopped at a sawmill many miles below.

For loggers and lumberjacks, the day is filled with action and splashed with color. Some are United States citizens, some are Canadians, and some from other lands with no particular nationality being predominant.

Every day, and in some way directly or indirectly, most of the human family is affected by the labors of loggers and lumberjacks. Man's independence is not so great as his dependence upon those of whom he seldom hears and rarely or never sees.

C. B. Riddle

THE OTHER SIDE OF THE NEWS

By W. R. Cullom, Wake Forest, N. C.

News headlines tell of parents murdering their children, of children murdering parents, of the breaking up of homes, of thieves and robbers going over the land committing all sort of depredation, and many, many such things. The conclusion might well be that the devil has seized every body and every thing, brought it all to the very brink of the abyss and is just ready to plunge all into the bottomless pit!

It is quite pleasing to know that there is another side to all of this. For example, I have a number of friends who have left fine positions and well-paying occupations to return to their old homes to care for and nurse aged and helpless parents. I asked one of these as to how long she had served as a school teacher. Her reply was "Twenty-one years." Another left a good position in another state, came to North Carolina, arranged a comfortable apartment, took her aging mother into it and is caring for that mother as tenderly as any mother ever did for her newborn babe.

And why does not the morning paper point out these things on the other side? The cases I have mentioned were all in one field, and there are many other fields where the same sort of thing is going on. I insist, therefore, that there is another side and that to be fair to our generation, we should think of it as well as of what has been mentioned in my first paragraph. Blessings on those who make it possible for me to say what I have said about this other side!

Guest speaker at our Asheboro church August 12 was Mr. W. B. Terrell, Executive Secretary of the Elon College Alumni Association. Rev. W. W. Hall is pastor.

Missionaries "At Sea"

New missionaries of the United Church of Christ will be all at sea during their training program for service in Turkey.

The training will be held aboard the SS QUEEN FREDERIKA of the National Hellenic Lines, on which the missionaries sailed from New York Thursday, August 16.

Seven seasoned veterans of the United Church Board for World Ministries will hold orientation classes for the nine novices who range in age and experience from pretty 22-year-old Knox Houston Jones, Hillsboro, North Carolina, to a "retired" school teacher, Miss Ann Williams, Topeka, Kansas.

Miss Jones is a June graduate of the University of North Carolina. Miss Williams has taught for 26 years in the Topeka schools. Both are going to teach at the American Academy for girls at Uskudar near Istanbul.

Newly-weds Marcia and Devon Yoder of Upland, Indiana, will teach at the American College at Tarsus.

Miss Irma L. Nunn, Miles City, Montana, will serve as a nurse in a hospital in Gaziantep. Margaret Geroch, Akron Ohio, and JoAnn Roda, Garrison, New York, will teach at the American Collegiate Institute at Izmir.

Mr. and Mrs. Jerry L. Scheideman, Taft, California, and their two children are going to the school at Uskudar.

The Scheideman children will have plenty of company on the voyage. The United Church group includes 14 children, the youngest nine months old.

Among them are the five children of Mr. and Mrs. C. Robert Avery, Jr., returning to Istanbul after a year's furlough in Boston. They are Robert, 14, David, 12, Frances, 10, Richard, 8, and Dorothy, 2. Mr. Avery is head of the publication department of the Board's Near East Mission.

The Rev. Dr. David M. Stowe, general secretary for interpretation of the United Church Board for World Ministries, will travel with the group on his way to teach for a year at the Near East School of Theology in Beirut, Lebanon. He will be accompanied by his wife, Virginia, and their four children.

Church affiliations for the group include — in addition to the United Church of Christ — Presbyterian, Mennonite, and Episcopal.

Terms of service will range from one year to five.

Most of the new missionaries have already attended a month's intensive training at the Missionary Orientation Center in Stony Point, New York, or at Drew Theological Seminary in Madison, New Jersey, under the sponsorship of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

The missionaries were in New York Tuesday and Wednesday, August 14 and 15, at the offices of the United Church Board for World Ministries at the Inter-Church Center at 475 Riverside Drive. Miss Margaret R. Blemker is the mission board's secretary for Europe and the Near East.

A revival will be held at Pleasant Ridge, Ramseur, August 26-31. Rev. C. Fred Allred, pastor of Belew's Creek, will be the guest preacher. Rev. Lynwood Hubbard is the pastor of Pleasant Ridge.

In the absence of the pastor, Rev. William R. Stevenson, guest preacher at Tryon August 19 was Dr. William M. Wilson, Chaplain and Professor of Religion at Wofford College, Spartanburg, South Carolina. Speaker August 26 will be Dwight Marvin, a layman.

Has your church kept up its Apportionment payments this summer?

This Interested Me

By Emily C. Lester

Recently, while working in the Chicago office of the National Women's Fellowship, I had the opportunity to be one of sixteen people at a luncheon for Dr. Monkichi Namba, president of Kobe College, Japan. Others present included the consul-general from Japan to the United States and his wife, Dr. and Mrs. Bryant Drake (he is president of Kobe College corporation, and was formerly president of Doane College), Dr. Victor Obenhaus of Chicago Theological Seminary and our Town and Country Committee (former trustee of Franklinton Center), and Miss Mildren Walker of our Women's Fellowship staff. The occasion was arranged by Mrs. Glen Nethercutt, executive of the Kobe College corporation, an organization in the U. S. which contributes to Kobe College each year.

Dr. Namba told us many interesting things. Kobe College has 1,000 students with 800 in the high school. Other colleges in Japan are increasing student bodies rapidly in order to try to cover increasing costs, but Kobe wants to maintain quality education. At present only 200 students live in dormitories, but Dr. Namba feels it is important for every girl to spend at least her freshman year living on campus. He believes they will thus have a better opportunity for learning about Christianity and democracy. Many of these girls would learn little of either at home. This means they need more money for dormitories, which is the reason for a building fund campaign now under way.

They also want an endowment fund, so they can establish a pension fund for the faculty. Unfortunately, gifts to colleges in Japan are not deductible on income tax unless the money goes for buildings (and then the college has to get a special permit from the government), so money gifts for endowment come slowly.

The students pay about $600 for tuition and fees and $20 per month for room and board. The maximum full professor's salary is $4266, while instructors start at $700 per year.

The president and dean of Kobe College are elected by the board of trustees for four years. This is unusual in Japan, where most of them are elected by the faculty and other employees — and some colleges now have the students insisting that they help elect the president! There is some feeling among the faculty that the method at Kobe should be changed.

Dr. Namba was proud of the fact (as was Angie Crew when I saw her) that eight Kobe high school students were chosen to come to the U. S. this year under the American Field Service out of 120 from the whole country! Also three are here under a Christian Exchange Program, with only 10 coming from Japan. One of the reasons is because Miss Crew's techniques in teaching English make it possible for these girls to rate especially high in that important requirement.

It was a great pleasure for me to meet Dr. Namba, who is an eminent sociologist and here for meetings in that field, and to listen to him tell about Kobe College, a school in which I have been interested for so long.

S. S. Convention President's Address

Eastern Virginia Conference — Bethlehem Church
July 17, 1962
John A. Halstead

I have always said what our Sunday School needed was more workers and less talkers. Yet tonight I find myself in the boat with the talkers. However, there are a few thoughts I would like to share with you.

Our Sunday schools and churches are failing to meet the challenge of our rapidly changing society and we are failing to win the hearts and minds of our people for God. I say this because never before has there been such overwhelming evidence of decline in our national morality as there is today. Just as temperature tells the condition of a patient physically — morality tells the condition of a person spiritually. Evidence of moral decay can be found in every walk of our life.

Look at the Legal Profession. You have lawyers whose concept of justice is showing their clients how they can beat the law or circumvent it. Cheating on the income tax has outdistanced baseball as our national pastime. We have congressmen who investigate the loose practices of others and in the process they run up such expense account items as $40 for bar bills, yacht club flags, seven meals a day and luxury cruises to Honolulu. Look at our recent Supreme Court ruling in which they outlawed a simple little prayer because they said it was a state prayer. Things are getting pretty bad when a handful of atheists and agnotics with the aid of our Supreme Court can tear down the things the majority of Americans believe in.

Look at the Medical Profession: Despite the best efforts of the AMA to stop it, splitting of fees continues. Medical care insurance plans are becoming more expensive because doctors and patients conspire to beat the terms of the contract. In Canada the doctors have become so concerned over their rights that they have gone out on a strike and people have died without the attention of a doctor.

Look at Education: In our schools and colleges responsible educators estimate that one out of every three students cheats regularly. These students are our boys and girls. In other words one out of every three diplomas are stolen, not earned. I am sure we have all read in the papers how our college boys amuse themselves. They have panty raids and riots. Many of the college boys and girls spend their spring holidays on southern beaches in one big immoral orgy and the students defy the local police to enforce law and order. At graduation time this year we were shocked to learn that our high school boys and girls were doing much the same thing at our local beaches. It seems that the 3 Rs — Reading-Riting-Rithmetic — have been replaced by the 3 S's — Sand-Sea- and Suds.

Look at Our Churches: More and more, Christianity is something we talk about instead of something we live. Brotherhood of man is still just a dream. Church extension has become a materialistic thing where we are more concerned with erecting new buildings than the extension of God's love into the hearts of every man. Preachers are preaching to be popular and as a result they are saying less and less to more and more.

Look at Organized Labor: Jimmy Hoffa defiant and triumphant over federal authority. He is now strengthening his union by taking in known Communistic groups. We see gangsterism and featherbedding in unions defended by our courts.

Look at Management: Vice presidents of seven of the largest corporations in this country are in jail because they did not have the moral fiber to resist the temptation to make a fast buck. Look at the number of people in responsible places that were corrupted by easy money from Billie Sol Estes. We have read about payoff bribes in New York's fire department and school system. We have read of corruption in Chicago's police department, swindles in the insurance companies in Texas. Embezzlements have become so common they don't make news unless they are over a million dollars.

Look at the American Employee: He makes up the biggest crime syndicate in the world! He will average stealing 4 million dollars a day from his employer, well over one billion dollars a year by helping himself to merchandise and supplies, rifling the petty cash drawers and juggling the books. Think of it — over one billion dollars a year — more than twice as much as all the professional crooks in the United States are going to get this year.

The chain store people have come up with some interesting figures about their customers. They have found that one out of four is completely honest. This one person will never steal anything. On the other hand, one out of four thinks that self service means help yourself — and that one will take anything — especially if it's not nailed down. Two out of the four will vacillate, depending upon the strength of the temptation and the probability of being caught. So for 50% of their customers stealing is not wrong — it is getting caught.

Look at Hollywood and T.V. The chief measure of talent and success is in direct proportion to the starlet's proportions and the number of husbands she has had. Our heroes on TV are killers. It's nothing to bump off 20 or 30 people in a good evening.

Look at our Literature. If a book is baned in Boston it is automatically a big success. The best sellers are trashy, obscene and profane. The authors call it realism. Folks, if this is realism, America is sick, sick, sick, and we are closer to spiritual death than any of us suspect. Our society is in trouble and it is time our churches and Sunday schools emerge from the cocoons in which they have been existing and take the lead in restoring our people to spiritual health. No organization has a better chance to do this than the Sunday school. We get the children in the tender formative years when we can mold and shape their lives for Christ. Through the Sunday school we can grow a better society and build stronger Christians for the future. We workers in the Sunday school have an important task to do. Let's roll up our sleeves and get in there and do something about it.

WHAT CAN WE DO?

To the Adults of our Sunday School. Let's stop demanding we have the best teachers, best rooms and equipment for ourselves but see that our children get them. Let's combine adult classes whenever we can to provide extra space for special interest groups among our youth or to provide a study room and library for our church workers. Have a real concern for the total program of our Sunday school. Don't restrict your interest to the four walls of your class room. Above all, set a good example for our youth to follow, and please do not pass on your petty prejudices to them.

To You Teachers. Study and learn the most effective techniques of teaching. Stop over-working the lecture method. It is the least effective teaching technique. Actively involve your pupils in each lesson. Plan your lessons well in advance. Set goals and objectives for each lesson. **Not only know how to teach but what to teach!** Start visiting your children in their homes so you can really get to know them and become a greater influence in their lives. Set goals and objectives for each child to accomplish while he is in your class. Study the psychology of your age group so you can cope with your discipline problems more effectively.

To the Superintendents and Officers. Select specific goals and objectives for your Sunday school. We must know what it is that we want our children to learn and to do. Select material and equipment that will promote those goals. Question every phase of your local program. Maybe you have created a Rube Goldberg monster — everything hustling and bustling, wheels turning, gears meshing, levers clanking, but you are not going anywhere or getting anything worthwhile accomplished. Set your goals and objectives and constantly check to see that you are reaching them. Believe me, you superintendents have more to do than ring the bells on Sunday mornings. Get the very best talent in the area to help you promote effective worker conferences. Maybe two or three nearby churches could share their leaders and come up with very effective worker conferences. Push for area leadership training schools, seminars, and similar programs on the convention level. Really come to grips with your problems — lick them — don't give in to them or save them.

Let me give you an example of what I mean. Most Sunday schools in this area have an attendance problem during the summer months. Golfing, boating, fishing, etc., take their toll. What do you do? Just close up and wait for fall and winter, or do you revise your program to meet the challenge?

You could organize a boaters class that met by the seashore or a golfers class that met at some convenient time and place. Now I can hear some of you saying, "That is a crackpot idea if I ever heard one." Not any more so than the idea that a New York businessman had. He organized a businessman's class that met on the subway for a few minutes each day while riding to work. It was a real success!

Superintendents, use imagination to solve your problems — don't hesitate to try something new for fear that you will be rediculed or laughed at. Don't confine your Sunday school to one building at one given location — at one given time of the day — Think of the Sunday school as being anyplace, anytime, anywhere that two or more meet to study God's word. This is the broad concept of Sunday school that we need if we are going to be able to solve our problems — and if the Sunday school is going to meet the challenge of our day. You superintendents do not have a problem that cannot be solved by enthusiastic leadership, a little imagination and plenty of hard work.

To This Convention. We need to give this convention **real purpose and meaning.** We need a new vision, new ideas, new concepts and a renewed enthusiasm. What we have been doing is outdated and not enough. We should sponsor area leadership training schools, seminars, workshops and the like. We should get our leaders off to the national and state conferences on Christian education. We should begin to plan summer camps for Sunday school workers and families. We should begin to think in terms of hiring a R. E. Director for Eastern Virginia to head up our programs, area schools, workshops, etc. There are so many things this convention can do to help the Sunday Schools of Eastern Virginia become stronger. But that is for you to work out and decide. I sincerely hope you make a start tonight. There is so much to be done that there will be times after each of you get back to your respective Sunday school that you will become discouraged. You will get the feeling that you are the only one interested in the Sunday school program and you will get to thinking, "What can I do—what can one person do to change things?"

Let me remind you that one person can make a world of difference. One person can make the world different! Jesus made the world different. Hitler made the world different in a negative way. Both these men not only affected the lives of those living during their lifetimes but they have affected the lives of millions of people born since their stays on earth.

Anyone of you here tonight can make this a better world if you believe it can be done. Any one of you can make your Sunday school more effective if you believe it can be done. However you will never change anything if you stand off thinking: "With human nature being what it is there is nothing much that I or anyone can do about it." Nor can you change your Sunday school program if you start off by saying, "What's the use? We've been in this rut for the past 50 years and it will be a lot easier for me to sit in my class and forget about it." Any one of you can change your Sunday school and this convention — if you believe in yourself and believe in what you are trying to do.

If you believe you can be a more imaginative and effective teacher or superintendent — if you believe you can influence people and help change their attitudes towards outdated and ineffective Sunday school methods and programs — you can do it. You can accomplish anything you want to accomplish if you have faith in God and faith in yourself as the instrument of accomplishment. Be enthusiastic, energetic, think and talk about the work of the Sunday school. Set one goal — work until you achieve it — then set another. Remember if you succeed in making one small improvement — our Sunday schools and convention will have improved. As they improve they will be in a better position to meet the challenge of today and win more hearts and minds to God.

John Biggerstaff, associate superintendent of our Home for Children, was the guest speaker at Mt. Zion, Mebane, N. C., Sunday, July 15. His topic was "Diamond Dust of Life."

Wake Chapel, Fuquay-Varina, is beginning a "Tele-Prayer" service. A short devotional, consisting of scripture and prayer, can be heard by dialing a telephone number. A different tape-recorded message will be used each day. Rev. Carl Dunker is the pastor.

Little minds are tamed and subdued by misfortune, but great minds rise above it. —Washington Irving

Medical Missionaries Write From Turkey

Dr. and Mrs. Richard Updegraff
Gaziantep, Turkey

A missionary, Azariah Smith, started Christian medical work here more than a century ago, ran into much hostility and was stoned out of town repeatedly, but patience, love and a burning concern for men's healing won out, and eventually our present hospital was built 80 years ago. Its reputation is now such that it is regarded as unquestionably the highest standard hospital in eastern Turkey. Patients come often from several hundred miles away, usually after having gone to many physicians, convinced that they will find truth and healing at the Amerikan Hastanesi. Regrettably we cannot always offer them the latter, since we are by American standards only an averagely well equipped rural hospital of fifty beds. Seeing the surrounding tuberculosis, trachoma and malnutrition-ridden rural areas, we see with a hopeless feeling what a drop in the bucket we really are, and wonder exactly what good we are doing. Another burden is the magical approach to medicine of the villager. An examination, a touch of the hand, plus the all-powerful prescription, and he is awed. But try to get him to see himself as a participant in a long-term treatment program, and he cannot begin to understand what is involved.

Another ministry of our hospital is to the local medical community. There is a great thirst for up-to-date knowledge and techniques in Turkey, but the back-country profession has no opportunity to cultivate the habit of continued study so needful for us all. Modestly equipped as we are by home standards, we feel able to provide standards of care which can be a stimulus to our local colleagues. We try to be active in the county medical society such as it is, and have been able to get some teaching films to use at meetings from the U. S. information service in Ankara.

* * *

Miss Hilaria P. Alaan
Gaziantep, Turkey

"Preventive Medicine" has been long thought of as one of our major parts in our Medical program here in Turkey. We are thankful that finally God has provided us a way to put it into practice. It has been six months now, since Judy, wife of our mission doctor, and I have started a "Well Baby" Clinic in a village with 300 families, 11 kilometers away from the city of Gaziantep. Sam is a very small village but it is considered as one of the richest villages around here, located up on a hill with houses made of stones and mud.

Our Well Baby Clinic has been functioning beautifully. The group is composed of our friends in the City — Perihan, wife of the Agriculturist, who weighs the babies; Emine, wife of the City Judge, who registers the names and other personal data of the babies, with the help of Seher, wife of our hospital surgeon; and Esin, wife of the village teacher, who helps Judy in the demonstration of how to prepare foods for the babies.

We give out cereals, "irmik," milk powder which we get from "CARE" in Ankara, and some vitamins which were given to us from the Upjohn Drug Company in the United States. The weighing scale is part of our important equipment, as all the mothers are very eager to know how much their babies have gained every week.

I have my own box with some medicines. I get standing orders from Jack, our mission doctor: bismuth for diarrhea, lysebix syrup for cough, asprin tablets for fever and some ointments for skin disorders. Occasionally, I find some burned cases. Difficult cases which are hard for me to handle, I refer to any of the hospitals in town, and most of them come to our hospital. We started with only 16 babies and now we are up to 133 with a set of fraternal twins and a set of identical twins. Our little Clinic house is always crowded from 2-5 in the afternoon. I have started the immunization program of DPT to all our babies. I find this work really interesting and enjoyable.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

THE RHODESIA MISSION

Mt. Silinda

Mission station, 3,600 feet above sea level, in horseshoe-shaped clearing in mahogany forest. Institutions with which we are closely related: Mt. Silinda Institute, Willis F. Pierce Memorial Hospital, Nurses Training School.

August

26—**Mr. and Mrs. Maurice Belair** are stationed at Mt. Silinda. He is station treasurer and superintendent and farm manager. She works with women and children, and has started a mission newspaper.

27—**Miss Carol Carpenter** sailed in 1959 as a career missionary nurse in the Rhodesia Mission. After a period of language study she began work at Willis F. Pierce Memorial Hospital, Mt. Silinda, a 65-bed hospital.

28—**Dr. Alma Cooke** spent 31 years as a medical missionary in China. After six years of retirement, in 1957 she again offered her services to the American Board, and was sent to Africa, where she has served in Angola as well as at Chikore and Mt. Silinda in Southern Rhodesia.

29—**Mr. and Mrs. Eric Dahle** have been teaching at Mt. Silinda institute since 1957. Mr. Dahle is in charge of the teacher training program. The Dahles came to Mt. Silinda from South Africa, where he had taught for 20 years. She is the daughter of American Board missionaries.

30—**Miss Mary Dewar**, a career missionary, was sent to China in 1947, and to Angola in 1956. In 1960 she was sent to Southern Rhodesia, where she is on the staff of the Mt. Silinda hospital and school of nursing.

31—**Dr. and Mrs. John F. Donaldson** came to Africa in 1958. Dr. Donaldson is director of Willis F. Pierce Memorial Hospital, and makes trips to treat patients at outlying hospitals. A great deal of his work involves tuberculosis, which has increased 50% among Africans in Southern Rhodesia in one year.

September

1—**Mr. and Mrs. Harold C. Reedy** had taught for many years in public schools in the U. S. before they decided to become missionaries. Mr. Reedy is principal of Mt. Silinda Institute, where Mrs. Reedy is a teacher.

Women's Fellowship Officers Installed

By Rev. C. W. Lewis

In Bible times parents often gave their children names with a special meaning. It is practiced in some countries today. It is not uncommon to find instances in the Bible where names were changed to make them fit more perfectly the work done by their owners.

Every person who accepts Christ as his personal Savior receives a new name. He is called Christian, which means "Christlike" or a "follower of Christ." Some wear the name with humility and honor — others drag it in the dust of indifference and disrespect.

I would like to rename each one of you as you assume the new duties as an officer in the Woman's Fellowship of the Rosemont Christian Church. We shall attempt to make the names expressive of the work to be done, with the hope that each time the name is recalled the duty will be remembered also.

President: Mrs. Cherry, your name will be **Mrs. I. M. Tactful,** for one in your work, if she is to succeed, must exercise the fine art of tactfulness. You will be dealing with many people and performing many tasks and it will be necessary for you to adhere to the principles of truth and right, yet to do so with such gracious spirit that others will follow you willingly and joyfully. Dedication to God will result in making the kingdom of God realized.

Vice-President: Mrs. Funderburk, your new name will be **Mrs. Phil Inn!** This is often the hardest job of all, because to do it well, you must keep abreast of all the activities while not being the actual director. You must be informed and equipped so that you can take over the leadership at any moment without disturbing progress. You will often be in the background but you will be an associate to the president as you work together. May you find joy as you work.

Recording Secretary: Mrs. Sparkman, your name shall be called **Mrs. Will Record.** Your work will be writing — keeping an accurate record of everything done by the Fellowship and keep it available for reference at any moment. It will require alertness and constant attention to duty. It will pay in time saved, arguments prevented, and uncertainties avoided. May God help you to write with truth, interest and inspiration.

Corresponding Secretary: Mrs. Small, henceforth your name shall be called **Mrs. Wright Far.** You will become a link between this organization and others of like nature. Writing is something easy to put off, hard to get to, and often unpleasant to do. Neverthless much correspondence is necessary. Yours is the responsibility for keeping your own church informed and of cooperating with the plans and policies of the campaign for Christ. Write as His scribe.

Treasurer: Mrs. Colry, your new name is **Mrs. Earnest Banks.** Very earnest must you be as you keep both the records and the offerings for your group. Extreme care in spending as directed will be exercised at all times. This is a sacred trust, which, though often unrecognized by human gratitude, is always noted by the loving Father and rewarded as He sees best. God bless you.

Assistant Treasurer: Mrs. Litchfield, your new name shall be **Mrs. Mark Place.** Working with the treasurer it will be your duty to help in keeping an accurate record of the tithes and offerings as they are given to the work of the Kingdom. Although you mark the amount of money received and spent may your work be more than counting dimes and dollars — May your work be the means by which souls are transformed.

Historian and Reporter: Mrs. Walker, your name shall be **Mrs. Adaline Clipp.** Line upon line, clipping upon clipping, you will build a history of what your organization does. Faithfully done, it can prove to be an inspiration to many today and in years to come to those who follow in your footsteps. Do it well.

Evangelism and Spiritual Life: Mrs. Lewis, your name shall be **Mrs. B. A. Light.** Worship is our finding God real and being changed in His presence and by His power. As you absorb the light to be found in God's Word, and as you radiate it for the benefit of others, you can be and will be a light to guide them on their way. Encourage private worship, family worship and public worship. As you pray and lead others to pray, the light will spread far and wide.

Christian Stewardship: Mrs. Williams, your name shall be called **Mrs. Ad Vance.** No advance in missions is possible unless mission forces are freed from the shackles of debt, worry, ignorance, insecurity, manual labor and other binding chains. Freedom comes when gifts of prayer, talents and money make possible a reasonably large personnel, well trained, freed of financial burdens and worries, supported by interested friends and fellow Christians. May you enlist the ladies in the Woman's Fellowship to care, to give, to pray, in advancing the forces for good in a world enslaved by sin.

Christian Education: Mrs. Richardson, from now on your name shall be **Mrs. C. A. Head.** You must anticipate the needs of the future, its opportunities in education and its challenges. No woman of short vision should be chosen for this task. Your many duties will include assisting in the education of women in churchmanship, promoting the effective use of the Fellowship program, stimulating the reading of good books and magazines and other educational efforts in Missionary Education, Social Action and Stewardship. God's blessings upon you.

Missionary Education: Mrs. Fentress, your name shall be **Mrs. Every Land.** The goal of Christ's program is the salvation of every person in every land. That is your goal, too. It will help to keep information before all Christians as to what has been accomplished already, and what is yet to be done. I challenge you to use audio-visual aids, exhibits, mission study books, etc., and cause these women to be the best informed women in the Southern Convention as to our mission work throughout the world. This is your task and your opportunity.

Christian Social Action: Mrs. Copeland, your new name is **Mrs. Will Beacon.** You will create opportunities for each person to grow in Christian faith and love, so that lives may truly be transformed and will be stirred to action. You will interpret to others the fact that Christian social action is not just an attempt to create change, but is an effort to evaluate, direct, and see that change always includes the values of justice, freedom and love. Through us God can show his righteousness. May you be a beacon in helping Christians to gain convictions growing out of their faith because our chief concern is God's will for His world and His

(Continued on Page 10)

Moonelon Summer Conference Report

Ruth H. Dunn, Registrar

The Moonelon Summer Conference Program drew to a close Tuesday, August 14, with 51 P. F. Officers returning to their homes following a ten-day training session.

The Moonelon Summer Coneference Program was under the personal supervision of Rev. Robert A. Knowles for the month of June. The July and August Program was under the supervision of Dr. W. J. Andes, Rev. John Graves and Miss Ruth Dunn. Eight weeks of summer conferences were held, directed by the Revs. Gale Brady, John R. Lackey, Willis Joiner, K. D. Register, T. W. Madren, L. T. Wilkens, Jr., W. Walter Hall and W. J. Andes.

The total attendance was 411. The attendance for 1960 was 336 and for 1961 — 415. 172 young people attended from the Eastern Virginia Conference; 128 from North Carolina & Virginia; 63 from Eastern North Carolina and 43 from Western North Carolina with 5 from other churches. The following persons were involved in the Moonelon Summer Conference Program for 1962:

CAMP LEADERSHIP

Rev. Robert A. Knowles, Minister of Christian Education (to 7-1-62).

Dr. Wm. J. Andes, Chairman of Board of Christian Education.

Rev. John S. Graves, Advisory staff.

Rev. Guy H. Veasey, Resident Mgr.

Miss Ruth H. Dunn, Registrar and Chairman of Finances

Directors

Rev. Gale Brady
Rev. John R. Lackey
Rev. Willis Joiner
Rev. K. D. Register
Rev. Thomas W. Madren
Rev. Lafayette T. Wilkins, Jr.
Rev. W. Walter Hall
Dr. William J. Andes

Staff

Miss Dianna Weldon
Mr. and Mrs. Lonnie Edwards
Jack Ayscue
Miss Linda McGee
Wilson Miltier
Ken Harper
Miss Norma Brooks
Miss Marsha Hart
Miss Lena Mae Watkins
Rev. Harold Tribble
Rev. Allen Hurdle
Rev. Billy Joe Willett
Mrs. Martha Brinkley
Miss Dorothy Ballinger
Miss Connie Davis
Rev. and Mrs. Robert Bew
Rev. Daniel Bowers
Rik Turner
Miss Brenda Askew
Rev. R. M. Petersen
Rev. and Mrs. S. E. Madren
Rev. and Mrs. James Madren
Mrs. Thomas W. Madren
Jesse Weaver
Miss Lila Ann Smith
Miss Sue Rudd
Richard Bandlow
Rev. and Mrs. Bill Traylor
Rev. Harry Mathis
Willie Gray
Mrs. L. T. Wilkins, Jr.
Rev. W. A. Rich
Dale Morgan

Student Summer Service Workers

Miss Doris Ann Morris
Miss Jewelle Bass
Miss Mary Cross Brittle
Miss Marie Henderson
Allen Tyndall
Nabil Abu-Aitah
Jerry Byrd
Robert Young
James Rosser

Kitchen Help

Mrs. Oscar Miles
Mrs. Minnie Belle Enoch
Mrs. Mollie Terrell
Mrs. Guy Veasey (substitute)

Other Helpers

Gail Edwards
Wayne Seymour
Harvey Walker
Butch Tribolet
Janice Powell
Danete Pearce
Edwin Brittle
Ricky Carter
Joyce Powell
Claudia Smith
Pam Etheridge
Sheila Hughes
Sandra Redding
Gary Carter
Joyce Kellam
Sheila Lindsay
Ruth Hayes
Anita Snipes
David McLelland
Jim Tatum
Ellen Smith
Johnny Wellons

Numerous other person came out for daily assignments in teaching, recreation or worship.

A junior high workshop for the United Church of Christ in the Virginia Valley area will be held Saturday, September 15, at St. Stephen's Church, Harrisonburg, Virginia. Each church in the area is invited to send two youth representatives who will be in the seventh or eighth grades in September. Youth advisors and ministers are also invited to attend.

The workshop will last from 10:30 a.m. to 3:30 p.m., and will include discussions of programs, worship, recreation, and projects for junior highs.

A Strange Family

Read this and together let us get out some awards! The father has never missed Church in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed Church School for twelve years. One daughter has attended the Sunday school young people's class for eight years.

What is the matter with this family? Don't they ever have company on Sunday? Don't they ever wake up tired on Sunday morning? Don't they ever have headaches, or colds, or nervous spells, or week-end parties, or picnics? Don't they have a radio or TV so that they can get some good sermons from out-of-town preachers?

What is the matter with this family anyway?

—C. H. M.
Harwich Port, Mass.

(Continued from Page 9)

children everywhere.

Friendly Service: Mrs. Fentress, your name shall be **Mrs. Bea Quick.** You must be quick to see the many needs about you and quick to show others the needs and to enlist their help in meeting them. Now is the time for service. You are the chairman for the channel through which needed supplies are provided for our missionary and service institutions, both in this country and abroad. Friendly Service is entirely voluntary work. Because of this, your attitude and your leadership is vital in this phase of women's work. May you have a smile on your face and a prayer in your heart.

We will agree that some names fit their owners better than others. Let us pray that these owners may fit their names, and that above all, we may wear with honor our family name, **"Christian."**

Closing Prayer of Dedication.

Suffolk Women Have Excellent Year

The Women's Fellowship of the Suffolk Christian Church closed its year, 1961-62, with a supper meeting on June 13. It was held at Planters Club and husbands of the members were honored guests. All agreed that it was a delightful way to close a good year.

We started the past year with 235 members. The group was divided into 9 circles which met monthly from September through June. Six general meetings and 4 executive board meetings were held.

The Women's Gift and Friendly Service programs were observed in the circle meetings. All Bible studies were conducted by the devotional leaders in the circles.

On November 13, Mrs. Mason Jones, chairman of missionary education presented Mrs. Eva Mills at our Family Night Supper. Mrs. Mills, a native of England, who served many years in the mission fields of South America, made this Family Night something to remember with her many colorful stories.

Mrs. William T. Scott, missionary education chairman of the Eastern Virginia Conference, reviewed the home mission book, Edge of Edge, at our January 8 meeting.

The highlight of the March 12 meeting was the beautiful dedication service of the Love Gift by our own stewardship chairman, Mrs. Jerome Felton.

On May 14, Mrs. Marvin Whitley, social action chairman, presented Mrs. Perry Turner who spoke on Social Welfare and Social Service.

Our final meeting June 13 brought our meetings to a close for the year. The vesper service, at 6:30, was conducted by Mrs. Hubert Young who also brought us the program following the supper hour. Among the guests were Dr. and Mrs. H. S. Hardcastle.

Though we take a vacation from the meetings, we all know that the work of the Women's Fellowship is never at a standstill and that the books are never closed.

During the year 1961-'62, the Suffolk Woman's Fellowship has:

Presented prayer books to our college students and young people in the armed forces.

Sent a money gift to the convention treasurer for Barbarus Chilkkol, a Turkish student at Elon College.

Sent a money gift for four minutes of world missions.

Conducted a cancer dressing workshop at the local American Legion Home.

Served Supper to the Youth Fellowship on 37 Sunday nights.

Sent a money gift to the convention for the mission tuor of Mrs. Clyde Fields.

Taken care of the children in the nursery during the church hour every Sunday morning. The women were assisted by the Girl Scouts in this project.

Sponsored a prayer group, which was ably led by Mrs. Arthur Stone, spiritual life chairman, and Mrs. Jerome Felton. The group met on Wednesday mornings at the church.

With the help of three women's classes, redecorated the ladies' parlor of the church.

Furnished missionary programs and literature to the Junior, Primary and Cradle Roll Departments with chairmen for each group.

Had a part in the World Day of Prayer Service.

Sent memorial certificates to the families of the following members lost by death during the year: Mrs. J. V. Gatling, Mrs. G. P. Pond, Mrs. Vernon Ramsey, and Mrs. E. Causey Luke.

Given 5 C. M. A. memberships.

Presented life memberships to Mrs. James F. Darden, president and Mrs. Ervin C. Wilkins, director of Christian education of the church.

Sent a memorial certificate to the family of Mrs. Carrie V. Combs, mother of Mrs. Tudor Williams,of Newport News.

Our treasurer, Mrs. George I. Wells, reports that all apportionments are being met and that our Friendly Service money gifts amounted to $101.00; Thank offering $290.00; and Love Gifts $432.00 to date. I'll not attempt to give the treasurer's report here, since her books cannot be closed until August 31.

These are just the highlights of the past year. Time and space would not permit recording all the work of the Suffolk Woman's Fellowship in detail.

The following officers have served for the past year and will hold their offices again next year:

President .... Mrs. James Darden
1st Vice Pres. .. Mrs. Hubert Young
2nd Vice Pres. Mrs. E. H. Stephenson
Record. Sec. .... Mrs. George D. Alley

The boys' softball team of Union Ridge, Burlington, has won the North Alamance County Church League championship for this season.

Youth of the United Church of Christ in the Shenandoah Valley will hold a weekend retreat at Camp Strawderman September 7-9.

Rev. Walstein W. Snyder, superintendent of our Home for Children, was the guest preacher at Mt. Zion, Mebane, August 5. August 12 Sam Riley spoke on "Freedom from Fear."

In order to discover which hymns are favorites of the congregation and which new hymns in the hymnal the congregation would like to learn, Apple's Chapel will have a "hymn survey" next Sunday. A recent gift to Apple's Chapel is an addresser, given by the senior high Sunday school class.

Thoughts For Drivers

Dear Summer Friends:

We love you and want to keep you so read these safety couplets and take notice:

Tom Jones has gone to heavenly
heights;
He tried to drive without his lights.
Jack Hayes this busy life forsakes;
He never would reline his brakes.
No more from Brown are earthly
smiles;
He tried the curve at eighty miles.
Here lies our friend, poor Tony Dix;
For booze and gasoline just won't mix.
Poor Bill's beneath the sod, alas,
He speeded up and tried to pass.

And this one that actually appears (so 'tis said) on a tombstone in the south:

Here lies the remains of Henry Day,
Who died maintaining his right-of-
way.
And Henry was right — as he sped
along,
But he's just as dead as if he's been
wrong.

—Phoenix Gazette

(Upon Mrs. Alley's resignation, Mrs. J. D. Parr was elected to the office of recording secretary)

Treasurer .... Mrs. George I. Wells
Historian .... Mrs. Roy A. Richardson
Corres. Sec. .... Mrs. James Saunders
Publicity Chm. .... Mrs. Crales Smith
Pianists .... Mrs. Stanley Johnson
and Mrs. Jerome Felton

Good Tidings To The Exiles

Backgrounl Scripture: Isaiah 40:10-11; 52:7-10.

Devotional Reading: Psalm 84:1-8.

Memory Selection: **How beautiful upon the mountains are the feet of him that that bringeth good tidings, that publisheth peace.** Isaiah 52:7.

The lesson for today comes from one of the greatest sections of the Bible, from the writings of what the scholars call "The Second Isaiah." Nowhere in the Old Testament are there more impassioned and inspiring words than here. Here is poetry — Biblical poetry at its highest and best. Here in beautiful language are imperishable truths.

The Background of the Lesson

The Jews are still in captivity in Babylon. But great events are taking place in the world outside. Cyrus of Persia, called by Isaiah the "shepherd of God," is girding himself for a campaign against Babylon and Assyria, which was to be successful, for both nations fell in 538 and were added to the Persian empire. What this eventually meant was that the exiles would be allowed to return to their native and beloved land. It is against this background that this towering figure with his glorious vision of God speaks and brings good tidings of great joy. He says the day of deliverance for the captives is at hand. He makes the exiles think of God instead of thinking of themselves. And when they do, they set their faces toward a bright new day.

A Voice of Pardon

The first message is a message of pardon. Israel had sinned and Israel had paid the penalty for its sins. They had in fact paid double for their sins. But God had forgiven and forgotten their sins, not because they deserved it or had earned it, but because of the grace of God, unmerited and undeserved. And his mercy is greater than his judgment.

"Cry that her iniquity is pardoned." It is as if a condemned man in prison should suddenly hear his cell door opened and hear a voice saying "You are free. You have been pardoned. Go home!" It is as if a sinner felt all the remorse and guilt go out of his heart and soul, and at the touch of Christ, stand up strong and free after years of wandering and getting lost in the dark. Isaiah's God is a redeeming, forgiving God, at work in the nation's life and in history. He is intervening directly in the affairs of mankind.

A Voice of Providence

"Prepare the way of the Lord, make straight in the desert a highway for our God." It was a long, hard way from Babylon to Jerusalem, down which the exiles had to go. But the voice of Providence speaks, assuring the people that God will prepare a way for his people. It will be his highway, and he will be their Companion of the way, bringing them safely to their homeland again. God, not man, has the final word in human affairs. He is in charge of things. And although at times he stands behind the shadows, and seems to be doing nothing, or working only slowly, history is undergirded and shaped by his care, his guidance, and his sovereignty. If one looks at the world situation only in human terms, there may be grounds for pessimism. But this is God's world. He is still on the throne. And though, as the hymn-writer says, "the wrong seems oft so strong, God is the ruler yet."

Good Tidings

The scene shifts to Jerusalem. A watchman stands on the walls, looking eagerly and expectantly toward the far-off mountains, to see if he can see a messenger, a herald coming with any news of the Chosen and Exiled People. In the distance he sees a runner, and soon he hears the unbelievable news — the children of Israel are free and are coming home. The watchman shouts and sings in jubilation! "Break forth and sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem."

Here is the heart of the gospel of Jesus Christ, which is not good advice, but "good news." No matter how low a man falls, no matter how dark the situation looks, if a man but trusts God, God will take over and make fruitful again waste places. It is the gospel of the second chance and the hundredth chance. No situation is hopeless if God is trusted and cooperated with.

A little girl, who was told to go to bed, told her mother that she would like to have a few minutes more, as she "had some thinking to do." Understandingly her mother told her to finish her thinking. Later she asked her daughter what she was thinking about, and she was told that she was thinking about gravity. And she said, "Mother, I have decided that gravity is God right at the center of the world that keeps people right side up when the world is upside down."

SUNDAY SCHOOL LESSON
AUGUST 26, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

"They Vote With Their Feet"

REFUGEES FROM COMMUNISM—— SINCE WORLD WAR II

Albania	18,000	Hungary	400,000
Baltic Countries (Estonia, Latvia, Lithuania)	200,000	North Korea	2,600,000
Bulgaria	187,000	North Vietnam	1,000,000
China	3,350,000	Poland	638,000
Cuba	150,000	Romania	53,000
Czechoslovakia	76,000	Tibet	21,000
East Germany	3,500,000	Russia	290,000
Finland	400,000	Yugoslavia	200,000
		Total	13,083,000

Since refugees were not always registered, all figures necessarily are approximate.

The figure for Bulgaria includes some 175,000 Turks who escaped to Turkey after World War II, following the Bulgarian regime's rigid imposition of collectivization on the countryside and its sponsorship of religious persecution.

The Finland figure includes almost all the Finns who refused to remain in the Karelian Isthmus of their country when it was ceded to the U. S. S. R. after the war. They chose instead to be repatriated to Finland proper.

Of the 200,000 Yugoslav refugees, 60,000 are soldiers of the royal Yugoslav army captured in 1940 by the Nazis. They chose not to return to a Titoist-communist Yugoslavia.

—The Christian Century, Aug 15, 1962

United Church Ministers Take Refresher Course At La Foret

The following article appeared in the July 22nd issue of *Colorado Springs Gazette Telegraph* under a five column picture of the entire group, one of whom was Rev. Raymond T. Grissom, pastor of Holy Neck church near Holland, Virginia. Ed.

The Western Pastor's School, meeting for the first time under the auspices of the United Church of Christ (Congregational Christian and Evangelical and Reformed) and for the 22nd time since organized by the Congregational Board of Home Missions, is in session throughout July at La Foret in Black Forest.

The dean of the School, Dr. Stanley U. North, is secretary of the Congregational Christian Churches. Dr. North reports a student body of 58, of whom nine are women. Twenty-one states are represented. The student body is composed of men at all levels of local church life: rural, town, suburban, urban.

Several of the outstanding theological seminaries are represented in the faculty: Eden, Dr. Allen Wehrli; Andover Newton, Dr. Nels F. S. Ferre; Oberlin, Dr. Otis Maxfield, along with ministers of outstanding churches: Dr. Vernon Loescher, Union, Hinsdale, Ill.; Dr. Edward Manthei, First Plymouth, Denver; Dr. James W. Lenhart, Plymouth, Des Moines, Iowa; Rev. Samuel Cushing, Hastings, Neb.; Rev. and Mrs. Frederic B. James, Scarsdale, N. Y., Congregational.

Representing the national boards are Dr. Frances Eastman of the division of education and Dr. Stanley U. North of the General Council and the Board of Homeland Ministries. Mrs. Elizabeth Ware of the Black Forest is the secretary of the school.

Courses are offered in Old Testament, worship, religious education, pastoral theology, homiletics, counseling, and laboratory in preaching.

The school, under the direction of Mrs. Frederic B. James of Scarsdale, New York, has developed a male chorus.

Worship services are held twice each day in Bemis Taylor Chapel. On Sundays a preaching service is held with Dr. Vernon Loescher, Dr. James Lenhart, Dr. Otis Maxfield, and Dr. Nels F. S. Ferree delivering the sermons, supported by the male choir.

More than 1,200 ministers have attended the school over the years. The following states are represented in the current student body: California, Colorado, Connecticut, Hawaii, Iowa, Wisconsin, Illinois, Minnesota, Arizona, Kansas, Massachusetts, Michigan, New York, Ohio, Oregon, Idaho, Kentucky, Montana, North Dakota, South Dakota, and Virginia.

The school has a four-fold emphasis: Lectures, reading, worship, fellowship. Because of the strenuous character of the program, opportunities are offered for recreation each day (swimming, volley ball, soft ball, tennis and badminton). A feature of the recreation program is an alabaster craft shop under the direction of the Rev. Samuel Cushing.

Off-campus opportunities are planned in terms of trips to Mt. Evans, the Flying W. Ranch, Central City and Colorado College for dinner and an evening of chamber music. Half of the school attended "La Boheme" at Central City and half will witness "The Girl of the Golden West."

The school concludes with a votive candle service July 29, a banquet July 30, and a communion service July 31.

Jimmie Rosser, a graduate of Elon College and a native of Sanford, will be entering Lancaster Theological Seminary in Lancaster, Pennsylvania, for the fall term September 4. Mr. Rosser served two terms as president of the Ministerial Association at Elon College. This summer he has been assistant to Rev. Harry Mathis, of Union Church at Virgilina, working with the youth in organizing Pilgrim Fellowship, in Day Camp, and in many other activities.

Rex Thomas and wife, Shelby Jean, have returned from a tour of duty in the military service in Germany. Mr. Thomas is a graduate of Elon College and will be entering Duke Divinity School for the fall term. Mrs. Thomas has completed two years of study at Elon College and is a music major. Mr. and Mrs. Thomas will be seeking to serve churches in the Southern Convention in any way possible during seminary days and thereafter.

The Theology Of Child Care

Dear Friends,

In the next three issues of the Sun we are presenting on our page an address that was given last April by Dr. Alan Keith-Lucas of the School of Social Work of the University of North Carolina at The Southeastern Child-Care Association meeting in Greenville, South Carolina. We hope that you will read carefully the next three issues for herein we believe are some very excellent statements concrning group child care. This is being used with the permission of Dr. Keith-Lucas.

A THEOLOGY OF CHILD CARE

I must admit to you freely that I am troubled by this assignment. I do not know what is meant by an "inspirational address." It sounds like the kind of thing you assign to some nice old pastor who does not have too much to say but can say it in a comforting and a high-sounding way. On the other hand it does give me a chance to do what I have long secretly wanted to do — to preach a good old-fashioned sermon, and talk about matters that are close to my heart. With that I am going to retitle this talk, "A Theology of Child Care."

My reason for doing so is a conviction that what really matters is not so much one's skill, or one's resources, or one's advantages, although these are all important and I think follow from what I am about to say, but what one really believes about children and families, about the place of man in the world, his end and his purpose, what he is and what he was created for. Some of you might call this one's philosophy. I call it one's theology for a very specific reason, which is in itself theological. That is, I believe, not only just because I believe, but because the more this belief makes practical sense, that we are called on to treat people as nearly as possible in the way in which our Father and Creator has been pleased to treat us, both as this has been shown us in the record of his acts, and, for those of us who are Christians, in what we believe were his actual acts at the time that he dwelt among us. This is not merely a moral imperative. I want to make clear my belief that this is in the long run only practical, that human and divine helping are built on the same pattern, that ours is in fact a consistent universe whose laws run all the way.

This is the basis for the statement that I have made a number of times — that the church Children's Home, or the non-church Home whose direction is in the hands of those who care about religion — has much to contribute not only directly to those it serves, but to the development of a new understanding of how people can be helped in this century of human interdependence. It is the basis of my belief that with all our faults, our lack of funds, our prejudices, our tendencies to try to do things without sufficient knowledge and skill, there is real hope in this region, in this kind of child care and in the kind of people which, God help us, we are. But along with this goes a warning. It matters a great deal what kind of a theology we have. I'm not talking here of technical differences, or of the words in which we express it, far less of the church or the kind of church through which our basic belief is expressed, but of what we really believe about God's relationship to man and man's relationship to his fellows. And I must make the point emphatically that because a Children's Home is "religious," because it makes a great deal of use of the Bible or of certain practices, because it appears to offer what I think we have sometimes miscalled "Christian nurture," it is not necessarily helpful. These things may be very important if they are expressions of what I might call a real, or a "good" theology. They can, and they have been, sometimes used to make of the Children's Home everything which its severest critics have accused it of being.

This is, in fact, what happened some thirty years ago. When social work and psychiatry began to develop some insights, not from a theological base but from observation grafted to quite other beliefs — the beliefs that we call humanism — they found in too many church-sponsored Homes what, with enormous presumption, I can only believe was an unhelpful kind of theology. And I will have to add, I think, that not only was this unhelpful but I think it was also basically unlike, or at least inadequate, insufficient. It did not represent man's relationship to God as I understand it to be. And of course, this troubled me deeply, for who am I to say whether a theology is sufficient or insufficient! I wish I could leave it by saying that it is helpful or unhelpful, but I cannot, for this would be to put the cart before the horse, to make one's theology fit one's practice instead of basing one's practice on what

REPORT FOR AUGUST 13, 1962

SOUTHERN CONVENTION CHURCHES AND SUNDAY SCHOOLS

Amount brought forward		$26,236.31
Virginia Valley Conference	$ 45.00	
Eastern Virginia Conference	174.68	
Eastern North Carolina Conference	174.17	
Western North Carolina Conference	44.00	
North Carolina and Virginia Conference	363.51	
Total		$ 801.36
Grand Total		$27,037.67

SPECIAL OFFERINGS

Amount brought forward		$54,023.24
Charles Cook Howell, Jacksonville, Fla.	$ 50.00	
Sunday School, First Cong. Christian Church, Roanoke Ala.	14.85	
Young Women's Fellowship, Cong. Christian Church, Durham, N. C.	10.00	
In Memory of J. W. Gilliam		
In Memory of Miss Della McCauley		
In Memory of J. Atlee Martitn		
Total Memorial Gifts	25.00	
Special Gifts	151.00	
Total		$ 250.85
Grand Total		$54,274.09
Total for the Week		$ 1,052.21
Total for the Year		$81,311.76

one sincerely believes. So all I can say is that you will have to take this as one man's conviction, one man's assertion that his belief and his technical knowledge appear to be consistent, and take it or leave it as you wish.

Stewardship And Missions Retreat

Clyde L. Fields, Superintendent

The second Annual Retreat on Stewardship and Missions will be held at Moonelon Conference Center September 14-15, 1962. The Mission Board of the Southern Convention is sponsoring this second Retreat held for the committee members on stewardship, apportionment, and missions in the conferences and in the convention, together with the conference presidents and members of the Mission Board.

Members of missions or stewardship committees of the Women's Fellowship or Laymen's Fellowship from conference or local churches are also invited to attend the meeting at Moonelon. Indicate on a card to Rev. Kenneth Register, president of the Mission Board your desire to be present for the Retreat on Stewardship and Missions.

Dr. Paul Strauch, General Secretary of the Stewardship Council, will be our national resource leader. Rev. Kenneth Register and the Executve Committee of the Mission Board are making plans for this second Annual Retreat.

Superintendent Clyde L. Fields was the guest speaker at First Church, Burlington, August 12. His topic was "The Essentials of Faith."

I AM ONLY ONE

"I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do,
I ought to do;
And what I ought to do,
By the grace of God I will do."

"If you can't push, pull. If you can't pull, please get out of the way."

Cuban Refugees To Serve In South America

A major interfaith program to recruit skilled Cuban refugees in this country for technical aid work in Latin America was announced last month.

Under the program, doctors, teachers, architects, engineers and other highly trained escapees from Castro's Cuba will be enlisted by cooperating Protestant and Roman Catholic mission agencies to contribute their skills on a salaried basis to church sponsored "peace corps" projects in Central and South America. Families would be kept together on the assignments.

In an address to the annual Ecumenical Institute of the National Council of Churches at the Blue Ridge Assembly, Black Mountain, N. C., the Rev. Dr. Oliver G. Grotefend told 150 Southern Protestant leaders that the 31-denomination National Council of Churches and the National Catholic Welfare Conference have agreed to help subsidize the new aid program. The Southern Florida Diocese of the Protestant Episcopal Church is also cooperating, he said, indicating that other groups are almost certain to join in the program.

Dr. Grotefend is the executive director of the Protestant Latin American Emergency Committee, which coordinates the Cuban relief programs of 12 Protestant agencies in Miami, Fla., including the NCC Division of Home Missions and Church World Service.

An interfaith committee is now being formed to guide the Latin American Technical Voluntary Exchange Program, as the project is called. Within a short time the program will have a full-time executive staff, Dr. Grotefend said. He told the church leaders from 11 southern states that the first Cuban technicians recruited under the program should be on their way to Latin American assignments within two months.

"The program has the blessing of the U. S. Department of Health, Education and Welfare and the U. S. State Department," he said.

The new program will help meet two important emergencies, Dr. Grotefend pointed out. It will return highly educated Cubans to places of usefulness and will bring important benefits to needy countries in Latin America.

More than 180,000 refugees have arrived in Miami from Cuba in the past year and a half, at a continuing rate of 2,000 a week. Only 800 per week are able to resettle elsewhere in the United States through airlifts initiated by Church World Service with the help of church and other agencies working in the area. The overwhelming majority of these Cubans are highly educated and eager to find jobs and independence in their adopted America.

With the help of the interfaith mission program, families will find new homes and worthwhile careers helping to build and staff hospitals, schools and similar church-sponsored institutions.

But this and like schemes will not do the whole job of alleviating the plight of both the refugees and the host city of Miami, he warned. He urged the churchmen to encourage all possible projects that will help to create new homes for the Castro escapees in other United States cities.

Coming Events

Sept. 6-7	Board of Christian Education at Elon College, N. C.
Sept. 11	Southern Convention, Southern Synod, Convention of the South Steering Committee, at Moonelon, 10:00 a.m.
Sept. 14-15	Mission Board Meeting. Retreat on Stewardship & Missions, at Moonelon.
Sept. 17-19	Province Superintendents' Meeting, Atlanta, Georgia.
Sept. 25	Executive Board of the Southern Convention at Elon College.
Sept. 28	Council for Lay Life and Work, at Elon College.
Oct. 2	North Carolina Women's Fall Conference — Hines' Chapel.
Oct. 4	Eastern Virginia Women's Fall Conference — Liberty Spring.
Oct. 5	Valley of Virginia Women's Fall Conference — Winchester.
Oct. 7	Eastern Virginia Pilgrim Fellowship Rally.
Oct. 20	Workday for Christ (Pilgrim Fellowship).
Oct. 23	Fall Conference — Valley of Virginia — Palmyra.
Oct. 25	Fall Conference — Eastern Virginia — Franklin.
Oct. 30	Fall Conference — Eastern North Carolina (Ex. Com. to decide).
Oct. 31	Fall Conference — Western North Carolina — Zion & Northview.
Nov. 1	Fall Conference — North Carolina & Virginia — Virgilina.

A SUGGESTED CODE OF ETHICS FOR LOCAL CONGREGATIONS IN RELATION TO THEIR MINISTERS

Adopted by the Los Angeles Association (March 11, 1962)

The United Church of Christ

Being autonomous in nature, we recognize our individual and group responsibilities and relationships to the man whom God has called to lead spiritually this church through the action of this congregation. Therefore, we covenant with each other that God being our Helper:

1. We will pray for our minister that God's strength and guidance and vision may be his.
2. We will cherish the freedom of the pulpit of this church.
3. We will relieve our minister and his family of unworthy financial worry by providing a salary that meets the needs of the church's and community's requirements of him.
4. We will respect our minister's need for spiritual renewal at retreats and conferences, and his physical renewal by a suitable vacation.
5. We will at all times extend our loyalty to the present minister, not comparing him to, nor belittling previous leadership.
6. We will urge his fulfillment of responsibilities to our community, Association and Conference.
7. We will respect fully the leadership of our minister by not inviting or seeking the counsel or service of another minister without first seeking the permission of our own minister.
8. We will assiduously refrain from destructive comments about our minister and his family.
9. We will not request the return of a former minister to our parrish without first consulting our present minister.
10. We will not speak to another minister about accepting or considering the leadership of our church until such time as the present minister has resigned.
11. In the event of problems between our church and its present minister, which cannot be solved within our own church, we will seek help and guidance from the Conference Superintendent, the Association Executive Committee, or the Conference Committee on the Ministry.
12. Because we cherish our own local autonomy we will not participate in any endeavor to influence the policies or action of another church without the permission of the pastor or church council of that church.

May God grant us the grace and strength to fulfill these responsibilities in our relationships with our minister.

The
CHRISTIAN SUN

Vol. 114 August 28, 1962 No. 34 A Relig eekly for Christian Homes

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

O Son of man,
thou madest known,
Through quiet work
in shop and home,
The sacredness
of common things,
The chance of life
that each day brings.

O Workman true,
may we fulfill
In daily life
thy Father's will;
In duty's call,
thy call we hear
To fuller life,
through work sincere.

—Milton Littlefield

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

The Companion Of Workers

Close by the heedless worker's side, Still patient stands
The carpenter of Nazareth, With pierced hands
Outstretched to plead unceasingly His love's demands.

Longing to pick the hammer up And strike a blow;
Longing to feel his plane swing out, Steady and slow,
The fragrant shavings falling down Silent as snow.

Because this is my work, O Lord, It must be thine;
Because it is a human task It is divine.
Take me and brand me with thy cross, Thy slave's proud sign.

—George A. Studdert-Kennedy

We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of need;
They reach thy throne, encompass land and sea,
And he who journeys in them walks with thee.

We've sought and found thee in the secret place
And marveled at the radiance of thy face;
But often in some far off Galilee
Beheld thee fairer yet while serving thee.

We've felt thy touch in sorrow's darkened way
Abound with love and solace for the day.
And 'neath the burdens there, thy sovereignty
Has held our hearts enthralled while serving thee.

We've seen thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet while serving thee.

—Calvin Weiss Laufer

EDITORIALS

Competitors In Folly

The willingness to compete in folly seems to have started at a very early date, and to have written itself indelibly in human nature. Our generation is giving it full sway.

Hungry millions of human beings cry for food, clothes and shelter while their governments, heedless of the hunger, spend billions of dollars to get a man on the moon. Materialists a few years ago were saying to Christians, "One world at a time," thereby low-rating the idea of a world after this. Now it would seem to be appropriate for Christians to say to multitudes of "eager beavers" trying to get into outer space before someone else arrives. "One world at a time. Let's get the earth suitable for habitation before launching out to some distant place or planet." Because some other nation cries for the moon, the rest of the world joins in the chorus — it becomes like an athletic contest, each trying to out-do the other. But it is exceedingly dangerous.

Because one nation explodes atomic bombs, other nations try to explode even larger ones. Result: A deadly halo ringing the earth from which the human family may never recover The explosions continue; and the poison accumulates. This is competition in folly.

Already men circle the earth in outer space, and talk to people standing on the ground. In recent wars people in planes dropped bombs on targets below. How easy that would be from outer space! Yet we go on with the competition in folly.

It would seem to be time for earth's inhabitants to reverse the trend, and start competition in friendship. Walls that divide need to be torn down, not just the one across Berlin, but all those that make friendship impossible of fulfillment. This is the method used by the Divine Father one winter's night when he broke the sound barrier and let His voice be heard in the cry of a Baby.

Why Work?

Lazy people can give no affirmative answer to that question. They think that ease is preferable. But they are wrong.

People need to work. They were made for it. That's why they have hands — and brains — and muscles. Without work organs of the body deteriorate, become useless. Athletes have supple and strong bodies because they keep them busy; they use them; they work.

Honest labor in a good society earns a living. Those who work for a living can enjoy the fruits of their labors. They should enjoy. They need time for enjoyment. That is one reason the law of Moses designated one day in seven without work. Read it this way also: "Six day thou shalt labor." That was the ancient law, and it was made because it was good for the people.

The modern attempt to reduce hours of work with increasing income can go beyond all reason. So can strikes that throw multitudes out of work, wreck industry, inconvenience the public, and endanger the nation.

Labor Day offers an opportunity for each of us to consider well why we work — is it for money, to supply human needs, because we feel better, or for some other reason? Be sure to read the message from the National Council of Churches on following pages.

Reading Religious Journals

Page sixteen of this issue carries an advertisement used by the United Church Herald in its issue of August 23. The Herald will be surprised to see this reproduction (which is not exactly accurate because we did not have the picture they used, and we do not use two colors in our printing).

Reason for this plagiarism is to call attention of our readers to the national magazine of the United Church of Christ, and to remind our Southern Convention people that The Christian Sun is trying to help. When there is work to do for our denomination, and for the Christian religion, we want to be in there pitching.

Why church people ever think that they can be effective members without reading their literature is beyond our comprehension. How does one learn what his denomination believes, what it is doing, what it expects of its members? The best answer available seems to be: "Read the literature, especially the newspapers and magazines." The national and area papers are constantly supplying answers to the above questions — and doing much more. But those members who do not read the journals certainly have difficulty in knowing what the score is.

The Board of Publications has indicated that it would like for the churches to secure subscriptions to this paper during September. Just how much effort is being planned for the occasion, this writer is not sure, but there is real reason for churches to secure subscriptions both to The Sun and to the Herald. These are the papers that will inform our people concerning our denominational activities, stimulate the thinking, and offer many helps for Christian living and service.

Labor Sunday Message, 1962

Approved by the Executive Board of the Division of Christian Life and Work, the National Council of the Churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.

Requested to be read in the churches on Labor Sunday, September 2, 1962

Jesus Christ, Our Lord and Savior, was a carpenter's helper. As a man, he was both worker and worshipper. This partnership of work and worship continues to have meaning today: workers in the Church and of it—Christ manifest in man's daily work.

On this Labor Sunday the churches of America offer their greeting to the labor movement of this country, affirming their common concern for the aspirations, needs, and responsibilities of those both within and without their memberships who either work or seek work.

The Measure of a Society

Church and Labor do well to remember with penitence the words of One who says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The measure of a society lies not in what it does for the affluent and strong, but in what it makes possible for the poorest and weakest of its members. It is judged by what it does to prevent poverty, injustice, and needless suffering.

The resources in which our land abounds, inventive and technical skill, efficient management, the influence of organized labor, democratically forged institutions and public policies—all these have combined to produce unprecedented plenty. This must be said not boastingly but in humble recognition of our common stewardship. It is estimated that within the last two decades, the American economy reached the point where it can produce sufficient goods and services to do away with poverty in our land.

Vol. 114 No. 34

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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At the same time many persons in other lands do not have access to the abundance which we enjoy. This is conspicuously true among less favored peoples, whose knowledge of our affluence adds bitterness to their want. Both the churches and the organizations of labor have urged that the United States should be bolder in sharing its resources with those of other countries in programs of world economic development.

> **"Thou then, who has received the gift of God, thinkest thou that thou commitest no injustice by keeping to thyself alone what would be the means of life to many? It is the bread of the hungry that thou keepest, it is the clothing of the naked that thou lockest up; the money that thou buriest is the redemption of the wretched."**
>
> —St. Ambrose (fourth Century)

Persistent Poverty In Our Midst

Even more incongruous is the fact that pockets of poverty persist in our own country. The lowest one-fifth of American families currently receive an average annual income of approximately $1,500. More than half of the persons aged 65 or over have cash incomes of $1,000 per year or less. Seven million people are dependent in whole or in part on public assistance. For the last four years the unemployment rate has fluctuated between 5.5 and 7%. Many of the jobless have exhausted their unemployment compensation benefits. Some have little prospect of securing remunerative work at all. Many families suffer from the irregular or part-time employment of the chief breadwinner. And sizeable groups in our population are inadequately paid even when they are fully employed.

Certain groups are especially hard hit. Seasonal agricultural workers and low-production farmers suffer from sub-standard incomes. Non-white wage earners and members of other minority groups commonly face artificial barriers to better paying jobs. Residents of depressed areas, as well as workers in occupations lacking the protection of either minimum wage laws or of labor organization, are at a serious disadvantage. Younger people, especially those with less than a high school education, have difficulty breaking into the job market. Families dependent upon the earnings of a woman often face hardship. Older workers once laid off from their jobs have an increasingly difficult task in finding comparable employment.

All Groups Share Responsibility

All segments of our American community — the church and the labor movement no less than government, industry, and agriculture — share a grave responsibility for the underprivileged, the "least of these" whom Christ regards as brethren. Both the churches and the organized labor movement must acknowledge that we have been far more effective in serving the interests of the relatively secure than in coming to grips with the problems of these most exposed, vulnerable and disadvantaged groups.

Individual charity, organized private welfare, public assistance, social insurance, and other programs have sought to alleviate, prevent, and cure poverty. Retraining programs and labor-management agreements, too, have helped to cushion its effects and prevent its spread.

None of these methods, however, nor all of them together, have thus far succeeded in eliminating poverty itself. To bring the goods and services now available within the reach of all calls for unprecedented efforts to understand the causes of poverty and to find remedies. We must explore such approaches as more adequate social insurance to meet the exigencies of illness, unemployment, and old age; more nearly universal coverage of workers by minimum wage laws; intensified programs of vocational guidance, training, and retraining for young people and workers affected by technological change; development of the highest potentialities of collective bargaining; achievement of full production with jobs for all who want them; a more satisfactory rate of economic growth; improvement of man-

(Continued on Page 15)

About * * * A MAN OF DICTIONARY FAME

One of the best known books in American homes, and in this country's schools, bears the name of a man whose history is little known, but back of his name lies the whole landscape of American civilization.

Reference is made to Noah Webster, Jr., one of the most remarkable individuals ever to inhabit this half of the world. Born in West Hartford, Connecticut, October 16, 1758, and educated at Yale, he compiled his first speller as a means of supplementing his meager income as a lawyer.

Webster's speller, famously known as the Blue-Back Speller, is well remembered by many men and women who are still living. The speller first appeared in 1782, was revised repeatedly and supplemented by other texts. Eventually 70 million copies of the book were sold. Sales gave its author sufficient profits to keep him and his family in relative comfort while he pressed on with other labor.

Noah Webster's intellectual capital was of two varieties — the Calvanistic philosophy of pioneer New England and the spirit of national independence which pervaded the entire time of his youth and manhood. His patriotism found expression in a pamphlet — Sketches of American Policy — issued in 1785 and personally delivered to George Washington at Mount Vernon. Thus he earned the right to be remembered as having advocated the calling of the Constitutional Convention as perhaps no other citizen did. He visualized the Nation, not simply as a political entity, but as a cultural organization, and he contributed toward its establishment directly and indirectly.

Webster also knew John Adams and believed with him and Washington that the new country should have its own school books, uniform language and intellectual life. He gave freely of his time to improve the laws and increase educational facilities.

In quest for copyright protection for his educational enterprises, Webster traveled extensively, meeting the people in their homes and learning to appreciate their sense of understanding. Everything he saw, heard and felt was grist to his mental mill.

Webster found time to write extensively and well on languages and etymology, on history, politics, economics, foreign relations, international law, manners and morals. He could show turns of marked versatility in style, and earthy humorous vigor in brief essays for rural readers published as the Hartford Prompter.

This man of many interests and a wide aspect of mind was industrious and patient, yet durably enthusiastic. Working alone, he not only compiled but wrote out in his own hand the entire manuscript of a dictionary comprising 70,000 listings, a preface of textbook proportions and much supplementary material. The sheer labor of such pen-pushing was colossal, not to mention the necessary research, gathering citations, arranging, and proofreading.

Webster's first lexicon was the Compendious Dictionary which appeared in 1806. It was followed by abridgments for school use in 1807 and 1817. His large work — An American Dictionary of the English Language — was completed in 1823. An abridgment of this for family use appeared in 1829, and the so-called "counting house" dictionary followed last of all in 1841.

The creator of all these books died May 28, 1843, at the age of 85. How his dictionary enterprise was carried on, and by whom, will be told in a subsequent story.

C. B. Riddle

The State Sells the Liquor

North Carolina Alcoholic Center

The sign on the front of the big white building reads: "North Carolina Alcoholic Rehabilitation Center." This is at Butner, N. C.

The 58 patients inside look like average persons. But there is a difference. They have a problem, a major problem — alcoholism.

"This is not a 'drying out' place for drunks," said Dr. Donald E. MacDonald, the center's psychiatrist and medical director. "We are set up to take care of the sober alcoholic. They must be sober when they come here. Some come in suffering from the shakes. When this happens we usually use some form of tranquilizing drug to help them."

The state-operated center depends mainly on psychotherapy, group discussions and movies to help the alcoholic understand his illness.

The 28-day program, MacDonald explained, "is based on scientific knowledge of the illness of alcoholism and is aimed at giving the patient a foundation upon which to build a sober and satisfying future."

It costs a patient $75. The average annual cost to the state is $3,000 per person. Admission is voluntary.

The center was opened in 1950 under an act of the General Assembly. It has 58 beds and can accommodate 46 men and 12 women. Its building was used by the Army during World War II and badly needs repairs, MacDonald said.

Alcoholics who are committed by court order are sent to the Dorothea Dix State Hospital in Raleigh, which also accepts volunteer patients.

MacDonald disclosed that the 1963 General Assembly will be asked to appropriate funds to build a multi-million dollars 200-bed central unit, possibly in Raleigh, to house the alcoholic patients here and at Dorothea Dix Hospital.

"We have plans for expanding the program, particularly in a follow-up program for patients after they leave the center and return home," MacDonald asserted. "The follow-up would put emphasis on members of the family."

He said it is estimated there are 52,000 alcoholics in North Carolina, a figure which he termed fairly high in comparison with other states. The center treated 530 males and 97 females in 1961.

The staff includes two psychiatrists, a psychiatric social worker, a vocational activities director, an admissions officer who also serves as a chaplain, and nine attendants who supervise daily programs.

"The therapeutic aim," Dr. MacDonald said, "is to help the patient differentiate the elements in his drinking and behavior that are related to his illness so that he can come to see himself as a sick person who needs treatment just like the victim of diabetes, tuberculosis or any other illness. Once this understanding is reached, the patient is ready for the deeper psychological probing of the second two weeks.

—Borrowed

SPIRITUAL LIFE COVENANT

In fulfillment of my obligation to Christ as a member of His Church, I prayerfully and earnestly make the following covenant with Him:

I will attend Church at least once a week.

I will observe Grace at meals in my home.

I will conduct or take part in Family Devotions.

I will read the Bible and pray daily.

I will tithe my income.

I will give regularly of my income for the work of Christ.

I will accept responsibility in one of the organizations in the Church.

I am, or will become, a member of the church school, and will attend it regularly.

I will visit shut-ins or inactive members of the Church when requested to do so.

I will invite others to accept Christ, and to unite with and attend His Church.

I will endeavor to live for Christ in all my relationships.

—Union (Virgilina) Bulletin

Jesus Calls Us

The world around us calls. Jesus Christ calls. But it is not that our self-images are determined all together by one or the other. Most of us hear both calls, attempt to respond to both calls, and so find ourself-images in conflict. For example: in daily work, a man may see himself as a servant of God and man through his work and at the same time see himself as "a man who is on his way up." Or, in his possessions, a man may see himself as manager of what God has entrusted to him, and at the same time see his family as "keeping up with the Joneses" and "living modern." The danger is that when our self-images are in conflict our self-conceptions shall become self-deceptions. The danger is that we shall offer only token responses to Christ's call and then rationalize that we have fulfilled his call. Attempting to hold on to our Christian self-images, we may apply our best resources to the fulfillment of selfish self-images. When this happens, Jesus says to us, "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke 6:46). Or "No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." (Luke 16:13).

DEAD WEIGHT

I've been a dead weight many years
  Around the church's neck,
I've let others carry me
  And always pay the check;
I've had my name upon the rolls
  For years and years gone by.
I've criticized and grumbled too;
  Nothing could satisfy.

I've been a dead weight long enough
  Upon the church's back.
Beginning now, I'm going to take
  A wholly different track.
I'm going to pray and pay and work
  And carry loads instead;
And not have others carry me
  Like people do the dead.

Author Unknown

THE FIRST CHRISTIANS AND THE HOLY SPIRIT

By W. R. Cullom, Wake Forest, N. C.

In a former paper, I made a comparison between the Christians of the apostolic age and those of today. In that article, I pointed out that the principal difference between these two groups was that early Christians' preaching was mainly a matter of personal testimony, but today the principal mark of our preaching is that of a lecture on some Christian topic.

When did you hear a preacher give a personal testimony in his pulpit? When did you hear a group of Christians engaged in conversation make their talk a matter of personal testimony? Until we shall return to this method of the first Christians, we shall probably drift along in our sing-song way and have very little vitality in our Christian lives and in our Christian services.

The keynote in our Christian worship, in our Christian preaching, and in our Christian conversation has for too long and too uniformly been organization. Organization is needed, but until we can bring the note of personal testimony, our religion will, in my judgment, continue to be a formal matter, and be wholly lacking in that element that has in it the spirit of life.

I wish I knew the Holy Spirit more intimately, and hope my friends will join me in prayer that all of us may come to know him better and be used of Him in making our religion vital and vitalizing.

Truth is rightly named the daughter of time.—Bacon

WHAT IF?

What if . . . every church member believed in the future of his church enough to work for its program and invite others to do so?

What if . . . every member loved his Church enough to support it and its mission through sacrificial giving of time, talent, and financial resources?

What if . . . every member prayed?

What if . . . every member decided to love others as Christians are supposed to do? (John 15:12.)

What if . . . we, and all churches, took seriously Christ's prayer that we, his followers, should be one? (John 17:21.)

OR, TO SUM IT ALL UP!

What if . . . every member decided to respond freely and gratefully to the infinite love of God which was expressed through the death of His Son?

—William Joyner

Denominational Delusions

By John R. Scotford

A livelier sense of humor is a prime need of American Protestantism. Some well placed laughs would do much to bring the churches together.

To speak in psychological terms, each denomination has four "images." First is the official description, usually based on history. Second is the conception which the members have of their denomination, which is tinged with nostalgia. Third is the picture cherished by outsiders, which is likely to be ironical. Fourth is the appraisal which can be offered by an observant onlooker. The same denomination may be almost unrecognizable when viewed from these different angles. The hopeful fact is that the virtues which the denominations actually practice are commonly better than those which they profess officially.

The Episcopalians trace their ecclesiastical ancestry back through the Church of England to that of the apostles. On the basis of this apostolic succession they claim to be both the most ancient and the most inclusive of American Protestant groups. To the ordinary member an Episcopal church is a most respectable institution which offers religion through hallowed forms which the individual may accept casually, or which he may take most seriously. To the outsiders most Episcopal churches are regarded as haughty and exclusive. Viewed realistically, they have rendered a great service to American Protestantism by clothing the bare bones of theology in colorful garments and dramatic proceedures. They have demonstrated what imagination can do for faith.

The official justification for Lutheranism is its theological soundness. The people in the pews embrace these beliefs because of the ancestoral associations which they have for them. It is a joy to listen to Lutherans reciting their creeds; it is an emotional rather than an intellectual exercise. Outsiders tend to think of Lutherans as immigrant groups on the periphery of American life. The greatest gift they have for Protestantism is the whole-souled fashion in which the congregation participates in their excellent liturgy. More than any other groups the Lutherans sing their service. Choirs are incidental; a congregation can get on nicely without them.

The Methodists are the spiritual heirs of John Wesley. Officially they are called to apply his fiery spirit to all the problems of all the world. The glow has faded, but a great organization remains. Its members are conscious of belonging to something big. Outsiders think of it as the ecclesiastical organization with the maximum number of wheels, supposedly operating autocratically. Actually it offers an astonishing demonstration of the application of democratic principles — like the British royal family. An increasing number of "appointments" are achieved by mutual consent. The glory of Methodism is the way it puts people to work. An able-bodied Methodist has a hard time eluding a job.

The Presbyterians are the most logically consistent of the denominations, with the least difference between the various "images." Officially they have evolved a system of representative government based partly on Scripture but more on practical experience. This assigns definite responsibilities to a limited number of people who in turn exercise real power. The members take both the church and its officers with more seriousness than do the rank and file of other denominations. Outsiders are inclined to bestow a Scotch halo on the Presbyterians. Viewed ecclesiastically, theirs is probably the most powerful organization in Protestantism.

The Baptists of all varieties are officially a "gathered" church. They are not supposed to take people as they come but to receive only those who have had a definite experience of religion during maturity and who have thereafter submitted themselves to baptism by immersion. Theoretically this should produce more saintly churches than those which are recruited more casually, but there is little evidence that such is the case. Baptists probably feel that they are a bit more set apart from the world and its sins than do other groups. Outsiders are tempted to think of them as good people with at least one peculiar idea. On the practical side much of their strength has come from the simplicity of the terms on which they offer membership. You believe, and therefore you are baptized dramatically. This has had a wide popular appeal which is still effective in the South.

A recent reading of the autobiography of Edward Scribner Ames has brought a clearer understanding of the Disciples "plea." Their conception of church union has been to develop local congregations which people from any denomination could join without negotiating any theological hurdles. This they have done officially by hearking back to the pattern of the New Testament church. Their people undoubtedly feel closer to the church of the early disciples than do those whose groups have a longer history, which has always produced complicating factors in church life. Outsiders regard Disciples as clannish. Their strength has been the simplicity and warmth of their church life.

According to some interpretations of Congregationalism, the Pilgrim Fathers took out a patent on the New England Town Meeting when they came ashore at Plymouth — and signed over the ecclesiastical rights in the idea to the Congregationalists. The rank and file do not take these claims too literally, but they are rather proud of their position in American life as something of an intellectual aristocracy. Outsiders think of them as not being too excited about religion. Realistically, the remarkable feature of these churches has been their adaptability to changing conditions. Over the years an exceedingly effective organization has been developed by which the churches work together for common ends without diminishing their local independence. The controversy over the union with the Evangelical and Reformed denomination has produced violent attacks on this structure, which has survived with no cracks and few scars. One of the interesting discoveries in connection with the United Church of Christ is that in many of their proceedures the Evangelical and Reformed Church was more democratic than the Congregational Christian — despite its official line.

Two conclusions can be drawn from this brief summary.

The theoretical divisions of Protestantism are a legacy from the past. Every denomination was born out of historical circumstances which more than justified its founding. Through the years these have changed. They no longer justify the ecclesiastical barriers which they perpetuate. Yet much human loyalty surrounds these war cries of the past. Each denmoination has its own holy folk-lore. There is no real reason why any group should ever appear to repudiate the noble deeds of its founders. Rather should we share with one another this glorious heritage.

There are still genuine differences between the denominations, but these are obscured rather than revealed by our nomenclature. At the local level there are really just two ways of running a church; responsibility can be contrated in a few hands in Presbyterian fashion, or it can be distributed among many according to Methodist practice. The other denominations are at various points between these extremes. (Bishops make surprisingly little difference in the way churches operate.)

The variety of denominations has encouraged experiments of all sorts— and out of these have come interesting and profitable discoveries. The American Baptists developed the "sector plan" as a welcome means for increasing church budgets. The Methodists are our best journalists. The Lutherans are leading in church architecture. The Presbyterians are trying to get the parents to study the church school lessons along with their children. Fortunately, none of these denominational specialties are divisive. Increasingly each group is borrowing more and more from the others.

If we will chuckle over our peculiarities and laugh over our differences we will discover that our Protestant denominations are far more alike than we think for. A large portion of the laity has already found this out by shifting back and forth between the groups as they move about the country. Ministers who change denominations face more semantic than theological problems. Their most obvious task is learning a new vocabulary.

The encouraging fact is that the distinctive characteristics of the denominations do not offer any real basis for division. Whatever our name, we are likely to face the practical problems of the present in much the same ways. Our desire to function effectively is a force drawing us together. The differences of today may well become the bonds of union of tomorrow.

Supt. Fields Announces Coming Of New Ministers

AT SUFFOLK

Rev. Robert B. Marr becomes the new minister of our Suffolk Christian Church, Suffolk, Va., September 1.

Mr. Marr was born in Cambridge, Mass., and grew up in Fall River, Mass. He graduated at Springfield, Mass., College. He received his theological training for the Christian ministry at the Andover-Newton School in Newton Centre, Mass., and has done graduate work in Boston University School of Education. He also served in the U. S. Army Air Force.

Mr. Marr comes from the United Congregational Christian Church in Conneaut, Ohio, where he has served for seven years. Prior to this time, he served as minister of the first Congregational Church in Fairport, N. Y., where he was eight years. He has also been minister of the Union Congregational Church, Grafton, Mass., served in the Congregational Church, Dunbarton, N. H., and on the faculty for the Mount Hermon, Mass., School for Boys, as a teacher of Bible, English, and Mathematics, and as soccer, basketball and tennis coach.

His wife, Barbara, has been active in the life of the Women's Fellowship of the Conneaut Church and in the Ohio Women's Fellowship. They have five children — Way, 16; Lauren, 13; Diane, 11; Bruce, 8; and Sarah, 3.

Mr. Marr was associate moderator of the Ohio Conference of Congregational Christian Churches for 1961-62, and has been a trustee of the Ohio Conference for the past six years. He has served as chairman of the personnel committee of the conference for the past four years and also on the executive committee of the conference for this length of time. Mr. Marr also has been a member of the Committee of Fifty to organize The United Church of Christ in Ohio.

In 1960, he was honored as "Mr. Community" of the Conneaut-Lakeville area. He served as a member of the board of directors of the Conneaut-Lakeville Chamber of Commerce, has been a member of the board of trustees of the Francis Home for Retarded Children, and was on the welfare advisory committee appointed by Ashtabula County Commissioners.

* * *

AT RICHMOND

Rev. Joseph A. Talley assumes his duties as the new minister of our First Congregational Christian Church in Richmond, Virginia, September 1.

Mr. Talley is a native of Burdette, Virginia. He holds an A.B. degree from Wake Forest College, B.D. from the Southern Baptist Theological Seminary at Louisville, Kentucky, and an S.T.M. from Andover-Newton Theological School. In addition, he has completed a year's study at Boston University Graduate School towards a Doctor of Philosophy.

Graduate study in clinical counseling was also done at Boston City Hospital, the Massachusetts Memorial Hospital, and Boston State Hospital.

During World War II, he served as a Navy chaplain. He was the 34th clergyman in America to be accredited as a Professional Hospital Chaplain by the American Protestant Hospital Association.

Previously, he served as minister of the Second Congregational Church of Chicapee Falls, Mass., and minister of the First Congregational Church of Lancaster, N. H. For the past five and a half years, he has been the minister of the South Congregational Church of Waterbury, Conn.

Mrs. Talley is a native of Massachusetts and a graduate of Boston University, with graduate work at Andover-Newton Theological School. She has also served as a full-time director of Christian education at the First Congregational Church of Stoneham, Mass.

The Talleys have three sons — Joseph Eugene, 13; Kenneth, 9; and James, 6.

Some of his activities in Waterbury have included serving as chairman of the religious education committee, chairman of the committee on stewardship and missions, and member of the board of directors of the Naugatuck Valley Association; member of the state congregational committees on religious education and stewardship; chairman of committee on corporate worship of the Waterbury Area Council of Churches.

Minister From India Working In Wisconsin

American technical assistance enters a new field this week when a circuit-riding preacher from India settles down in this quiet Midwest community for the next ten months to learn something of the ways of American Protestant churches.

The Rev. Sadanand Gaikwad, 39, of Cirur, India, is going to learn by doing. For the coming year he will be the assistant pastor of the First Congregational Church (United Church of Christ) here (Menasha, Wis.).

Working closely with the church's regular minister, the Rev. John C. Hanchett, Mr. Kaikwad will help keep First Church's Sunday School on an even keel, make pastoral calls, counsel members who have problems, guide the youth fellowship, meet with men's and women's groups, preach, keep an eye on the budget, perform marriages, baptize babies, conduct funerals, take part in community affairs — in short, be a typical American minister.

Mr. Gaikwad hopes as a result of his year here to learn new techniques and ideas which will not only help him in his own ministry but which he can take back to his fellow ministers in the United Church of Northern India.

The Indian minister's work-study year here is part of the New Look in the foreign mission program of the United Church of Christ.

The United Church Board for World Ministries, through its predecessor mission board of the Congregational Christian Churches, has had missionaries at work in Mr. Gaikwad's section of West India for 150 years. But in recent years the emphasis has been on helping Indian churches develop strong indigenous leadership. Under the present policy missionaries from America function as fraternal workers with the Indian leaders rather than as "bosses."

According to the Rev. Telfer Mook, India Secretary for the United Church Board for World Ministries, Mr. Gaikwad has been brought to America to "learn something of the pastoral and teaching ministry in the local church." Theological seminaries in India, according to Mr. Mook, train their students "quite well in the preaching ministry but not in the pastoral or teaching ministry."

It is in these areas that Mr. Gaikwad hopes to learn from the American Church.

His work here will be quite unlike his pastorate in India, where he travels by bicycle, foot, or ox-cart to cover a weekly circuit of 12 villages. There are established Christian churches in three of the villages; the largest has 75 members. The area in which he lives and works is predominantly Hindu although there are some Mohammedans.

Evangelism among the non-Christians is as much a part of his work as ministering to the Christian families. In one district alone 69 persons accepted Christianity during 1961.

Sirur, where Mr. Gaikwad lives, is both a public health and a government center for the surrounding area. There are also a number of government schools.

It is not uncommon for doctors, government officials and teachers — most of whom are Hindu — to attend the services at Mr. Gaikwad's church on Sunday. "I have many friends among these people," he explains. "They often come to me for advice with their problems."

In turn Mr. Gaikwad, through his friendship with the officials, is often able to secure help for his parishoners who have medical or legal problems.

Mr. Gaikwad, whose father was also a Christian pastor, studied for the ministry at the United Theological College of West India in Poona. Nevertheless he feels there are many things he can learn during his year in America.

"Most of all," he said, "I am interested in the Sunday Schools here. In India children get very little Christian

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

THE RHODESIA MISSION

September

Mt. Silinda

2—**Mr. and Mrs. Keith Schwyhart** are both educational missionaries at Mt. Silinda in Southern Rhodesia. Mr. Schwyhart is associated with the teacher training program. He came to Africa in 1958, after many years as a teacher and principal in public schools in the U. S.

3—**Dr. and Mrs. Kirk Stetson** are at the Mt. Silinda mission station, where Dr. Stetson is co-ordinator of Willis F. Pierce Memorial Hospital. Mrs. Stetson teaches children of missionaries at Mt. Silinda, and helps with hospital sewing and housekeeping.

4—**Miss Louise Torrence** taught school in Montana for three years before coming to the Rhodesia Mission in 1927. She has taught handicrafts, agriculture, and home economics, as well as academic subjects. Since 1961 she has devoted her time entirely to church work.

Salisbury

Situated in the northwestern part of Southern Rhodesia. Population 270,000. In gold and chrome mining region. Capital of Federation of Rhodesia and Nyasaland.

5—**Mr. and Mrs. George Grant** were organizing secretaries for the first all-Africa Church Conference, held in Nigeria in 1958. He is field secretary for the Rhodesia Mission.

Barotseland

6—**Mr. and Mrs. Donald Schutte** were appointed in 1961 as career missionaries to Sefula Secondary School in Barotseland, Northern Rhodesia.

THE SOUTH AFRICA MISSION

7—Started in 1835 to evangelize a primitive, frequently barbarous people, the South Africa Mission has kept pace with the times, and today bears Christian witness in metropolitan areas, as well as farms and tribal areas. Most of the schools with which the American Board was associated have been taken over by the government.

Durban

Leading industrial center and manufacturing center as well as popular year-round resort. Population: Africans, 185,000; Europeans, 154,700; Coloured, 25,000; Asians 205,000. Institution with which we are closely related: McCord Zulu Hospital.

8—**Rev. and Mrs. Robert Bergfalk** live in Durban, where Mr. Berkfalk is advisor of four rural and three urban churches and their many outstations.

education." The Menasha church has a full Sunday school program with 314 pupils enrolled.

Mr. Gaikwad brought with him to Menasha his wife, who is a trained nurse, and the two oldest of their five children: a son, Viju, 14, and a daughter, Chanda, 11. Mrs. Gaikwad is eager to learn about women's work in American churches. At home she often accompanies her husband on his village rounds and talks with the women about religion and family problems.

The children will attend public schools in Menasha. Both speak some English as does Mrs. Gaikwad, but in the first dazzling days in America the family is content to let Mr. Gaikwad speak for them — in public, at least.

While the main purpose of the United Church Board in bringing the Gaikwads to America is to strengthen, through what Mr. Gaikwad learns here, the church in India, it is quite unlikely that the learning will all be on one side. The members of First Church may find themselves enjoying curry and chapattis instead of creamed chicken at church suppers. More important, predicts Mr. Mook, Christians in America may find their own religious faith deepened through their year with a Christian family from another land.

CCSA INVITES STUDY OF TAX POLICY

The Council for Christian Social Action has released a study document entitled, **Taxation: A Paper for Study and Discussion.**

This study, prepared by the Council's Committee on Economic Life, is not a policy statement but an exploration of some of the important issues and problems related to the development of an effective and just tax program.

The Council encourages individuals, local committees and groups, as well as Conferences and instrumentalities of the United Church of Christ, to study this document and make suggestions for its revision or improvement.

Single copies may be secured at 5c each, 100 or more 3c each, either from the Council offices or from the Central Distribution Service of the United Church of Christ. Comments and proposed changes should be addressed to Secretary for Economic Life, Council for Christian Social Action, 2969 West 25th St., Cleveland 13, Ohio.

Grandmother To Become Missionary

A grandmother who has taught music in the public schools of five Iowa communities since 1920, is going to Japan as a career missionary.

Mrs. Selma Clarissa Griesy of Belmond, Iowa, widow of Cato Carl Griesy, will serve as a director in residence of the girls' dormitory at Canadian Academy in Kobe. Her appointment was announced by the United Church Board for World Ministries.

When Mrs. Griesy sailed for Japan from Seattle, Washington, about July 24, she was not going out to that part of the world for the first time. In 1961 she spent five months traveling and visiting in the Far East, chiefly in Japan where her younger son, Paul, was then stationed.

Another incentive for her visit to Japan at that time was her interest in a young Japanese student, Aaron Nishimura of Kyoto, whom she had sponsored in this country since 1956. Now studying at State College, Iowa, this young man lived in Mrs. Griesy's home as her son while attending high school. He will continue under her sponsorship until he is graduated from college.

The United Church Board for World Ministries under which Mrs. Griesy will serve has a world-wide force of 500 missionaries — teachers, doctors, nurses, social service workers and evangelists — working with some 16,000 nationals in 1200 schools, 80 hospitals and clinics, 35 social service centers and 3,000 churches.

Union (Virgilina) Day Camp News

Union Church held its first day camp during the week of August 6-10. The sessions lasted from 9:00 a.m. to about 6:00 p.m. each day. Working with the children during the week were the pastor, Rev. Harry R. Mathis, the student-assistant pastor for the summer, Rev. Jimmy Rosser, Rusty Campbell and Mrs. Harry Mathis. A special word of thanks goes to Mrs. Mathis for cooking the meals and going on all the trips with us. Others who helped to make the camp successful were Mr. and Mrs. Jack L. Slagle who made their station wagon available for the week and furnished dessert for one of our meals at the church; also Mrs. Horton, who drove a car load of children on our trip to Elon College and Burlington.

On Monday the group went to Raleigh, N. C. After having lunch at Pullen Park and riding on the amusements, we then went to the Hall of History and the Museum of Natural History. Later we went by the Farmer's Market to observe how many of the farmers of eastern North Carolina market their produce.

On Tuesday we stayed at the church. In the morning we had worship and religious discussion; played games and worked on craft projects. In the afternoon we had a birthday party and went swimming.

On Wednesday we took a trip to Elon College and Burlington. We had a weiner roast at Camp Moonelon and then went on a tour and sightseeing trip of Elon College and the Children's Home. After a swim at Camp Moonelon we went to McDade's Museum where we saw many stuffed animals which were killed by an individual man for the children of Burlington and donated to the museum. After a treat at the dairy bar in Burlington we returned to Virgilina.

Thursday saw the group going to Staunton River State Park. After a period of recreation and work at the church we had lunch and then departed for the park. We swam for several hours and then had a watermelon slicing before returning to the church.

Friday's session ran from 2:00 p.m. to 9:00 p.m. In the afternoon we had religious discussion, singing, games, softball, and work projects. After supper we had our closing vesper service and campfire service. We sang songs and each child told of the most outstanding thing about camp and what he was thankful for.

The camp closed by the singing of "Blest Be the Tie That Binds" and prayer by the pastor.

Twenty-six boys and girls were enrolled for the week, and $55.96 paid all costs. —Church Bulletin

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Dr. Arthur D. Gray has resigned as president of Talladega College to become pastor of Park Manor church, Chicago, beginning September 1. Dr. W. J. Faulkner has retired after serving this church for a number of years.

Some troubles, like a protested note of a solvent debtor, bear interest.
—Honore' de Balzac

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Dear P.F.'ers,

Recently having been elected your new vice-president, I wish to be of great service to you in our Youth Page. However, I cannot make the Youth Page successful without your help. I need your ideas, suggestions, and hints! Actually the youth page is an exchange of ideas, events and happenings. It is one of the best ways to learn about other P.F. activities within the S. Convention. So please send me any news items concerning your Pilgrim Fellowship group.

I encourage each of you to either write articles for the Youth Page or see that your group has a reporter who will send regularly articles concerning your P.F. activities.

Send all articles to:

Connie Trueblood
8025 Honeygrove Rd.
Norfolk 24, Virginia

* * *

REPORT OF P.F. ASSEMBLY CAMP MOONELON, AUG. 11-12

By Mary Ann Barnes, Secretary

The first plenary session of the Pilgrim Fellowship Assembly was held at nine o'clock Sunday morning, Aug. 12, 1962. Hubie Young read the qualifications of the nominees for office after which each candidate was introduced.

The assembly then broke into Conference groups and planned rally dates, places and programs. The conferences represented reported the following:

September 30 — N.C.-Va. Rally, Moonelon; Western N. C., Albemarle.

October 7 — Eastern Va., Waverly.

October 14 — Raleigh District, Hayes Chapel.

October 21 — Sanford District, Mt. Pleasant.

The afternoon plenary session began at two o'clock. Singing was led by Alex Oliver. Elections were held and the following were elected:

New Officers

President: Bruce Hoffman, Age 16
Raleigh, North Carolina

Vice-Pres: Connie Trueblood, Age 17
Norfolk, Virginia

Secretary: Mary Ann Barnes, Age 17
Holland, Virginia

Treasurer: Jesse Weaver, Age 17
Suffolk, Virginia

Faith Cm.: Paige March, Age 17
Holland, Virginia

Action Cm.: Betsy Jones, Age 16
Durham, North Carolina

Fellow. Cm.: Alex Oliver, Age 17
Suffolk, Virginia

Advisors: Rev. John Graves
Elon College, North Carolina
Bob Sydenstricker
Norfolk, Virginia

A standing ovation was then given the retiring president, Hubie Young, for his faithfulness in carrying out his duties.

The assembly voted to approve as official delegates to the Joint National Council at Purdue University, August 18-24, the following people: Hubie Young, Bruce Hoffman, John Kernodle, Mary Ann Barnes, and Mrs. Hubert Young as adult delegate.

Dr. Fields was then recognized. He spoke a few words concerning the International Congregational Council.

Dr. William Andes and Rev. John Graves were recognized for their devotion and faithfulness in working with Officers' Camp.

Reports of the officers were then given.

The minutes of the legislative session of August 5-6, 1961, were read and approved.

Reports from the three commission chairmen were given.

In the absence of the treasurer, there was no official treasurer's report.

The meeting was then adjourned.

The following letter was read at the closing friendship circle at P.F. Officers Camp. We thank Cathie for putting in words what each of us campers felt in our hearts.

Camp Carmel
Linville, N. C.
Aug. 12, 1962

Dear Friends,

Having to leave camp early, I missed a chance to say to each of you what is said openly or inwardly during and after the final Dedication-Communion service on Vesper Hill. I know that this is seldom expressed openly, but I have no real promise of spending another summer at Moonelon and, well, because we're such good friends, I can't leave without saying something.

Thank you all for making Moonelon and the things it stands for so important to me. Thank you for making Moonelon a place to find myself — and lose myself. I shall never forget the wonder and the beauty of the fellowship that we are.

Bruce and I will be with you in spirit on Vesper Hill Monday night, and in the closing Friendship Circle.

May God bless all of you, my very dearest friends, and may you keep in your hearts forever the spirit of Moonelon, which is the spirit of Christ.

With deepest love,
Cathie

Supt. J. Taylor Stanley preached the sermon at the service of ordination for his son, Alfred Knighton (Tony), at Central Church, New Orleans, Louisiana, July 29. Rev. John T. Enwright, president of the Convention of the South, led the ordination prayer. Others participating in the service included Rev. Adam Scherer, pastor of Trinity E. and R. Church, New Orleans. A graduate of Talladega and Yale Divinity School, Mr. Stanley is now director of the United Southern Christian Fellowship at A. and T. College, Greensboro.

GOING SHOPPING

One of these days I must go shopping. I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it. And by the way, I must try to match some patience that my neighbor wears; it is very becoming to her and I think it might look good on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. Also I must not forget to have my sense of appreciation mended and look around for some inexpensive everyday goodness. It is surprising how quickly one's stock of goodness is depleted!

From — "The Friend"

WE NEED "SPEED-STOPS"

Avis Dudley, President, N. C. UCW

As I was coming down the mountain from beautiful Blue Ridge Assembly where I had the high privilege of representing N. C. Church Women at the Fifth Ecumenical Institute for Christian Leaders, I was intrigued by the exquisite avenue of white pines that seemed like sentinels of prayer, testifying to the ecumenical purpose of Blue Ridge Assembly. Suddenly, I became aware of speed-stops spaced every fifty yards across the road. They made it necessary to bring the car to a slow pace, if not to a stop. I pondered the reason for them. None had been placed at the entrance to the Assembly where one begins to climb the mountain and where it requires maximum power of the car to make the grade. Now it was different. I soon realized the speed-stops have real purpose, for if they were not there, it would be difficult to keep the car under control.

Speed-stops can also have value for us as Christians. The space age has accelerated our pace of living, and we are finding it difficult to keep calm, serene, and loving as we witness for our Lord. Spaced speed-stops for quiet meditation can mean a controlled, happy, purposeful life.

These are pertinent times in which United Church Women have the opportunity and privilege of working together "to the building of a world Christian community." World tensions call for strong support of the United Nations, and race relations need the prayers, understanding and support of all the Christians. Surely, it is most timely that we are preparing for the 75th anniversary of the World Day of Prayer.

—N. C. Council of
Churches Bulletin

PALM STREET YOUNG PEOPLE HAVE CHARGE OF SERVICE

Mrs. James T. Winslow, Reporter

The Young People who went to Camp Moonelon from Palm Street church, Greensboro, had charge of the Wednesday evening prayer service on August 15 at the church.

They called the pastor, Rev. Odell Powell, and asked permission to have the service. Their program was an inspiration to the 70 people present.

Larry Hall, leader of the group, expressed their appreciation to the church for permitting them to attend camp, then he gave a summary of their activities at camp. After this he asked that we all go outside for their vesper service.

The congregation was led along a path to the lighted cross. The young people with robes on and holding lighted candles, made the path. After everyone was seated on the outdoor pews — also set up by the young people — they presented a beautiful, heart-felt program, consisting of the songs and materials used at camp. At the close of the program they all knelt at the cross while Gayle Newton sang "The Lord's Prayer." For the benediction, we all made a friendship circle around the cross and sang one verse of "Blest Be the Tie."

Those taking part were Larry Hall, Sue Harder, Gayle Newton, Ginger Sledge, Linda Powers, and Rose Mary Powell.

We at Palm Street are proud of our young people and would like to take this opportunity to tell them so.

Our Pilgrim Church at Harwich Port, Mass., where Dorothy and Harry Lester worked last summer and again this year, has two services on Sunday mornings during the summer. They cater to summer visitors. Wonder if any of our churches have such an opportunity?

ARE YOU SOFT SOAPING GOD?

DUZ you just DREFT along with the TIDE of unconcern? VEL, now is the time to CHEER up. If you want real JOY, the TREND is for ALL the family to BREEZE to church every Sunday. But some WOODBURY their head in a pillow, or work to make their car SPARKLE, forgetting the Lord's Day. Maybe we ought to DIAL and remind you of the IVORY palaces. This is not just silly BABO: regular attendance at church is good for your LIFEBOUY. So, why not WISK yourself out of bed with VIM every Sunday, dress up SPIC-N-SPAN and DASH like a COMET to church? As you sing PRAISE to God, you'll find it brings real ZEST to your life. As you study God's word, you'll find a wonderful CLEANSER for your soul, and you'll feel like MR. CLEAN, ALL week long.

Mrs. Fred Pittman and Mrs. Fred Swann represented our Tryon church at the National Conference on Christian Education at Purdue University, Lafayette, Indiana, August 21-24. Mrs. F. C. Lester of the High Point church was there. The Sun will be glad to know of others from our Convention churches.

Defiance College (Ohio), founded by The Christian Church, will have two new buildings to use at the opening of school this fall. One will house 120 girls and the other is the Academic Building. Dr. Robert C. Mildram will become academic Dean, a Vermonter who has served as Dean at Wesleyan College, Athens, Tenn.

Luther Ingold, a member of Beverly Hills in Burlington, was sent by the Burlington District Laymen's Fellowship to the National Churchman's Fellowship meeting at Purdue University August 17-19. This church is planning a brunswick stew on September 15 that will include all the church members as workers. That should guarantee plenty of eaters.

The American Bible Society will provide half a million copies of Scriptures for distribution in Guatemala in house-to-house visitation programs to be undertaken later this year in connection with a country-wide campaign of "Evangelism in Depth." Bible Society personnel will help direct the programs, which will be carried out by specially trained members of local churches throughout the nation.

Elon College Summer Commencement

By Luther N. Byrd

Fifty-six Elon College seniors received diplomas and degrees on Sunday, August 19, at Elon's annual summer commencement, which featured Dr. William T. Scott, of Chuckatuck, Va., formerly the superintendent of the Southern Convention of Congregational Christian Churches, as the chief speaker.

Speaking at services held in the Community Church Sunday morning, Dr. Scott used "Fulfilling Life's Requirements" as his topic and told the graduates that "nothing is permanent which is not grounded in integrity, compassion and reverence" as he urged them to find a moral and spiritual beam by which to chart their courses in life.

He further declared that "men cannot disregard with impunity the fundamental spiritual and moral laws of the universe," pointing out that both men and nations which have broken these laws have found themselves broken in turn.

Stressing the importance of proper guides in human life and relations, Dr. Scott declared that "civilization is not a lonely and impersonal journey to a lonely and impersonal goal, and the future welfare of mankind depends upon how well and how quickly mankind learns to live together for the common good."

He pointed out that the time is gone when communities and nations are divided and determined by territorial, social, racial and economic barricades and that isolationism is a thing of the past, declaring that "the undeveloped people cannot go neglected, unnoticed and unheard except at the peril of all peoples everywhere."

The services were followed by the presentation of diplomas and degrees to the seniors in exercises held at 2:30 o'clock in the afternoon in Elon's Whitley Memorial Auditorium. Dr. J. E. Danieley, Elon College president, spoke briefly to the graduates at this time.

One member of Elon's summer class, Nabil Abu-Aitah, of Beit Sahur, Jordan, was awarded two diplomas, signifying completion of requirements for two degrees of A.B. in Mathematics and B.S. in Chemistry.

Four members of the class graduated with honors. Wayne Nelson Stafford, of Greensboro, was graduated magna cum laude, while diplomas were awarded cum laude to Leatrice Ann Overby, of Reidsville; Joan Marie Pegram, of Reidsville; and Nancy Lee Smith, of Jacksonville, Fla.

Other members of the Elon summer class, all of whom received the A.B. degree, included Reid Ross Alexander, Burlington; Sallie Pridgen Anderson, Hillsboro; Constance Blake, West Boxford, Mass.; Peggy Jean Burke, Burlington; Vernon Merritt Cheek, Mebane; Arthur Wesley Cobb, Elon College; Carroll Spencer Credle, Ahoskie;

Eugene Ray Curtis, Burlington; Sigmund Davidson, Greensboro; Lester Uriah Dodge, Kannapolis; Doris Carol Faircloth, Fayetteville; William Scott Faries, Hamlet; Bobby Ray Faulkner, Graham; Doris Fulcher Fitzgerald, Burlington; Allen Carl Foster, Newport News, Va.; Jettie L. Foster, Burlington;

Lester Carroll Grim, McLean, Va.; Robert James Hall, Burlington; Raymond Thomas Hardy, Dry Fork, Va.; Larry Kent Harris, Durham; Webster John Hill, Robbins; James Herbert Horn, Elon College; Etta Janette Howerton, Gibsonville; Charles Jesse Hulin III, Durham; Kenneth Wayne Inge, Burlington;

Charles Allen Jarman, Burlington; John Thomas Kelly, Henderson; Elizabeth Cary Keogh, East Orange, N. J.; Mary Lou Kernodle, Elon College; Clarice June King, Graham; John Allen Knight, Sanford; William Edward LaCoste, Bishopville, S. C.; James Stewart Larimer, Burlington; Donald L. Lauver, Harrisburg, Pa.;

Jimmy Ray Marshall, Burlington; Bobby Ernest Moore, Reidsville; John August Munich, Newport News, Va.; Gayle Elizabeth Patterson, Burlington; Robert Otis Payne, Burlington; Wanda Sarah Pressnell, Burlington; Rosalie Irene Radcliffe, Carversville, Pa.; Charles B. Rayburn, Norfolk, Va.; Bradford Jesse Reynolds, Elon College;

George Dwight Sharpe, Snow Camp; Hinda Kennedy Short, Siler City; Barbara Elizabeth Smith, Virgilina, Va.; Eleanor Ann Stephenson, Greenville, R. I.; Tullie Lindsay Tapp, Efland; Stephen Douglass Wall, Greensboro; Harold Gene Wood, Burlington; and William Mike York, Ramseur.

Report Of Ingram Women's Fellowship

By Miss Charlotte Davis

The Women's Fellowship of the Ingram church has just ended a busy and successful year.

Our Fellowship meets once a month. On special occasions such as a dedicatory, or memorial service, or when a special guest is invited, we meet in the church; otherwise in the homes. We love to meet in the homes so our elderly members will have an opportunity to join in the programs and business session. We have real interesting programs. A different person plans and directs the program each month with the other members taking part.

Mrs. Dwight Moore of Centerville, our district chairman, met with us for our Christmas program.

We have met all our goals for the year. For our foreign service, we sent two hundred pounds of clothing overseas. We help in our beloved home state of Virginia by giving to the Migrant Workers. We gave help also to one of our faithful members who was confined in a hospital for a number of weeks.

Our book reviews and study course were open to the public — any who were interested enough to attend. Bible study — "Paul Launches the New Testament," was taught in a three night course by our faithful pastor, the Rev. William A. Rich. The books on foreign and home study — "The Land of El Dorado," and "The Edge of the Edge," were reviewed by Mrs. Fletcher Whitlow in a very interesting way.

In May at the Family Night supper, Mrs. J. K. Landrum was surprised by a gift from the Fellowship. She was presented with a silver tray for thirty years of faithful service as secretary-treasurer. She has gone more than the second mile in her service and we were proud to honor her in this small way.

Although we have enjoyed working with our faithful president Mrs. Howard Whitlow this year, our Fellowship has been saddened by the passing of two of our beloved members, namely Mrs. L. E. Carlton and Mrs. L. D. Dunn. They were always loyal and faithful to their church and Fellowship. On August 3rd in the church they dearly loved a memorial service was held in their memory by the Women's Fellowship. Two Memorial Certificates have been presented to loved ones of our two deceased members.

Rebuilding The Homeland (Temperance)

Background Scripture: Ezra 1, 3, 7.

Devotional Reading: Ezra 3:10-13.

Memory Selection: **Ezra had set his heart to study the law of the Lord, and to do it, and to teach his statutes and ordinances to Israel.** Ezra 7:10.

The Times

Cyrus of Persia had about conquered the known world. In the space of twenty years he had conquered Media, Lydia, and Babylon, forging for himself the greatest empire the world had ever known up to this time. In his conquests, he had made many prisoners, and he also inherited many prisoners which the kings he conquered had captured. Among these captive people were the Jews in Babylon. With that faith so characteristic of the Hebrew thinking, Ezra says that Cyrus got his impulse to set the Jews free from God — God was soverign and men and nations did his bidding. Certainly it was a gracious thing to do and it expresses a tolerant and humane spirit. But even at that it was good politics. The Jews were more of a burden to him in Babylon than they would be in Jerusalem, so to Jerusalem they were sent. His action was a blend of tolerance and politics.

Cyrus helped the returning Jews. He ordered those who did not choose to return to their homeland to make a contribution to those who did go. And furthermore he gave to the Jews the vessels from the Temple which Nebuchadnezzar had brought back to Babylon with him upon his triumphal return. He even offered to send an armed guard along with the returning captives, but this offer was graciously refused on the grounds that God would take care of his people. And so a band of people, many of them quite old, started back on the long, hard journey of nine hundred miles.

First Thing First

The first thing which these people did when they returned to Jerusalem was to build an altar. Even before they built their homes! It was a simple thing. As yet, and for a long time, there was no temple or what we would call a church. But they built an altar and worshiped God. Simple though it was it was significant. They started to rebuild their nation and their national life on faith in God. The altar came first. A temple and homes could come later. But there must be an altar as a rallying point and as a foundation of their national life. How important foundations are in the life of an individual and a nation! One thinks of the early settlers in both New England and in Virginia erecting houses of worship and crosses as soon as they landed on these shores. Early settlers who came to the coasts of Florida came looking for gold; those who came to Plymouth and Cape Henry came looking for God. We should never forget that the Founding Fathers established this nation "under God." This has been one of the secrets of America's growth and greatness. And it is the only guarantee of her safety. America's future does not depend upon her vast natural resources, her industrial potential, her know-how, or her military might, although of course these are elements in her strength. But America's safety and security depend ultimately upon her moral and spiritual foundations and health. She need not fear external military destruction half so much as internal moral and spiritual decay. Lord God of Hosts, be with us yet, lest we forget, lest we forget.

Rebuilding a Nation

It is a thrilling story — how the comparatively little band of people came back to their homeland and laboriously and sacrificially rebuilt it and revitalized it. It belongs to the long list of "profiles of courage" among nations. One thinks of our own Southland rebuilding after the desolate and destructive years of the Civil War. (I call it that, the opinions of some critics and scholars to the contrary notwithstanding!) There is a "New South" foretold by Henry W. Grady long ago, coming into being. There is gradually emerging a new South that is growing industrially, educationally, socially, spiritually. There are many who are finding it difficult if not impossible to envision a New South in which discrimination and denial of civil rights are outlawed or outgrown, but there is a new day adawning in the entire South in spite of some backwashes. The ferment of progress in every area of life is evident. In due time Southerners, aided by Northerners, will build a new homeland, a thing of beauty and influence.

SUNDAY SCHOOL LESSON
SEPTEMBER 2, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

U. S. NATIONAL CONSUMER EXPENDITURES

Crime	$22,000,000,000
Gambling	20,000,000,000
Alcoholic Beverages	11,200,000,000
Tobacco	7,034,000,000
Recreation (sports and theaters)	6,522,000,000
Motor Accidents	6,400,000,000
Religious and Welfare Activities	4,281,000,000
Private Education and Research	3,943,000,000
Books, Maps, Magazines, Newspapers	3,662,000,000
Radio, TV, Records, Musical Instruments	3,497,000,000
Milk	3,395,000,000
Motion Pictures	1,278,000,000
Pari-mutuel (dog and horse race betting)	473,000,000

(Compiled from U. S. Dept. of Commerce "Survey of Business, 1959" and estimates from Industry Reports, National Safety Council and FBI by the WCTU.)

And what about modern Germany and Japan, as well as other nations of lesser size and influence? What miracles have been wrought in Germany since the end of the devastating World War II! There is a New Germany and a New Japan rising out of the ashes of war and wanton destruction. Woe unto them and all other nations unless they build upon the foundation of religious faith and morality!

Discipline

But there is stern discipline involved in building a nation. Ezra the scribe recognized that. He had prepared his heart "to seek the law of the Lord, and to do it and to teach in Israel statutes and judgments." 7:10. He was perhaps the moving spirit in the establishment of synagogues. He made the Law the cornerstone of the restored Israel. Some of the people did not like it and did not want to hear it. But he stuck by his guns, and after he was gone the people realized what a great contribution he had made to their national life. He got the Law back in their hearts, and re-established the religion of Israel in their national life. The nation was immeasurably indebted to this scribe.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

The Theology Of Child Care

Following is the second part of Dr. Alan Keith-Lucas' address on "A Theology of Child Care." If you missed the first part please see last week's Sun.

Thus I would ask in general four questions of a Home that claims a religious base for itself, always with the understanding that what I am talking about is not a formal statement of a belief but a way of expressing God's relationship to us and therefore, of our expressing our relationship to each other. If I were to look at all the Homes I have visited, and tried to say to myself, "Is this Home being really helpful? Is this Home on the right track? Is there something here that is in itself an inspiration to this whole business of helping people?" I think I could rephrase my questions by asking, first —

"Is this a theology that puts its emphasis on **redemption** or on **Judgment?"** Both, I know, are part of God's plan for us. But which do we take on ourselves? Which is the ultimate purpose? Those we serve are already under judgment, as indeed we are ourselves. Must our purpose not be redemptive? Is this not what God calls us to aid in? Then, what difference does this make?

It makes a great deal. Most of us see ourselves as redemptive as regards our children. But what about our children's parents? So many of us have taken here a judgmental role. We have talked about parents who do not deserve to see their children because of what they have done. We have written parents off as past redemption. Sometimes we do this on moral grounds, but lately there has been a more sophisticated judgment that all too often we have justified on the grounds that it is scientific. We have declared parents to be "ego-deficient" or incapable of giving anything to their children. I am perfectly willing to accept the fact that there are some parents which at this time we cannot help. I know that sometimes we have to make the best judgment we can and decide that for the good of the child we cannot help the parents. But how do we do it — with the knowledge that we as well as they have failed, that somehow things did not work out right, or with indignation and a feeling that the parent did not deserve our help?

The same goes for the children whom we are not able to help, and the same goes ten-fold for the way in which we teach children to face what has happened to them. I repeat what I have said on a number of other occasions. What we can do first of all for these children and these families on whom the judgment of God appears to have fallen so inexorably is to help them restore their lost trust in adults, in themselves and in God; and this we can do only if we can help them know the end of the story — God's forgivingness and grace. And only as we show forgivingness, only as we do not reinforce the world's judgments, far less try to reinforce God's can a child or his family learn and believe that this is so. Christ came to offer redemption to sinners, not to reinforce judgment against them. Can his church ignore this fact? Thus I would see that the first contribution of the church-sponsored institution or the church-centered worker with children is to keep alive the knowledge that man can be redeemed, even if we do not know at the moment how this can be done. It is the emphasis on man's eternal worth, whoever he may be, not because he is naturally good — he isn't — but because his God has considered him worth dying for.

Secondly, I would ask, is this a theology of **Law** or of **Grace**? Is this the old or the new covenant? Does this Home try to make people good by the power of the negative law, "Thou shalt not . . ." or does it understand that goodness is a response to love? I am not here suggesting that life is possible without rules and regulations. Man is under judgment. He has always had to use imperfect means to keep himself in order. But where is his main emphasis put — on the avoidance of sin and temptation, on not doing good and useful things or using the gifts that God has given him for fear that the good will be misused, or on his response to the love or the trust of those around him? The difference between those institutions which want children to live fully secure, knowing that they are loved, and those who are concerned primarily with what children should not do, or what might happen if this or that were allowed, is very evident. It shows up in their use of the community, of contacts with people outside the Home, and of course, it shows up most clearly in the way in which they handle God's most perplexing gift, that of sex. And again it is basically a theological difference, a difference between a belief in a God who rules man by prohibitions and one who tries to bring his children to their own happiness in doing his will by the love that he shows them. There is no point in the New Testament unless this is true, unless we are really freed from the tyranny of the Law, unless we know that the only way to engender love and trust is to love and trust and forgive.

I have indeed long believed that the wave of humanism that swept over the world in the first years of this century, and that brought with it an insistence on freedom, on permissiveness, and on the right to enjoy life more fully on a physical and a material plane was not basically anti-Christian. It came from God, not the Adversary. It was, of course, sometimes brash and apparently amoral. It was often not at all to our taste. But I see it as a corrective, sent by God to convict us of our narrowness and challenge us to a new and a more positive assertion of what he meant by freedom, and this I see as the church's second great contribution to the whole business of helping people — its insistence that true freedom has little to do with what one may or may not do, but with the way in which one does it, whether one does it from love or fear, as someone who gives or as someone who takes, out of one's strength or out of one's weakness.

(Concluded in next issue of the Sun)

This week Rev. Dwight Moore, Center Church, South Boston, Virginia, is teaching a Bible study course on I Corinthians at Union, Virgilina.

Next Sunday evening the Senior Pilgrim Fellowship of Union, Virgilina, will visit the Reidsville P. F. group. Rev. Harry Mathis of Virgilina will be speaker for the joint meeting.

Professor Ray Day of Elon College, teacher and director of dramatics (one of the young boys in First Church, Norfolk, when the editor was pastor there), won third place in a writing contest sponsored by the Greensboro Writers Club last spring. He presented a short story entitled "Attention Must Be Paid."

Rev. Billy Joe Willett, pastor of New Hope and Beulah churches, in the Eastern North Carolina Conference, will enter Southeastern Seminary this fall. Mr. and Mrs. Willett and family have been serving the New Hope and Beulah churches for the past year. Our good wishes go with these and other students as they continue their training for the ministry.

Members of Asheboro Congregational Christian Church are being asked to share in preparation for the revival scheduled for September 9-14 by furnishing a list of prospective members, by doing visitation evangelism, and by praying for the people and services. The Rev. Melvin Palmer, minister of First E. and R. Church of Greensboro, will assist the church and Pastor W. W. Hall.

LABOR DAY

(Continued from page 3)

agement and distribution practices; improved allocation and management of our resources through national and regional planning both public and private; re-examination of the meaning of work, leisure, and property; and a readiness to adjust our patterns of life and thought to human needs in an age of automation and abundance.

God Gives Us Great Opportunity

The church through the years has extended its ministries to the weak and unfortunate. The labor movement, grounded in a tradition of mutual aid, has succeeded in vastly improving the status of many workers. Management has made significant contributions in this regard. Government likewise has had an important role in implementing the community's concern.

Today, when for the first time in human history it is possible to do so, let us work together in an all-out effort to abolish poverty both at home and abroad. Poverty is no longer necessary; it is ethically intolerable. This is the opportunity and responsibility God has put into our hands. We dare not refuse or postpone our response.

August 19 our Henderson church heard Mr. E. H. Thompson of Apple's Chapel speak, in the absence of their minister, Rev. Joe A. French. Mr. Thompson was introduced as a deacon, Sunday school teacher, and chairman of the Laymen's Fellowship of the church, and for sixteen years principal of Busick Elementary School. He is also a contributor to this paper.

The August 19 bulletin of Bethlehem church, Tenth Legion, Virginia, says: "Camp was canceled because there are many rabid foxes in the camp area." It also reminds of the youth week-end retreat at Camp Strawderman September 7-8, and the Junior High Workshop September 15 at St. Steven's church, Harrisonburg. Topic for the local P.F. that evening was "The Problems of Growing Up."

First Congregational Christian Church of Portsmouth, Virginia, had planned a reception Sunday evening, August 19, for members of the church who are 80 years of age or older. Two members were ill, and one of them, Mr. J. F. Brothers, died about time for morning service, and for this reason the reception was postponed. Those listed to be honored were Mrs. Rosa Council, Mrs. W. O. Daughtridge, Mrs. H. P. Barbour, Mrs. L. E. Parker, Mrs. M. L. Parker, Mr. Elisha Whitley, and Mr. Brothers.

August 19 at Southern Pines Mrs. Earl Parker, president of the Women's Fellowship, shared with the minister, Rev. Carl E. Wallace, in a dialogue sermon. Bulletin for the day announced need for a small chapel; Church Night dinners for September, November, January, March and May; the winning by Dickie Hoskins of an annual $600 scholarship from the Elks National Foundation; and that "one dollar out of every five given to our church goes for benevolences."

Dr. and Mrs. W. J. Andes of Elon College Community Church are on a vacation trip visiting relatives in Harrisonburg, Virginia and Brattleboro, Vermont. They will also go to Deering Community Center, New Hampshire, to get their son, David, who has been working there this summer. Mr. A. M. Primm, principal of the Western High School, will speak at the Elon church next Sunday on "The Child's Dilemma." Supt. Fields spoke on "The Essentials of Faith" (theme at Rotterdam) last Sunday.

Sympathy is expressed to Rev. Carl Key whose father died recently.

The Southern Convention and readers of The Christian Sun express sympathy to Miss Edna Fitch, Assistant Treasurer, in the loss of her aunt, Mrs. A. W. Burke, of Burlington. Funeral services were conducted August 23 by Rev. John S. Graves.

Louis Wilkins writes from Turkey (according to Elon College Community Church bulletin): "At Tarsus we still have two teaching vacancies and no prospects to fill them — physical education and math (or English). Do you know any possibilities?"

Members and churches in our Western N. C. Conference are being alerted to the needs of our High Point church. September 22 is to be a Work Day for High Point when men go to help clear land and prepare for a new building. On September 26 an offering is to be received in each church—hopefully all members will give something to share in this building program in the heart of a rapidly growing community.

LAKEVIEW PICNIC AT MOONELON

Mrs. Doris Page, Reporter

Lakeview Community Church, Burlington, N. C., held a picnic at Moonelon Saturday, July 28. The fellowship of swimming, eating, and visiting together was enjoyed by all.

After a delicious supper we went over to Vesper Hill, where an inspiring vesper service was presented by our pastor's wife, Mrs. Lafayette T. Wilkins, Jr.

We enjoyed having with us Mr. and Mrs. Ezra Stowe, their daughter Debie Stowe and Douglas Scott from Lebanon Christian Church, Semora, N. C.

Lakeview Community Church had eight to go to summer camp at Moonelon. They were: Barry Joyce, Leon Joyce, Tim Ingle, Jane Ingle, Arlene Snipes, Janet McPherson, and Steve Rascoe. Six were campers at the Junior Camp directed by Rev. and Mrs. Lafayette T. Wilkins. One attended Junior High camp, and Anita Snipes was on the Efficiency Staff and a Music Resource person.

Approximately 150,000 students in 1960 failed in their English examinations.

Learning—
Witnessing

In the learning and witnessing congregation
each person must grow
in his understanding of the faith
and in his appreciation for the work of the church,
and must become increasingly effective
in the way he expresses
and articulates his beliefs.

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The CHRISTIAN SUN

Vol. 114 September 4, 1962 No. 35 | A Religiou[illegible]y for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A PRAYER FOR BUSY PEOPLE

Slow me down, Lord. Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me the calmness of the everlasting hills, amidst the confusion of my day. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Teach me the art of taking minute vacations — of slowing down to look at a flower, to chat with a friend, or to read a few lines from the good book.

Remind me each day of the fable of the hare and the tortoise, that I may know the race is not always to the swift; that there is more to life than increasing the speed. Let me look upward into the branches of the towering oak, and know that it grew tall because it grew slowly and well.

SLOW ME DOWN, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow tall and toward the stars of my greater destiny. Amen.

—from "The Living Church"

Organ of the Southern Convention of Congregational Christian Churches.

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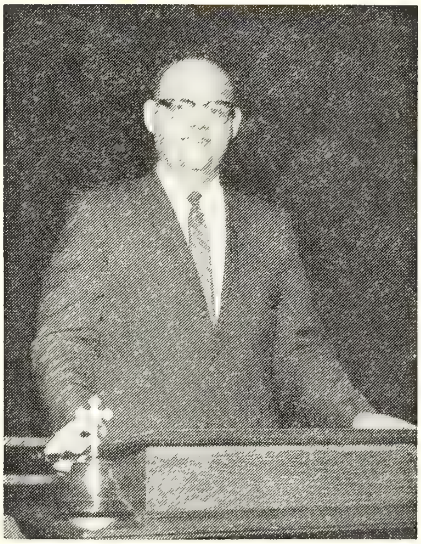
Elon College, North Carolina

Danieley Honored At Churchmen's Fellowship



Dr. J. Earl Danieley of Elon College was presented a laymen's fellowship bell as retiring president of the National Laymen's Fellowship of the Congregational Christian Churches during the national meeting at Purdue University at Lafayette, Indiana, August 17-19.

Presentation of the bell, which had the inscription "J. Earl Danieley, President, The National Laymen's Fellowship, 1961-62," was made during a joint meeting of the boards of directors of the Churchmen's Brotherhood of the former Evangelical and Reformed Church and the National Laymen's Fellowship of the former Congregational Christian Churches.

In response to the presentation, Dr. Danieley expressed appreciation for the privilege and honor of having served the group and pointed to the challenging future of work together in the Council for Lay Life and Work and in the Churchmen's Fellowship.

The Churchmen's Fellowship of the United Church of Christ was officially organized at the Purdue meeting by the merging of the Churchmen's Brotherhood and the National Laymen's Fellowship. Dale Peak of Salt Lake City, Utah, was elected to head the new men's organization which is a department of the Council for Lay Life and Work of the denomination.

Dr. Danieley, chairman, presented the proposed working rules for the new organization and spoke to the convention on the Council for Lay Life and Work, the instrumentality in the new denomination which is responsible for the coordination and development of adult work.

Attending the convention from this area in addition to Dr. Danieley were Luther Ingold of Beverly Hills and Robert Baxter Jr., of First Christian, Burlington; Robert Kirk, First, and William Starr, St. Peter's, Greensboro; and Mrs. F. C. Lester, First, High Point.

EDITORIAL

School Is Calling -- Let's All Go

The little hand bell that once called pupils into the shoddy school buildings across America is a relic cherished by the older generation, but the schools still call to their pupils, and millions of children and young people are now back with the books and ready for another year's learning.

School has a charm all its own. Teachers have prepared for their profession. Buildings are made just for the purpose. Books are attractive and interesting. Pupils are clean and well-dressed, and in many cases there is an eagerness for learning that thrills the teacher and makes the pupil an "eager beaver" when the group seeks for knowledge. An American school is a joy to behold, and a greater good to be shared.

Those who learned their science, economics and history a decade or two ago are out-dated by the youth who are the students of today. Once the atom was thought to be the indivisible unit, but now it is the exploding power that thrusts men into outer space and sends machines in search of the mysteries of other planets. Once there was believed to be a law of supply and demand to regulate production; now other factors determine how much is to be produced — price supports enable farmers to store grain in bins that let the grain spread out on the ground and rot. Time was, in the memory of some still living, when wars were fought by horsemen and foot-soldiers who went out to battle with their kind; now nobody need move from his station while missiles and poison gas destroy the human family. We live in a new kind of world, and schools challenge its students to learn all about it.

Unfortunately not all young people, or adults, are eager to learn. Many who could make the grade by study fall out before they finish high school, and multitudes more to whom God has given active minds never enter college portals. These people lower the average level of civilization, but the great tragedy is that they never become the persons they were capable of being — they short-change themselves in the fine art of living. Some of them are now adults who are not yet ready to learn. They are not sure that learning is worth the effort — or that they do not know enough already. Their opinions are quite fixed; they do not wish to change their minds.

But let's go back to the schools. From grammar grades through university the schools of the United States of America are filled. All too often there is not room for those who wish to attend. And there are not enough prepared teachers. Here are yet unsolved problems. It takes time to prepare teachers, and it takes money to hire teachers and to construct and maintain school buildings — it requires much money. However, here is an investment that certainly should be made. No person should be hampered in his development because his teacher was not qualified or the building and equipment were inadequate.

These principles apply to the church and the schools which it conducts. Each Sunday children, young people and adults meet for what we call Sunday School. There are classes and teachers, and very often there are class rooms. But who of us would dare say that the teaching process is adequate? Literature may be, and often is, selected because it is cheap, or easy for the teacher; not because it is good. Lessons are poorly prepared by the teacher, and not at all by the pupils. Classes start late and sometimes end in confusion. People who are not very well acquainted with the Bible and have never read a book on theology undertake to tell others about the Almighty and his ways with the world.

But let the editor quit being critical. There are teachers who study human behavior and know the characteristics of the pupils in their class; they know the rules of teaching and enlist the interest and activity of those with whom they share in the search for truth; they read not only the lesson materials furnished by the school in which they work, but they also read books of many kinds to broaden their field of knowledge so they can inspire those they teach; they humbly acknowledge that they do not know everything about God and his universe, but they lead their class to stand in awe before his majesty and to eagerly share in God's endeavor to redeem the world for which Christ died. They teach. Theirs is a school in which learning is a joy.

Emphasis in the United Church of Christ, our Church, for 1962-1963 is "Learning and Witnessing." That learning process should intrigue and enlist all of us. What do we know about our denomination? Do we know the leaders? the organization? the ideals? the theology? the forms of religious services? the rules by which we work? the missionaries across the world and where they are and what they are doing? the literature produced by our people? Just writing these questions brings a sense of humiliation to the editor who knows so little about the Church he calls his own. Let's make our churches institutions of learning. When we know, then we can witness.

Part of our learning will take us directly into human relations. We will find in our American churches people of many racial and national backgrounds. They have each made and are still making their contributions to the cultural and religious development of our nation. When we go with the missionaries to the far places we will be strangers within the other nations and churches. Then we will want to know how to be courteous — Christian — and will be eager to receive a hearty welcome. We will be delighted when there are good reports of our native land and churches, and we will be humiliated when questioned about racial conflicts at home.

This learning process will show us people near and far who need the Good News found in the Church. Although more than half the people in our country are related in some way to the churches, there are still millions who never darken a church door, and more who fail to function as Christians should. Here is a "field white unto the harvest" close to where we live. Then think of the rest of the world. We talk much about communists; but seldom does one hear anything about winning them to the religion made known in Jesus. Why not? They are people, too.

It follows as night the day that when Christians learn the things they need to know, then they become witnesses to what they know.

SCHOOL IS CALLING — LET'S ALL GO, AND LEARN.

NEW TV SERIES FOR TENTH ANNIVERSARY RSV

The tenth anniversary of the publication of the Revised Standard Version of the Bible will be observed this month.

"When the Church Was Young" is the name of a series of four Sunday afternoon TV programs featuring Dr. Edward Bauman, professor at Wesley Theological Seminary and American University, Washington, D. C. in a study of the Book of Acts.

This "first nationwide Bible teaching program ever attempted on network TV," will be seen on NBC beginning September 9 at 1:30 EDT, with subsequent programs on three succeeding Sundays. Check with your local TV station to see whether or not they are planning to use these programs, sponsored by the National Council of Churches in collaboration with the National Broadcasting Company. A study guide of the Acts of the Apostles, prepared by Dr. Bauman, will be sent to viewers on request.

Martha's Chapel (Route 3, Apex, N. C.) will observe Homecoming Day September 9, with Sunday school, morning worship, a picnic dinner, and an afternoon program of singing and fellowship. All former pastors and friends are invited, according to announcement by the pastor, Rev. T. N. Daughtry. That evening at 7:30 revival services will begin, continuing through September 13, with Rev. Garland Bennett of Ramseur as guest speaker.

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Rev. F. C. Lester, *Editor*
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STEWARDSHIP AND THE EVERY MEMBER CANVASS

Many of the churches of the Southern Convention will be making plans for the Every Member Canvass during the fall of 1962. Excellent materials from the Stewardship Council of the United Church of Christ have been made available to pastors of churches. Many new brochures and leaflets on Stewardship and Tithing will be of real service to the consideration of a local church and its responsibility for Our Christian World Mission. The Superintendent of the Convention has been much impressed by the good materials prepared to assist the pastor in a local church to lay Stewardship on the hearts of all believers. Of special value is the new brochure regarding the Fellowship of Tithers and the accompanying leaflet outlining the Biblical basis of modern tithing.

Further Christian Enlistment materials will be sent to local pastors as part of the fall Stewardship Packet. Members of Conference and Convention Committees having to do with Stewardship and Missions will be helped termendously through attendance at the Second Annual Retreat on Stewardship and Missions, to be held at Moonelon Conference Center on September 14th and 15th. Much of the inspiration and information of this meeting will be carried to the Conferences and the local churches.

Of special value in the Stewardship Council Fall Packet this year are the following materials: "Preparing Your Visitors"; "Preparing Your Benevolence Budget"; "A Special Congregational Meeting for Mission"; tithing materials and stewardship projects.

We encourage the consideration of the material with reference to A Proposed Congregational Meeting, at which time the local church might consider the need of the mission of the United Church of Christ at home and around the world. It would be well if many churches in the Southern Convention could have a called congregational meeting and draw heavily upon our faith as we seek to undergird the mission of Christ in the world.

Clyde L. Fields

Rev. Carl Wallace, a former pastor, will preach September 24-28 at New Hope (ENC) where Rev. B. J. Willett is pastor. There will be a covered dish supper on Monday evening preceding the service.

LAST CALL FOR GARNER "CALL"

We have just one more month to go on the Garner Community Church "Call," and to date only about half of the Club's membership has responded to this challenge. This "call" will be closed out on September 30. After this date all monies received will be applied to the next "call."

A second notice to all Club members who have not yet responded will go out from the Convention Office this week. We urge each of you to get your check in on this project before it is closed out. The people at Garner are depending on us to come through with our part in helping to make their vision of a new church a reality. We are sure that none of you want to let these good people down. So if you have not responded to this "call" by sending in your $10.00, please sit down and make out a check for $10.00 to the N. C. Church Builders Club today and send it to the Southern Convention Office at Elon College, N. C. Your gift is badly needed now.

Thanks for your loyal support of the Club. You are doing a real service in helping new churches off to a good start.

Ken Register,
Chairman, N. C. Church
Builders Club

RETIRED?

Dr. H. S. "Hardy" Hardcastle writes that he believes the saying that "a retired minister is a preacher who stops preaching and takes up full-time work."

He served as interim preacher at Suffolk for four months and preached each Sunday during August at the Christian Temple, Norfolk, meanwhile working steadily on his new home at "Holly Bluff."

One week recently he conducted three funerals, spoke at the Suffolk Rotary Club, had two wedding rehearsals and weddings, made several calls — in addition to preaching on Sunday and writing the Sunday School lesson notes for The Sun.

Recently Dr. and Mrs. Hardcastle had the pleasure of a trip to New York to meet their daughter, Jane, and her family who were returning from a year's study at the University of Zurich. They also visited relatives in Delaware and New Jersey.

Worth begets in base minds, envy; in great souls, emulation.

—Henry Fielding

King Solomon's City Found

A fortified city built by King Solomon in the Negev, Israel's southern desert, to protect his trade route to Arabia has been discovered by a team of Israeli archaeologists. The name of the city: Arad.

In the course of the two-month excavation, the archaeologists learned that Arad — where today a brand-new town is going up — was in Solomon's time a thriving agricultural, commercial and industrial center, besides serving as a garrison town.

5 Cities—in 400 Years

The city — 30 miles south of Jerusalem as the crow flies, and only a few miles from the western shore of the Dead Sea — appears to have been destroyed and rebuilt, on the same spot, a number of times: the site contains, in addition to Solomon's city, the remains of four seubsequent cities, built and razed within the less than 400 years that elapsed between Solomon's reign and the destruction of the First Temple in 586 B.C.E.

In addition to hundreds of pots and jars, the archaeologists found a well-preserved cosmetics factory, a broken clay vessel on which the name Arad was written in Hebrew six times — backwards (a magic formula?), and 20 clay tablets — letters, bills and other documents — believed to have belonged to the royal archives.

The Arad of 1962

The archaeological expedition in this wild and rugged corner of the Negev was undertaken in conjunction with modern Israel's development of the Arad region and the construction, now going on, of a new industrial town near the site of the old. The town's first permanent residents are moving in at the end of June — as these lines are being written. Arad is planned for an evenual population of 40,000, with the possibility of future expansion.

The development of Arad and the surrounding area will be based, industrially, on the rapidly expanding Dead Sea Works (potash, bromine, etc.); the newly discovered phosphate and white cement deposits nearby; the gas fields in the region; petrochemical industries; a porcelain factory; a jersey factory operating for export; a marble quarry; for Arad-Dan Hotel; and a rest home for the employees of Solel-Boneh, the contracting company of Israel's General Labor Federation.

Toughest Rock-Shifting Job

A road from Arad to Sodom on the Dead Sea, through some of the most difficult terrain in Israel, is now in its final stages. The road drops from Arad, 2,000 feet above sea level, to the Dead Sea, the lowest point on earth (nearly 1,300 feet below sea level), in a distance of only 16 miles! Small wonder, then, that the laying of the last 2 miles of this road — through gaunt ravines and moonscape terrain — has been described as "the toughest rock-shifting job ever carried out in Israel."

—Land of the Bible, Newsletter

A Song From The Past

(From Ruth Wilson's Great Grandmother's hymn book—1856.)

Try us O God, and search the ground of every sinful heart;
What'er of sin in us is found, O bid it all depart!
When to the right or left we stray, Leave us not comfortless;
But guide our feet into the way of everlasting peace.

Help us to help each other, Lord, Each other's cross to bear,
Let each his friendly aid afford, And feel his brother's care.
Help us to build each other up, Our little stock improve;
Increase our faith, confirm our hope, And perfect us in love.

Up into Thee, our living Head, Let us in all things grow;
Till Thou hast made us free indeed, And spotless here below.
Then, when the mighty work is wrought, Receive Thy ready bride;
Give us in heaven a happy lot with all the sanctified.

in **Union Grove Fellowship**

HOW TO BEGIN

By W. R. Cullom, Wake Forest, N. C.

This is told us very plainly and simply in God's Book — His Holy Word. This Book tells us in unmistakable language that "The fear of the Lord is the beginning of wisdom" (Psalm 111:10). But what is "the fear of the Lord?" One might think it means going through life with a sense of dread and horror lest the Ruler of the universe should strike them down and thus end this stay in the flesh.

Nothing seems to me could be further from what the Book means by this phrase. God is thought of as a Father. The one who came as God and was God (John 1:1) taught his followers to say, "Our Father." A father would be horrified to know that his children thought of him with such dreadful fear! No! He wants his son to respect him, to love and honor him.

God, our Father, wishes the same of his children. And to the degree that He is higher, holier, and more removed from us in nature, to that extent should our reverence for Him, our respect for Him, and our love for Him be greater, more filial, and more trusting, and abundant in spirit than is true of our earthly father.

This is what I understand by the fear of the Lord. And this is what the Book declares to be the beginning of wisdom. This, morever, is in my opinion, the world's great need today. May we soon open our minds and hearts to receive it and go forth to show and exercise it in all our relationships!

WISH I HAD SAID THAT:

There is little chance for people to get together as long as most of us want to be in the front of the bus, the back of the church, and the middle of the road. — The Lion

* * *

Basically, that which shuts us from our fellow beings shuts us from a part of God — that part of him which he reveals through humanity. — Ruth Berry in "To Enjoy God."

* * *

One never FINDS life worth living. He MAKES life worth living.

* * *

A government that is big enough to give you everything you want is a government big enough to take everything you've got.

About ◆ ◆ ◆ ◆

HOW A FAMOUS DICTIONARY WAS CONTINUED

When Noah Webster of dictionary fame died in 1843, it is possible that had it not been for the Merriams, a family of industrious Yankee printers and bookbinders, the book that was later to become next to the Bible as a best seller would never have won that distinction.

George and Charles Merriam were brothers who opened a publishing house and book store in Springfield, Massachusetts, in 1831. They were craftsmen trained and who knew how to make use of the then recently introduced stereotype process which enables a publisher to print large editions at relatively small cost for wear and tear on type equipment. The procedure favored the acquisition of books with an already existing demand so that large editions might be printed with good hope of success. Fortunately, too, the nature of the Merriam business had forced them to learn the art of promotion.

Shortly after Noah Webster's death, his heirs sold the unbound sheets of the 1841 edition of the American Dictionary to the firm of J. S. & C. Adams of Amherst, Massachusetts, but the Adams firm soon found that their purchase was more than they could carry. The dictionary, in two large volumes, priced at $15.00, was too expensive to sell well. They offered all the remaining sheets to G. & C. Merriam, who as successful booksellers might presumably know how to dispose of the white elephant. After the Merriams arranged with the Webster heirs to insure rights to publish the dictionary and its revisions, they took over the task that had proved too much for the Adams firm.

Since the schooling of the Merriam brothers had ceased at the age of 12, they had to employ others as editors, including Prof. A. Chauncy Goodrich of Yale, Webster's literary executor and long-time confidant. Other members of the Yale faculty were added to the board of editors.

The first venture of the Merriams in continuing Webster's Dictionary was a revised edition of the American Dictionary of the English Language. It contained 85,000 entries and its success was immediate. Presidents Polk, Taylor, Fillmore, and 31 Senators and a host of other prominent men hailed it with endorsements. Private citizens by the thousands wrote for copies at $6.00 each.

The American people at that time were thirsty for knowledge, avid for self-improvement, and the availability of a dictionary at a price within the reach of the ordinary family found instant response from the urban centers to the farthest settled limits of the country. This upswing in sales was given an unprecedented push by an announcement by the Government Printing Office in Washington that it had selected Webster's Dictionary as a standard guide in preference to a rival publication.

Meanwhile the Merriam brothers died between 1877 and 1880, but the G. and C. Merriam Company continued in business. New and improved editions of the standard book were published in 1864 and 1884. Other editions followed at about 10-year intervals and have continued to appear.

Making of the modern Webster Dictionary is a continuing business, occupying the intelligence and devotion of a large permanent staff of a dozen editors and nearly 100 other workers who day by day contribute to "the increase and diffusion of knowledge" in a form which the public appreciates in terms of consistent support.

C. B. Riddle

PRAYERS

Used at Council for Church and Ministry

Mrs. Robert V. Moss used the following prayers when serving as chaplain for a recent meeting of the Council on Church and Ministry. Mrs. Moss is the daughter of Dr. and Mrs. A. R. Keppel of Catawba College and the wife of the president of Lancaster Theological Seminary.

Ephesians 4:1-16.

Almighty God, we beseech Thee for Thy church throughout the World. May it grow in the faith of the cross and the power of the resurrection. May Thy spirit minister to it continually the redemption and reconsiliation of all things. Make it swift and mighty in the cause of the Kingdom of Heaven. Cover, establish, and enlighten it that it may see through all that darkens the time, and move in the shadow of Thy wing, with faith, obedience, sacrifice, and power, through Jesus Christ our Lord. Amen.

(**Intercessory Service for Public Worship,** P. T. Forsyth)

* * *

O God, we thank Thee for the presence of Thy Spirit in our midst, for Thy Word in our hearts, and for the vision of Thy Kingdom before us. We pray Thou wilt bring to fruition the plans and deliberations which are in accord with Thy Word and which will advance Thy Kingdom. Unto Thy care and keeping we will commit ourselves, the staff of this Council, and the United Church of Christ — both ministers and congregations. Through Jesus Christ our Lord. Amen.

Almighty God, pour Thy Holy Spirit upon all that are giving their lives for Thy work. O Lord, take their minds and think through them; take their lips and speak through them; take their hearts and set them on fire with love for Thee. Amen.

(**The Book of Prayers,** edited by Leon McCauley)

* * *

O Lord our God, refresh us with quiet sleep when we are wearied of the day's labour, that, being assisted with the help which our weakness needs, we may be devoted to Thee both in body and mind. Through Jesus Christ our Lord. Amen.

(**Chain of Prayer Across the Ages,** S. F. Fox)

* * *

Almighty God, we thank Thee for rest and health; for work to do and for strength to do it; and for all the surroundings of our life that make it desirable and enjoyable. Do Thou raise our thoughts and purify our aspirations. Strengthen our wills, we beseech Thee, on the side of what is right and good, and against what is wrong and evil. Through Jesus Christ our Lord. Amen.

(**Chain of Prayers Across the Ages,** S. F. Fox)

The Quest for Escape

By Richard K. Morton

Dr. Richard K. Morton is Chaplain of Jacksonville University
Jacksonville, Florida

"No, I'll do that job for you in my regular hours, but I'm not going to work overtime on week-ends."

With these words a workman bluntly turned down a request for him to assist in a job that needed to be done immediately. He insisted on having his week-ends to himself.

Friends of mine have colleagues who feel under compulsion to come home from their respective jobs and embark upon some indulgence or entertainment that gives them a sense of escape. They say they simply live for these moments.

A colleague also tells of a friend who has come to rely greatly on some kind of a tranquilizer or sleeping pill — he feels restless without this method of relief.

Any of us who counsel and who deal with people in many different roles — student, teacher, friend, colleague, leader, etc. — find that today there is a widespread and at times frantic attempt on the part of individuals to escape. But escape from what, and to what? Why must they escape?

Events in recent months have drawn worldwide attention to the life stories of some famous people who have felt this same urge to escape. The price of modern fame, status, and power is high, taking fearful toll of the physical, mental, and spiritual strength of its victims whom many millions regard as the truly successful and favored people of the earth.

What Is Wrong?

Quite apart from the personal particulars of individual life stories, we may well ask, in these days of great advances in psychology and social behavior as well as in commercial and scientific fields, What is wrong? Or what has been wrong for some time? Why did these individuals react to life in such a way that they felt compelled to escape from their role whenever they had a chance? Was the fault with them or with the culture of which they were a part? Or does it lie with both?

In attempting to find an answer to these very serious questions, we are naturally concerned to discover where the church and its educational and fellowship program may have been at fault. Here are people in high and low stations in life, prey to all forms of worthless and yet expensive entertainment and indulgence, especially in drugs, tranquilizers of the more powerful type, and much more, grasping at anything that means escape. While there is nothing inherently wrong in the popular practice of frequently going out to a public place to eat and to be entertained or to attend sports regularly, much of this is due undoubtedly to the need of the individual to escape from his daily roles and to get his mind off himself.

There are those who tend to look rather darkly upon these rebels or escapees, characterizing them for the most part as those unwilling to pay the price which generation after generation has paid before them. They say that people have always known tension and unhappiness, strife, conflict, and struggle, but have made the best of it and stayed in the fight. Now, they claim, this generation is not made of stuff as stern, but runs away and seeks escape. This, of course, is utterly too simple, as it is indeed an unfair, description of the prevailing situation. Certainly not all people are moral cowards or immaturely incapable of bearing their own burdens.

WORRY

He worried about the weather, he worried about his health, he worried about his business, he worried about his wealth.

She worried about the children, she worried about her clothes, she worried about the neighbors, she worried about her woes.

They worried about their taxes, they worried about their pets, they worried about their future, they worried about their debts.

They worried, still they worried; they worried, but alas! They worried about a lot of things that did not come to pass!

—Kleiser

These Changing Times

First of all, there are millions who have not been able to get into any kind of really significant or challenging work. They do not feel that either they or it matters. Thus there is a drain on both physical and nervous energies. Many are in work for which they are definitely unfitted. But also today's social and economic change has brought about many circumstances difficult to cope with. The city is a fast-moving, complex, congested area, with pressing social and domestic and vocational problems. Many have not really learned how to cope with life in the city as yet. Standards are higher in many fields of endeavor; people have multiple roles to fill. In their own roles few can take the attitude of Nehemiah of old, in facing his enemies, Sanballat and Geshem, as he was rebuilding the wall of Jerusalem after the Exile, and who said: "I am doing a great work, so that I cannot come down." (Neh. 6:3.)

There are new expressions and symbols to show forth the meanings discovered by this age — but I think that there are many actions which indicate failure to find or even to seek a meaning. Many are escaping from themselves, not liking to contemplate their own indulgence in pleasure and license and aimlessness. There are thousands who want to escape the scene of their failure or their negligence or their unwillingness to try to understand a situation.

Adopt Basic Rules

I wonder whether, in fact, the life of this age is as bad as some would have us believe — or have their own interpretations and actions tended to make it appear so to them? Have they any systematic philosophy, any real goal in life? With all that they have achieved with their minds and wrought with their hands, are their lives still empty, their path insecure?

Mental maladjustment and mental ill health are among the leading disorders of our time. Much of what is wrong stems from a basic failure of the individual to adopt a few simple rules — to take a realistic view of his talents and aims; to learn how to love and to trust; to find pleasure, however deeply hidden, in his work; to seek and to deserve some friends; to remember to enjoy some simple family pleasures every day and to be grateful for them; and to work out a place in the life of his neighborhood.

We must escape so often because

IMPORTANT EVENTS AT

Paris Meeting of World Council

By Betty Thompson

August is the month when traditionally the Parisians desert their city, shutter their shops, and flee to seashore and countryside.

They leave the city to the tourists. And this year — from August 7 to 17 to some of the world's leading churchmen.

The Central Committee, the 100-member policy making group of the World Council of Churches, met on the campus of the Cite Universitaire for its first full-scale session since it was elected at the Third Assembly of the Council in New Delhi, India, late in 1961.

Dr. Franklin Clark Fry, New York, president of the Lutheran Church in America, is chairman of the Committee.

The Protestant, Orthodox, and Anglican churchmen from all parts of the world spent ten days reviewing the decisions of New Delhi and putting into effect new programs for the Council. The role of the new Division of World Mission and Evangelism, the unit which carries on the work of the former International Missionary Council, came in for a major share of attention.

The Central Committee manifested a growth in dialogue between the ancient churches of the East and the newer churches of Christendom. Delegates from the Russian Orthodox Church which was admitted at New Delhi were articulate in debate as were representatives of churches in Ghana, Cameroon, and Rhodesia.

The liveliest debate at the Committee meeting took place during the last day on two widely different subjects: a new theological study on "Jesus Christ, the Light of the World," and a resolution "respectfully requesting" the government of Ghana to reconsider its decision to exclude two Anglican prelates who had criticized the Ghana Young Pioneers movement.

Ask Ghana to Reconsider Expulsion Order

The Central Committee of the World Council of Churches called upon the government of Ghana to reconsider its decision to expel the Rt. Rev. Richard Roseveare, Anglican Bishop of Accra, and to withdraw the visiting permit of the Most Rev. Cecil Patterson, Anglican Archbishop of the Providence of West Africa.

The Committee made the request in a resolution passed without dissenting vote in which it expressed "deep regret" over the Ghana government's action.

The Committee declared that: "It reaffirms the belief that the true well-being of a people requires liberty to call public attention to matters affecting the common good and especially that those who hold pastoral office in the Church have the right and the duty to express a responsible judgment in matters of religious faith affecting the life of society."

Bishop Roseveare and Archbishop Patterson were expelled by the Ghana government on August 13. According to press reports both have been critical of what they had alleged was state interference in church affairs, and they were said to be particularly outspoken against the Ghana Young Pioneers, a youth movement of Ghanain president Kwame Nkrumah's party which Bishop Roseveare described as "godless."

New Study On Christ and History

Theologians were cautioned not to speak in language that "ordinary Christians" cannot understand.

The Committee members gave careful attention to a new study on "The Finality of Jesus Christ in an Age of Universal History."

"If you want to say something, say it in plain language. If you cannot, then go back and think about it some more," Mr. John Lawrence, London, an Anglican layman and editor of the British magazine FRONTIER, stated frankly.

Dr. Christian Baeta of Ghana, a Presbyterian, said that if the answer to the question "why do we say that Jesus Christ is the final word, the ultimate reality" is given "by professors for professors it might be better not to undertake the study at all." The African Christian leader said the purpose of the study should be "to help people to be more faithful."

New Churches Admitted

During their sessions the policy-making group agreed to accept seven new churches into their membership, including five in the USSR. This brings to 201 the Protestant, Anglican, and Orthodox churches in the Council's membership.

The Central Committee also heard a report on the work of the $4-million theological education fund which gave 15 major grants during the last three years to theological institutions in Africa, Asia, Latin America and the Pacific region.

The churchmen from East and West in an earlier session called upon governments to be ready to break the impasse in disarmament negotiations.

An ecumenical service arranged by the Reformed Church of France drew some 2,500 worshippers to the Oratoire de Louvre, a famous Protestant shrine in the heart of Paris. Participating in the service were Anglican Bishop John William Sadiq of Nagpur, India; Lutheran Bishop Hanns Lilje of Hannover, Germany; and Archbishop Justin, head of the Rumanian Orthodox Church.

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we so often entrap ourselves. We also seek escape because we wilfully get ourselves into so many involvements which are destructive and harmful. And we want to escape because we know that we have stubbornly sought to find our fulfillment in possessions, status, power, and the life. And they have not been enough. The bonds and shackles we wear are often self-imposed, and the prisons in which we languish are built by our own hands.

In generations past the church did not do enough to relieve the lot of man upon earth, and many placed their hopes upon a heaven of the future, an eschatological concept that virtually despaired of realizing anything encouraging in this life. Today we must reproach ourselves as church people for not doing more to provide an escape for some and also for preventing the arising of so many situations from which people feel they must escape. We must all bear part of the shame and the sorrow for the weaknesses of the culture of which we are a part.

How far we are today, so many of us, from the mood of Paul, as he exulted: "For me to live is Christ; yet not I live, but Christ liveth in me."

If we helped to guide more among us lovingly and purposefully along the way of life that leads to joyous service to God, there would be fewer who would clamor for escape.

Missionaries Tell What "Witness" Means

Mr. and Mrs. Allan L. Forsythe
American School for Boys
Talas-Kayseri, Turkey
March, 1962

What is Christian witness? At home we think of the patient, hard-working minister or the devoted church worker. But Jesus said, "Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time."

The people of the Near East Mission have done this. They have returned to the land of Paul, now Muslim, to do this witness.

In the Near East Mission this witness has many faces. It is the face of the teacher as he tries to make his life a living example of what a Christian should be. Our attitudes and actions, in and out of the classroom, are closely watched by our students and should emulate Christian ideals. To this end we strive. We are forbidden to teach Christian religion to Muslim minors by law, but we can and do show an interest in and understanding of Islam. We try to generate Christian ideals of responsibility, social justice and love by discussing them when the opportunities arise in class. We are ever alert to these opportunities for we realize that small seeds of understanding at this age can bear tall trees.

Witness is the face of the doctor's wife as she takes the bookmobile to nearby villages. The boys from school go along to help loan the books. Whether the boys realize it or not, this is an opportunity for them to do Christian service to the less fortunate of their people. It is an education for them into the conditions under which about 70-80% of their country exists. Since most of them are city boys, they do not otherwise see this or are blind to it. Perhaps, we hope, it will help them develop a firm social conscience inspired by Christian ideals. I have seen small children in these villages walking around in the middle of winter barefoot and little babies who have no milk. The boys have also seen these things and we hope it impressed them.

Witness is the faces of the two nurses and doctor at the clinic as they work diligently. It is the tired, sometimes empty looks on their faces at the end of a day, but it is also the joyous sparkle in their eyes after saving a baby's life. It is the face of the doctor, who, after finishing a hard day at the clinic, sets out in the jeep on a village call at 5:00 p.m. and returns at midnight. I have been with him on some of these calls. We have been to villages that are sometimes isolated for months from the world. I have seen the grateful looks in peoples eyes at our arrival. I have sat at tables with the men where we drank tea and ate bread and honey. Perhaps as we sat there, they were not aware that we are Christian missionaries, but they are aware of our spirit and willingness to help ease their suffering.

We do have Christian boys, seven in number, at school and a number of Armenian Christians in the area. We have a Turkish church with Sunday School for their children and the school boys. I have preached at Turkish church on three occasions and Carol has on one. It is an interesting and kind of thrilling experience to sing "Stand Up, Stand Up for Jesus," and the doxology in Turkish. Carol plays the organ every other week for this service. She has become quite adept at finding the hymns they want to sing as they call out the numbers in Turkish.

Another face of witness at Talas is the "Outreach Committee" of which I am a member. Once a year we have a thrift shop sale of used clothing. All our workers may come and buy needed clothing at nominal prices. The money from this goes into a fund which is used for loans and gifts. The loan fund allows workers to borrow much-needed money and to still retain self-respect and responsibility in repaying it. The relief fund is used for outright gifts for fuel, food, and clothing to people who have no money or job.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

THE RHODESIA MISSION

September

9—**Rev. and Mrs. Arthur F. Christoferson** became emeritus missionaries in 1961. Mr. Christoferson served as advisor of the churches in the South Africa Mission for many years, and much of the present strength of the churches can be attributed to him. Living for most of their career at an isolated mission station, Mrs. Christoferson worked with the local women. Four of their five children have entered church work.

10—**Dr. and Mrs. Howard Christoferson** have worked at McCord Zulu Hospital in Durban since 1953. Dr. Christoferson, son of above missionaries, is a surgeon, and his wife is a nurse.

11—**Dr. Aldyth Lasbrey** is on the McCord Hospital Staff. Born and educated in South Africa, she worked at several government hospitals before coming to McCord in 1947.

12—**Dr. and Mrs. Frank B. Magill** came to South Africa in 1958. One of his special concerns at McCord Hospital is the care of malnourished babies. Mrs. Magill is trained as a social worker.

13—**Dr. and Mrs. Alan Taylor** are stationed at McCord Hospital, where he is the superintendent. Dr. Taylor also has charge of the religious services at the hospital.

14—**Mr. and Mrs. Howard Trumbull** went to South Africa last year. Mr. Trumbull, who was an accountant in the United States, serves as mission treasurer.

IFAFA

Fifty miles southwest of Durban.

15—**Rev. and Mrs. Richard Sales** are advisors to a group of churches. One of their main tasks has been assisting with the building of new churches after the mission schools, which were often used for worship, were taken over by the government.

School, clinic, outreach with money and service; all of these are faces of witness. Faces of teachers, nurses and doctors working too many hours, bearing too many pressures, doing an incomplete job because they are human beings and not machines, and doing a marvelous job through their devotion to their tasks: planting small mustard seeds, praying and knowing deep in their hearts that the seeds will bear fruit. These are the faces of witness in the Near East.

Remember them in your prayers.

THE JOY OF HARVEST

There are many fascinating features to the season of harvest. First of all, we are thrilled with the beauty of fields of standing grain ready to be harvested. Again, we are delighted when we see the grain itself pouring into the bin or the wagon to be taken to the mill. Harvest time seems to speak to us of completeness, the fulfilled cycle of sowing and reaping.

Further thought will bring to our minds other lessons from the harvest season beneath the surface of that which may be seen with the eye.

There is the thought that this is a great venture in which man is privileged to be a worker together with God. Our Heavenly Father provides the soil; man places the seed in the ground. God sends the sunshine and the rain; man cultivates the ground so that these blessings of nature may reach the sprouting seed. God brings the grain to fruitfulness; man by his labor reaps and gathers into barns what God has produced. It is a wonderful partnership.

There is the thought of the wonderful bounty of God. For every seed which man puts into the ground the earth produces a harvest of hundreds, yes, thousands of grains of food. It all seems to multiply so easily, so quietly, so effortlessly. That is because God is at work. Where He is working it is impossible for man to forecast the fullness of His bounty.

Sometimes we think we have to work too hard to get a living from the soil. At times we are inclined to fret a bit over the pains and watchfulness which must be exerted in order to produce a harvest. However, if we will pause to reflect for a moment that we have been privileged to work together with God and that God has rewarded us far more abundantly than our labors deserve, we will be thankful, instead, for our Lord's goodness and wise providence.

FAO REPORTS HUNGER A MAJOR WORLD PROBLEM

Malnutrition will remain widespread in many low-income countries during the '60's, warns the Food and Agriculture Organization of the UN in a report published recently. The report goes on to state that in the Far East, excluding Japan and Mainland China, the daily consumption of animal protein may not exceed 10 grams in 1970 compared with the present amount of 40 grams in the European Economic Community and 65 grams in North America.

"If agricultural production in the low-income countries does not increase any faster in the '60's than it did in the '50's, hunger will still be a major world problem in 1970," the report says.

SOME GO TO CHURCH

Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet each other;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

Source unknown

Homecoming will be observed at Beulah Christian Church (ENC) September 23. The pastor, Rev. B. J. Willett, will bring the morning message. Special music will be featured in the afternoon, following lunch served on the church grounds.

This Interested Me

ATTENDING A LAYMEN'S MEETING

By Emily C. Lester

Have you ever been a member of a minority group at a meeting? It can be fun — that is, if you are one of the relatively few women at a national laymen's meeting!

Recently the laymen of the farmer Congregational Christian and Evangelical and Reformed denominations united in the Churchmen's Fellowship, a department of the Council for Lay Life and Work (see picture and article on page one). Present at the Purdue meeting were a number of wives.

Since people were divided into vocational groups to discuss the fine addresses by Dr. J. Irwin Miller, layman president of the National Council of Churches, and Dr. Robert Spike of our Board for Homeland Ministries, there were groups for "housewives." Friends will be surprised to learn that Mildred Walker of our National Women's Fellowship staff and I were leaders of two groups in this category, since we are not noted for our housekeeping!

Bible study was held in small groups, one of the ten leaders being Dr. George Alley, recent Southern Convention president. Two participants of his group commented to me very favorably about his leadership. Friends in this area will be delighted to know that the Alleys are enjoying life and work in Ohio.

The director of music was listed on the program as "Earl B. Pleasant, director of Religion in American Life." He did a good job of directing the singing (note his appropriate name!), and I spoke to him following the meeting, asking what denomination he represented. I found he was from the former Christian Church in Ohio and had served our Albemarle church the summer of 1935. He knows many in our Convention — and had even heard of such a paper as "The Christian Sun"!

The Sunday sermon was by one whom I consider a real "Christian gentleman," Dr. Douglas Horton. He preached on "The Laity at the Crossroads," asking, "Shall we carry on business as usual, or shall we see that our very business, as our family life, our intellectual life, everything about us, can be carried into God's purpose for the Kingdom?"

The business session (with Dr. Danieley absent because of Summer School Commencement at Elon) proved to be lengthy and, at times, "hot," which made it very interesting to the women present. Proposed working rules were amended, officers elected, and the meeting scheduled to end at 9:30 closed at 10:30, without three speeches listed as part of that session!

All in all, it was an interesting and thought-provoking meeting, the aftermath of which will no doubt be felt at the September session of the Council for Lay Life and Work.

A Page for Young People Edited by Connie Trueblood

Hubie Young

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

PRESIDENT'S FAREWELL MESSAGE

Dear P. F.'ers,

As my year as Southern Convention Pilgrim Fellowship president closes, I remember many aspects of being a P. F. officer. I remember the feeling of doubt that came when I was elected to office and told the many responsibilities I would have. I remember attending the conference rallies and being proud to be able to present a program along with my fellow officers. I remember the innumerable meetings I attended, the stacks of letters I mailed, and the many phone calls that were necessary. The memory of the people and program of P. F. Officers' Camp is still fresh in my mind.

I am proud of the work my cabinet has done during the past year. Although we have perhaps failed in some ways, I am still proud of our accomplishments.

Now, the time has come to begin a new P. F. year. This means that a new cabinet of officers is given the responsibility of our Southern Convention Pilgrim Fellowship. These officers will not only have to work extra hard because of the loss of Reverend Robert Knowles, our past minister of Christian education, but also because of the work that must be done with the new Youth Ministry. Earlier on this same day in which I am writing you this letter, the Youth Fellowship of the Evangelical and Reformed church and the Pilgrim Fellowship of the Congregational Christian Churches voted overwhelmingly to put in effect the plan for the Youth Ministry. This has been done, and now the Youth Fellowship and the Pilgrim Fellowships are officially united in the Youth Ministry.

Therefore, let me close my P. F. presidency with a challenge. I challenge each of you to give your very best to your P. F.'s. I challenge you to work hard with your new convention officers, especially Bruce Hoffmann who will be president and Connie Trueblood who, as vice-president, will be responsible for the editing of our Youth Page. Finally, I challenge you to study the Plan of the Youth Ministry and to seek earnestly to understand it. This document will become the "constitution" of our youth work, and it is imperative that it be understood throughout our convention.

I extend my most sincere wishes for a successful year to each of you.

Sincerely,
Hubert H. Young, Jr.

YOUR EDITOR SAYS

Thus far I've received only a few articles from you. I urge each of you to express your enthusiasm for your local church, conference, and convention Pilgrim Fellowship by participating in YOUR Youth Page.

Send articles to:
Connie Trueblood
8025 Honeygrove Rd.
Norfolk 24, Virginia

FALL P.F. RALLIES

Mary Ann Barnes, Secretary
So. Convention Pilgrim Fellowship

September 30—N. C. - Virginia Conference, Moonelon.

September 30—Western N. C., Albemarle.

October 7—Eastern Virginia, Waverly (?).

October 14—Raleigh District of Eastern N. C., Hayes Chapel.

October 21—Sanford District of Eastern N. C., Mt. Pleasant.

DURHAM P. F. ACTIVITIES

The Pilgrim Fellowship of our Durham church concluded its summer activities with a swimming party at Spring Valley Lake August 26 followed by a picnic at the home of Robert Bonar. Other summer activities included a hike in Umstead State Park, a bowling party, a hayride, and a "watermelon slicing."

BURLINGTON, FIRST YOUNG PEOPLE

The Junior Missionary Society for grades 1 through 5 is to meet each Sunday evening 6:00-7:30 under the leadership of Mrs. Ann Bryan, beginning September 16.

The Junior High Pilgrim Fellowship, grades 6, 7, 8, will begin meetings September 9. New counselors are Mr. and Mrs. Tommy Truitt.

The Senior High Pilgrim Fellowship resumes fall meetings September 9. The officers met at the home of Mrs. W. F. Randolph, director of Christian Education, August 28 for a hamburger supper. Program, social events, and service projects for the fall were planned.

Summer activities for members of this group:

The president, Susie Kimball, has been working in a bank in Norristown, Pa.; John and Ann Kernodle have had a grand tour of Europe; Harold Pollard has attended an international meeting in Hawaii; Hariette Cooke attended an ecumenical camp at Bricks and P. F. Officers camp at Moonelon; Jane Iseley spent a week at Johns River Camp; Harriet Blue has been working one day a week in a Durham hospital; and others have held local jobs.

There will be a Junior High P. F. Rally at The Christian Temple, Norfolk, September 16 from 3:00-5:00.

LYNNHAVEN ELECTS OFFICERS

Charan Enroughty, Reporter

The Lynnhaven Colony P. F.'ers elected their officers for the year 1962-1963. The officers are as follows:

President, Myron Steele.
Vice President, Barry Almond.
Program Chairmen, Sandra Harris, Carol Richards, Eileen White and Steve White.
Secretary, Sandra Sykes.
Treasurer, Karin Rucker.
Faith Chairman, Susan Lee.
Action Chairman, Jean Coates.
Fellowship Chm., Frankie Owens.
Bible Quiz Chm., Jane Husk.
Church Council Representative, David Miller.
Reporter, Charan Enroughty.

A banquet was held Aug. 3, 1962, honoring the past and present officers. The guest speaker was Mrs. Reeder whose topic was "Are You Important?"

Some of our P. F.'ers will be leaving soon. Tim Barrow, our past president, is leaving to attend the University of Virginia. Bill Bennett, our past vice-president, and Susie Bennett, our past secretary, are moving to Florida. Bob Solomon, one of our past program chairmen, is leaving to attend V.M.I. The group wishes them the Best of Everything Always!

The whole group was very pleased with the election of Connie Trueblood as Vice-President of the Southern Convention P. F.'ers. Good Luck Connie!

BOOK REVIEWED FOR CONGREGATION

Mildred Clapp

The home mission study book "Edge of the Edge" was presented to the entire congregation at the Reidsville Congregational Christian Church when the pastor, Rev. Mack Welch, reviewed it Sunday night, August 12.

At the quarterly business meeting of the Women's Fellowship, the following were presented with Life Memberships: Mrs. Virginia Batson, Mrs. Sallie Wray, Mrs. Eva Oakley, Mrs. Margaret Smith, Mrs. Eva Stone and Miss Gladys Johnson. A Memorial was given for Mrs. H. N. Woodall and accepted by her daughter, Mrs. Evelyn Goolsby.

Rev. Walstein W. Snyder, superintendent of our Home for Children, preached at First Christian, Burlington, August 26.

Recipe For A Good Meeting

Mrs. Paul E. Nelson, Daytona Beach, Florida

I have been asked to give a recipe for a good missionary meeting. Being a housewife, as well as a minister's wife, it is probably only natural that I should be struck with a certain similarity between creating a good missionary meeting and producing a good cake. **Neither one just happens.** Both require thought and care.

The first step in making a good cake is to have a good recipe. We might compare the Program Committee to this. If their work is careless and haphazard the result will be a failure.

Possibly we might think of the **president** as the **cook.** She should have some training, or at least some natural aptitude, and above all a **will to learn** how to handle her human elements with skill. There are many books that will help her in this.

Certainly there must be **sugar** or sweetness in both cake and the missionary meeting. And blended well with it there must be tact, which can be compared to the butter in our cake . . . without which our final product would be most unsavory.

Most good cake makers now get a **specially prepared flour** for good cake making. The flour of our missionary cake is the subject matter for the meeting. From our state officers we can get much specially prepared material which will help us greatly.

As the **milk** permeates the whole mixture so should the missionary meeting seek to use the largest number of the church membership. A society to be effective must reach beyond the faithful few. This is where the tact and sweetness of the president can be used.

Perhaps the **well-beaten eggs** can be compared to the lighter parts of the program, which do add so much . . . the special music, well prepared, an accompanist who doesn't drag, and hymns that are singable and chosen beforehand to suit the occasion.

Certainly, much of the attractiveness of a cake depends on the flavoring or **spice** that is used in it. Many of our missionary meetings fail because we forget to add to them novelty in the form of plays, costuming, curios, etc. And surely we must not deaden them by reading when the same material **told** would be so much more spicy.

Having all these elements skillfully blended, we must not forget the importance of temperature or enthusiasm. Neither must we forget the time element. Many a missionary meeting, as well as many a cake, has been spoiled by keeping it going too long.

Much of the attractiveness of a cake lies in its **frosting.** Do we not sometimes forget to add to our meetings those little touches that do so much to make them attractive . . . the pleasant, orderly room, the flowers, the officers dressed in at least **next** to their Sunday best, and wearing a sincere smile of greeting.

Having done all this, we have left out of our cake one thing without which we would have a total failure . . . the **baking powder.** Yet we are continually trying to make our missionary meetings successful with the one thing necessary for it left out. We may plan carefully and well, be well prepared, have novel material, but if the officers try to do it in their own strength, the meeting is doomed to failure. We have left out the one thing needful . . . . the **help of the Heavenly Father.**

The Valley Churchmen's Fellowship will hold a supper meeting at St. Paul's, Woodstock, September 23 with Rev. Roy Snyder, Potomac Synod president, as speaker.

Dr. W. E. Wisseman of First, Greensboro, was the speaker each evening last week at Smithwood church, near Liberty, where Rev. Thomas Liverman is pastor.

Faith To Rebuild

Background Scripture: Haggai; Zachariah 4:6-10; 10:18-22.

Devotional Reading: Psalm 96:1-10.

Memory Selection: **Let us go at once to entreat the favor of the Lord, and to seek the Lord of Hosts.** Zechariah 8:21 (RSV.)

The Background of the Lesson

It had been about eighteen years since the returning exiles under Ezra's leadership had begun to rebuild the temple. But the temple had never been completed. Crops had been poor, business had been bad, the people had lost their enthusiasm, and work on the temple had lapsed. In spite of these facts many of the people had built for themselves new homes and fine homes, a glaring inconsistency on their part. It was out of this situation that the antagonism between the Jews and the Samaritans developed. The Samaritans offered to assist in rebuilding the temple but the Jews bluntly and bitterly refused their aid. Thus rebuffed the Samaritans were offended and a great breach in their relationships through the succeeding years resulted. This antagonism continued even unto Jesus' day.

Enter Haggai

It was against this background that Haggai appeared on the scene. He flatly told the Jews that their "hard times" were due to their neglect of worship, and work on the temple. He called attention to the fact that while many of them dwelt in "ceiled houses" the temple was unfinished. He challenged them to "consider their ways." He urged them to start the work of rebuilding the temple again. He was afire with the spirit of the crusader. He knew full well what would happen unless the temple were rebuilt. He knew that the continuity of Israel's religion would be broken, that the ethical spirit, the old devotion to the one true God, would not and could not endure without a common devotion to a common center of worship. To put it in modern language, he knew the supreme importance of the church in the life of a community and a country.

How much value do you put upon the church? How important do you think it is in the life of the community? Is there any evidence in the way you attend it and support it, that it does make a difference? Does it have your love and loyalty? A recent report of a survey made among the local churches of an evangelical denomination in Ohio (which was not named but which was undoubtedly typical of other denominations) revealed the following sobering and startling facts: 20% of the members never attended church; 40% never gave anything through the church; 50% never attended the Church School; 90% never had family prayers, 95% never gave the tithe; 95% never invited a person to become a Christian! Evidently the church did not mean much to some of the members of those churches! What about your church? What about you?

A young minister, visiting in the home of one of the older members of his congregation, mentioned the fact that he had not seen her in church for "a month of Sundays." "I'm with you in spirit," said the old lady, to which the young minister replied — he said he hoped Heaven had forgiven him for it — "I'm sick of preaching to spirits every Sunday." The next Sunday Aunt Cordelia was back in church!

Enter Zechariah

Zechariah was another prophet who was a contemporary of Haggai. His book is apocalyptic in nature, filled in the opening chapters with wild and weird visions and dreams and what have you. But he fired the people with a new enthusiasm for rebuilding, and also gave them great hope for the future. From what he said, and from the section of his writings that compose today's lesson, two great sayings stand out for comment and counsel.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Here is one of the truly great sayings of the Old Testament. Only the Spirit of God, working in and through the mind and heart and will of men, can avail for solid achievement. Military might, political planning, diplomacy, human ingenuity or maneuvering ultimately are of no avail. It is not by might, nor by power, but by the Spirit of the Living God.

SUNDAY SCHOOL LESSON
SEPTEMBER 9, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

What a difference the spirit makes in any situation. Here is a giant of a football player, well equipped in every way for the game. But if he lacks spirit he will never be a great player. A few years ago the coach of a team ranked high nationally said the secret of his team's success was "desire" which was another word for spirit. We speak about the "spirit" of a college or of an institution, or even of a nation. This thing which we call "spirit" means so much. And Jesus said the same thing that Zechariah said, even if in other words, when He said "The flesh profiteth nothing; **it is the spirit that quickeneth."** What matters if a church has magnificent buildings, modern equipment, fine organization, if it does not have "the Spirit?" Many a small church, sometimes in an out-of-the-way place is more potent and powerful in the work of the Kingdom than larger and more ornate churches. An elderly lady was being shown through Westminister Abbey by a guide, who expatiated at length upon the structure and beauty of that magnificent shrine. With devastating directness she asked "Young man, how many people have been saved here?" Well to be sure Westminster Abbey is not primarily a place for "saving souls." But her question might well be asked of any church, and with embarassment for many churches.

Zechariah gave us another gem when he said "For who hath despised the day of small beginnings?" There were those among the returning exiles who compared the temple that was being rebuilt with the original temple, and they wept at the contrast. But this man had a sense of the importance of what seemed small. A certain English king was leaving for a campaign and he left his infant son in the care of a duke. The duke said "But he is so small." "Ah, yes," said the king, "but he will grow!" Despise not the day of small things or beginnings. The biggest strongest man in the world was once a tiny baby, indeed a tiny cell. The biggest business in the world today started as a little business. The biggest church began with a few charter members. All big things start with

(Continued on Page 15)

First Portsmouth Women Report

Mrs. H. W. Lee, Historian

The Women's Fellowship of the First Congregational Christian Church, Portsmouth, Virginia, closed a very good year under the leadership of Mrs. R. B. Boushell.

We participated with our local Council of United Church Women in observing World Community Day, World Day of Prayer, and May Fellowship Day. World Community Day was held at our church.

A public service was held at the church for the giving and dedication of the Woman's Fellowship gift which amounted to $44.00.

We had the privilege of attending a review of our study book "El Dorado" with the women of the Shelton Memorial Church.

In November we held a very successful bazaar and luncheon at the church. We had the misfortune of our church furnace going bad in the Fall. The Fellowship donated $500.00 on the purchase of a new one. At Christmas we gave gifts to five children in foster homes in connection with our city Welfare Department. We replenished some china for the church kitchen.

We sponsored a covered dish supper at which time one of our members, Mrs. Dorothy Sapulding, gave a most interesting report on her trip to Europe.

The Fellowship participated in giving to the travel fund expenses for Reverend and Mrs. Clyde Field's trip to Rotterdam, Holland, of $25.00, and in addition a love gift was presented to Mrs. Fields.

We observed Christian Family Week by having a covered dish supper with Reverend and Mrs. Tolley to speak and show slides of their work in Angola, Africa.

Our pastor reviewed the study book "The Edge of the Edge" at which time the women of the Shelton Memorial Church joined with us.

We worked with the Council of United Church Women, and made dolls for the migrant children on Eastern Shore, Virginia. We remembered our sick and shut-ins with flowers during the year. In accordance with our custom we gave our high school graduates a Bible.

A number of our women attended the District Rally and Southern Convention. We met our Friendly Service quota and Missionary apportionment. Two of our members were given Life Memberships.

The women have enjoyed working together, and are looking forward to another fruitful year.

NEWS FROM LEAKSVILLE

Mrs. N. F. Painter, Reporter

The Leaksville church, though small in membership, has been very active through the years.

The laymen had charge of the service on the second Sunday in August, while our pastor was on vacation and a very fine service it was. Ray Rothgeb was the speaker.

The Women's Fellowship has been active and faithful in its work, meeting the apportionment for this year.

Rev. Thomas Sutton is our faithful pastor. He and his family are well-liked in the community and he is doing a splendid work with the Valley churches he serves.

The church building has been redecorated, new pews installed and rest rooms added within the last two years.

We are looking forward to having Rev. Max Vestal with us for a week of services the first of September. We pray that we may all be spiritually revived and souls brought into the Kingdom.

ATTEND U. N. SEMINAR

The sixteenth World Order and United Nations Seminar sponsored by our Council for Christian Social Action will be held October 16-18 in New York City.

Attendance is limited to 100. Cost: Registration, $2.50; Seminar Dinner, $4.00; U.N. Tour, $1.00 (free for ministers). Hotels where lodging may be secured inexpensively will be recommended by the CCSA.

For registration and further information write: Rev. Herman Reissig, Council for Christian Social Action, 289 Park Avenue South, New York 10, N. Y.

Fred Beyerman, news editor of the **Chicago Daily News** and a layman of our denomination, was recently presented the Marshall Field award for "extraordinary devotion to duty — for outstanding technical skill." Mr. Beyerman is one of the 30 members of the Council for Lay Life and Work.

OFFICERS OF NATIONAL CHURCHMEN'S FELLOWSHIP

E. Dale Peak, Salt Lake City airline executive, has been elected to head the new Churchmen's Fellowship of the United Church of Christ.

Peak, who was named chairman of the Churchmen's Fellowship, is with United Air Lines. He has been vice president of the Congregational Christian National Laymen's Fellowship and is president of the Salt Lake City Council of Churches. His home is in Holladay, Utah.

Carl J. Bender, a real estate broker of St. Louis, Mo., was elected vice chairman. J. H. Marcus Crum, Baltimore, Md., who was elected secretary, is in industrial sales with the Sherwin Williams Co. Both have been active in the Evangelical and Reformed Churchmen's Brotherhood.

Elected to serve with the three officers on the National Committee of the united organization were: Herbert A. Busch, Champaign, Ill.; Dr. J. Earl Danieley, Elon College, N. C.; the Rev. John de Sousa, Bloomfield, Conn.; Martin Ganzer, Akron, Ohio; Elgin Hychew, New Orleans, La.; Dr. Ernest H. Hildner Jr., Jacksonville, Ill.; the Rev. Clarence H. Moatz, Allentown, Pa.; Ralph F. Smith, Pottsville, Pa.; and Walter S. Wood, Cleveland, Ohio.

Mssrs. Busch, Danieley, Ganzer, Hildner, Smith and Wood will also represent the Churchmen's Fellowship on the Council for Lay Life and Work of the United Church. Dr. Danieley is chairman of the Council.

Women of First, Burlington, are meeting Monday evening, September 10 for a picnic supper and unique program. Visiting the "clinic" of Drs. I. Care, I. Share, I. Dare, and I. Am Aware, the Women's Fellowship is to be given a complete check-up and prescriptions offered to make members "feel better, work better, and find new zest for living."

Plans have been approved and construction will begin shortly on a parsonage for the Eure Christian Church, Gatesville. It will be built across the road from the church and will be brick veneer, matching the church. The estimated cost is $15,000. It is hoped to have the parsonage ready for the minister to move into by Christmas — what a present that will be for Rev. E. M. Allcox!

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

The Theology Of Child Care

Following is the third part of Dr. Alan Keith-Lucas' address on "A Theology of Child Care." If you missed the first and second parts please see the last two issues of The Sun:

Nevertheless, I would ask again, is this a theology of man as **subject** or man as object? These terms may need some explanation. Man is a subject when it is what he wants that is important, when the search is for what will give him fulfillment of what he is, not what we want him to be. Man is an object when, with all the good will in the world, we, or anyone uses him for our own ends, however noble. We are treating man as an object when we speak of reforming, or rehabilitating him, when we look on him as a case or something to be studied, when the emphasis is on what we do, and not on what he does himself.

It is true, of course, that God does in a sense use us for his own ends. But look at the way in which he does this. He always starts with us, with our needs and our ambitions, and he helps us develop these until in the end they fit into his eternal plan. He appears, inexplicably, to care about that silly thing we call ourself, or being ourselves. He calls us, but we are free to ignore his calling if we must. He ever tries to make us little copies of himself. If he had wanted to he would not have created us capable of sin. Instead he has endowed us each with different gifts of our own and it is these which he fosters. It is the Devil who tries to make us over in his image, who 'devours man' and makes him nothing more than an extension of himself. God graciously invites us, not to be devoured by him but to partake of him.

In practice this is the difference between the Home which has a concept of what its products should be like, or is proud of turning out a 'type' and the Home that really tries to serve each individual as it finds him; the difference, as I once put it, between the Home that tries to turn alley-cats into Persians and the Home that teaches the alley-cat to be a good ratter. It is the difference between the Home that insists that the child fit into the Home and not the Home be flexible enough to help the child, if it can. It is a needed witness — this insistence on serving people wholeheartedly where they are and for what they are — that is much needed in this day of increasing standardization and increasing insistence that people adapt to the culture around them.

And, finally, I would ask, if this a theology of **pride** or of **humility**? Is it the sort of theology that sees church people as better than others, or believes that the way that a church does things is necessarily good, or does it recognize that all of us are in need of grace, that none of us have the final answer, that piety is not enough? Is it the sort of theology that is always looking for new ways to serve its Lord or is it smug and self-satisfied? Can it use the insights that other professions bring to this work, and incorporate them into the framework of its belief? Does it know that it does not know? Has it taken seriously the proposition that those who are the greatest serve? They do not control. And above all can it stand apart from the modern tendency to believe that the expert, either in religion or in social science, knows or could know everything about another person and so is entitled to mold his life for him, to make all decisions for him, to play God in his life. For this is a fourth needed witness which the child, at its best, can give — the knowledge of man's common predicament, and of our common need to search for new ways in which we can do the Will of God.

I really have no fears on this subject. As I have watched the progress of Homes such as yours throughout the years I have seen, whether you are conscious of it, the unfolding of a theology that is one of redemption and not of judgment, one of Grace and not of the Law, that treats men as subjects and not as objects, and is humble and not proud. I have seen it and I have believed in it not only because of what it has done to render service to children and to their parents, but because it quite simply seems to me to be the truth. It is the way in which we are related to God. Of course, not all of us hold to it. I myself find myself only too often judging rather than trying to redeem. I find myself losing hope in people, or treating them as objects, and often I am beset by pride. So, I am sure, do some of you. But inasmuch as we struggle in our Homes to express the opposite, inasmuch as we are aware of the temptations that beset us both as churchmen and as social workers, we will render increasingly an honest service to those whom we serve. We may not always persuade others that we have something to give, but in time this will, I think, be obvious too.

"CONCERNS" ABOUT RURAL CHURCH

Rev. Rosser L. Clapp, pastor of our new Community Church, Garner, attended the Seminar on the Rural Church at State College, Raleigh, in May sponsored by the N. C. Council of Churches.

Here are some of the 45 "concerns" about rural church work expressed by those attending:

1. We need a continuing compassion about rural churches.
2. Population shift and decline constitute a problem — fewer people and older people.
3. Sense of values of pastors should be changed so they see need for spiritual development as well as for numerical growth — need to develop the people.
4. Denominational administrative leaders give charges which are too small to be a good work load for a minister. He should have 400-1,000 members, or he is likely to work at something besides the ministry.
5. Our rural churches need better prepared ministers.
6. A church whose minister lives elsewhere cannot develop a sense of community.
7. A church needs a worship service each Sunday, as a part of a full program.
8. We do not minister very well to people of minority races or to the poor people in our communities.
9. Rural people lack a sense of their own destiny — as creative persons, co-creators with God.
10. Our most crucial problem is to get people on the right road, conscious of spiritual values, with a real sense of duty.

REPORT FOR AUGUST 20 AND AUGUST 27, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$27,037.67
Virginia Valley Conference	$ 35.00	
Eastern Virginia Conference	283.26	
Eastern North Carolina Conference	65.00	
Western North Carolina Conference	12.00	
North Carolina and Virginia Conference	108.26	
Total		$ 503.52
Grand Total		$27,541.19

SPECIAL OFFERINGS

Amount brought forward		$54,274.09
Miss Emily Midyette, Norfolk, Va.	50.00	
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Wachovia Bank & Trust Co. (dividend)	81.00	
Mrs. Edgar Dameron,. Jr., Burlington, N. C.	10.00	
Pope's Chapel Christian Church (ENC)	5.00	
Miss Dorothy Branch, Garner, N. C.	115.00	
Women's Adult Bible Class, The United Church of Christ, Southern Pines, N. C.	12.00	
Circle No. 7, Woman's Fellowship, Suffolk Christian Church	5.00	
In Memory of John Atlee Martin		
In Memory of Harvey Chandler		
In Memory of Mrs. May C. Reitzel		
Total Memorial Gifts	36.50	
Special Gifts	125.50	
Total		$ 445.00
Grand Total		$54,719.09
Total for the Week		$ 948.52
Total for the Year		$82,260.28

Leaders of the United Church of Christ are participating in a panel discussion at the meeting of the National Baptist Convention, U. S. A., in Chicago this week concerning closer cooperation between the two denominations. The National Baptist Convention, composed of 5,000,000 Negro members, is mainly found in large cities, where the United Church of Christ is not strongly represented, according to Dr. David Colwell, chairman of the United Church Commission on Christian Unity.

Teachers and officers of the church school and members of the Board of Christian Education at First, Burlington, will meet Sunday afternoon, September 9, for a planning session. Features include a panel discussion of the new book, **The Educational Mission of Our Church,** a report on the Purdue Conference on Christian Education, and plans for the fall months completed. Mrs. W. F. Randolph, director of Christian Education, attended the Purdue Conference, as did John Kernodle.

Rev. Allen Hurdle, member of Beverly Hills, Burlington, preached at that church August 26 on "What Is Sin?" Supt. Clyde L. Fields will be guest minister for a revival at Beverly Hill, September 30-October 5.

New officers of the Women's Fellowship at Hayes Chapel, Garner, were installed at the morning worship service August 19 by the pastor, Rev. Conrad Cornelius. Mrs. Emogene Wright is the president. Members of the Fellowship dedicated themselves to being "Partners With God" in their work during the coming year, according to Dollie Stirewalt, reporter.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

little things. Think of the Church universal! ! ! It started with a MAN in a far-off land in a far-off day who gathered around himself twelve men, one of whom became a traitor. When the Holy Spirit came there were only one hundred twenty present. From this day of small beginnings has come the greatest institution on earth.

EURE CHURCH LOSES TWO ELDEST MEMBERS

Information received from Mrs. John Artz, church historian, tells that the two oldest members of Eure Christian Church, Gatesville, North Carolina, passed away recently.

Henry Norfleet Felton, 90, died July 24, after having been a member of the church since age 26. Survivors include his wife, four sons, three daughters, 27 grandchildren, 20 great-grandchildren, and one great-great-grandchild.

K. Raynor Harrell, 89, died August 5. He joined "Eure's Church" at age 18. Survivors include one son, two daughters, six grandchildren, and seven great-grandchildren.

Both men lived near their church all their lives, both greatly assisted Mrs. Artz in preparing the early history of their church, both passed away after short illnesses, and the funerals of both were conducted in their church by the pastor, Rev. E. M. Allcox, assisted by former pastor R. E. Brittle.

The Congregational Christian Church of Durham, North Carolina, is anticipating great things this year: A 75th anniversary to observe; an opportunity of beginning to use the new church site; a chance to learn how to use new church school materials. The minister, Rev. W. T. Scott, Jr., is suggesting an over-all theme from the words of the Statement of Faith for the celebration and learning and witness: "... and to his deeds we testify." The Minister's Advisory Committee met August 25 at Dr. W. Waldo Boone's cabin for a day of meditation and study in preparation for the fall work.

A delegation of American churchmen are now visiting Russian churches upon invitation of the Russian Orthodox Church. Included are two laymen: Dr. J. Irwin Miller (whose message to the Churchmen's Fellowship thus had to be via video tape rather than in person!), and Ashby E. Bladen of the United Church of Christ, vice president of the Aetna Insurance Company.

Every-Member-Canvass will be held at New Hope church (ENC) September 16. Two evenings last week there was a "painting party" at this church, when laymen painted the new educational building and women washed windows and did other necessary jobs.

Grangers Honored

A "Testimonial Supper" was given at the Warwick Church for Rev. and Mrs. A. L. Granger, Jr., and family, July 26, 1962.

Mr. Aubrey Fitzgerald served as Master of Ceremonies. Slides and movies shown by Mr. Timothy Morgan told the story of the development of the new Warwick Church during the past eight years. Mr. J. O. Saunders presented a love gift of money to Mr. Granger on behalf of members and friends of the church. Dr. H. S. Hardcastle was guest speaker for the occasion. Words of appreciation and best wishes were also spoken by Mr. W. H. Baker, president of Eastern Virginia Conference, Dr. Jesse H. Dollar, and Dr. Helen Kenyon.

The Grangers have moved to Garden Grove, California, where Mr. Granger will start a new church. This will become the third church which he has started. The first one was our Asheboro church in North Carolina.

The following poem was written by Mrs. J. H. Booth, Jr., and dedicated to "Lanson and Frankie Granger" on the abovementioned occasion:

A Vision Shared

A few years ago we were only a dream
In the hearts and minds of a few
But dreams have a way of becoming true
When we have the faith and the will
To make them to.

So out of the dream world, eight years ago—
Our Warwick Church entered Reality,
A new born stranger
Under the guiding hand and yearning heart
Of the Reverend A. Lanson Granger.

For these eight years, we have grown together,
Our pastor, his fine family
And our congregation—
Many are the experiences we have shared—
Some good - some bad - some glad - some sad -
Some disappointing and others quite elating—
But now comes one we hate to face
Because we are separating.

But such is the way of life—
And would we really change it?
A need is felt — a challenge given—
A yielded life responds
And thus God's kingdom marches on—
New paths are taken — new friendships made —
New dreams brought to Reality!

This is life's highest achievement
When dreams are heaven born—
And it requires one's very best—
Keeping on working hard
When you want to rest—
Praying on — believing still
Yielding fully to God's will.

How glad we are
That God sent you our way and together
We have founded His church—
From the depths of our hearts
We give you our thanks
For all that you mean to us.

We give you our love to take on with you
As you answer another call
To plant in the midst of a busy throng
A church that will one day
Be big and strong!

We ask God to bless you with health and strength—
To give you many new friends—
We pray that He'll keep you
Dreaming big dreams—
Helping you make them come true—
And will you please
Keep dreaming for us
A few of your big dreams too?

...HISTORICAL SOCIETY. 1958.
Southern Convention of Congregational Christian Churches.

The
CHRISTIAN SUN

Vol. 114 September 11, 1962 No. 36

A Religious We[illegible]or Christian Homes

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

. . . All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and
God stand sure:
What entered into thee,
That was, is, and shall be:
Times's wheel runs back or
stops; Potter and clay
endure.

—Robert Browning

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"I Decline To Accept The End Of Man"

William Faulkner (1897-1962)

I decline to accept the end of man. It is easy enough to say that man is immortal simply because he will endure; that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny, inexhaustible voice, still talking.

I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and sacrifice and endurance.

In acceptance of Nobel Prize Award, 1950
as quoted in United Church Herald

A Look Beyond The Mountain

A trip along the Blue Ridge Parkway is a popular pleasure for many tourists, especially in the spring and fall. Already some of the plants, shrubs and trees are decorating their leaves with red, brown, and gold. A little later there will be a riot of color, and travelers from Asheville to northern Virginia will be delighted to "ride the ridge" and see what is on both sides of the mountains.

A new highway through the center of North Carolina makes a trip to the mountains in a comfortable car a delight. Not many years ago the winding roads, sometimes narrow and rough, added difficulties to the climb that eventually reached the summit in the area of Asheville. The rough places have been made smooth, and travel is easier by far. It must be remembered, however, that those rough places looked like beauty spots when seen from the top.

In years gone by when this writer used to take youngsters from the coastal plains to the mountains as he persued his profession of serving the Southern Convention, they sometimes sang:

"The bear went over the mountain
To see what he could see.
The other side of the mountain
Was all that he could see"

Those were the good old days, when life flowed full and free, when the climb was still uphill, the meridian of life had not been reached. It was entrancing to think what could possibly be on the other side of the middle of life.

Did you ever notice that it is difficult to know exactly where the top of a mountain range is? Around that bend and up that grade will surely be the top; but from that vantage point another peak appears to be higher still.

But sooner or later, often before you wish, you are going down hill — you are seeing the other side of the mountain. Sometimes the view is gorgeous. There are look-outs by the highway — places to rest, to think, to absorb beauty, to be refreshed. The winding roads, the gentler peaks, and the broad valley with its rivers, farms and villages are inviting. And far beyond is the sunset — mauve and grey and gold. How wonderful it would be to move into the sunset and make it home.

So is life. The "other side of the mountain" doesn't take quite so much energy, and there is not as much; but its beauty, its loveliness, its richness of friendships, its understanding of what is really important, its hope for the future — all these are to be found in abundance. From the peak one can see the landscape in perspective. It is easier to see the goal ahead, to know in which village or city one is to rest, to serve, and to be at peace. The inner fires do not blaze with such abandon and fury as in earlier years, but the glowing embers give a halo to memories and act as beacons along the highway yet unseen.

Those readers who are past the meridian and are seeing the long vistas ahead will know what this writing is about; younger ones may see no point to its printing. There are many friends of the writer who cannot climb mountains, direct projects for the church, and do a thousand desirable things so successfully done in another age, who will understand that this is for them, with appreciation and prayers. They also serve who bring a benediction to home, and to friends who call. They have riches within that cannot be told, but can be felt by friends. They have labored long and well in the churches they loved, but cannot "climb" any more. They look across the valley beyond the hills and see the end of the day, and it is glorious. Beyond the sunset are many "loved long since and lost awhile" to whom they are moving with joy. Among them is the Master they have served, who awaits their coming in the Father's house — the other side of the mountain.

The Fall Church Program

September is well on its way, and before we know it Christmas will be rushing toward us. The program of the church should be in high gear now, and go rapidly for months to come.

Children are eager for Promotion Day when they will be recognized as having done a successful year of work in the Sunday school. Rally Day is a time to entice everyone back into the church activities. World-Wide Communion Day can do much to bind a local church to the Universal Church, the church of all nations, races and creeds. Thanksgiving is a reminder that all people should be grateful. And of course the birth of Christ adds zest and meaning to the entire church program. There are other days to be observed, also, in this brief period leading up to Christmas.

Emphasis will surely shift from church to church. Education will be in all, and giving will have a central place. Support of the various enterprises of the denomination must be considered. And plans for 1963 will be in the making. In all of the activities there must surely be a burning desire to share Christian beliefs and experience with all the community, and with the world. This major business of the church must never be forgotten.

The big business of our High Point church (served by the editor) this fall is the erection of a church building. For some three years we have had no building. We have a beautiful piece of land which is adequate for an expanding church and a lovely park. Plans are nearly ready for the first unit of a four-unit church plant. Today (Sunday, April 9) the little congregation laid on the altar signed pledges for $4,475 to be paid by the time the building is completed. Other promises and cash on hand make a total of $7,000. That is not much with which to begin constructing a $65,000 building. The Mission Board of the Convention will surely add to the church's giving. Conference churches will assist. (Men of the churches in the Western North Carolina Conference are to help clear the land September 22.) The N. C. Church Builders Club will come to the rescue. There may be other frends who will share in building a church in this rapidly developing area. This is our hope.

And this is our major fall program. What is yours?

Bay Tunnel Concrete Poured

The following feature article from The Norfolk Virginian Pilot was contributed by Dr. L. E. Smith, who felt it would be of interest to Sun readers.

By William K. Stevens

All evening, all night and all morning, concrete-laden trucks raced along a 3½-mile stretch of the emerging Chesapeake Bay Bridge-Tunnel, dumped their cargoes and went back for more.

They and some 50 construction workers had embarked on a massive phase of a massive project. Their purpose was to lay an eight-foot-thick base for the bay span's southernmost tunnel entrance and ventilation building.

At 6:50 p.m. Friday (August 24) the operation began. It didn't end until 1,700 cubic yards of concrete covered the bottom of a yawning pit in the southern Thimble Shoals island. That was 17 hours later, around noon Saturday.

When the first truck pulled up on the man-made island men built from the bay floor by piling granite boulders on top of each other, the sun was low in the sky.

Every Two Minutes

Then, every two minutes, another load of concrete poured on a conveyor belt that ultimately channelled it to the pit bottom, 71 feet down.

It wasn't long before workers flicked on floodlights and scores of high-watt electric bulbs in the pit's depths.

Work went on. Six miles across the bay at Ocean View, the lights of Norfolk gleamed like a string of incandescent jewels — red, yellow, white.

A mild chop lapped at the island; bracing winds swept across the bay. The running lights of small craft studded the scene below, a vault of stars the scene overhead.

Glorious Preview

It was a glorious preview of what it will be like to drive across the 17½-mile span at night when it opens in January 1964.

But the workmen had no time or opportunity to enjoy the spectacle. They might as well have been pouring concrete a thousand miles inland.

To men 33 feet below water level, it was like being underground. They worked in an excavation big enough to hold the Norfolk Medical Tower laid on its side.

Temporary steel support beams formed a gigantic latticework inside the pit, almost filling it. Steel grills piled on top of one another rose from the floor. The concrete rose slowly to cover them as helmeted workers in sweaty shirts smoothed it, worked it.

Sea Breezes

For all the sea breezes 70 feet above, the pit floor was like any construction job on a hot day. And the din of work in such confined quarters was deafening. Everywhere was noise — rumbling, swishing, buzzing, clattering.

The 18 concrete trucks kept on trundling the 50-minute drive from Southern Materials Co. at Little Creek and unloading 100 cubic yards every hour into a pitside hopper. Along the conveyor belt, down four pipes to the bottom went the concrete.

Through the night, dawn and morning the same crew stayed on the job. When they were finished the foundation was in place — 93½ feet long, 63 feet wide.

Northbound cars will roll over this base as they head into the first of two mile-long tunnels on the bay span. Above them, a 30-foot-tall building will house three blowers and three exhaust fans to ventilate the tunnel. Emergency equipment, generators, pumps, tow truck and fire trucks also will be housed there.

For Friday night's workers, this was only the beginning. They'll go through the whole thing on each of the span's other three man-made islands.

Vol. 114 No. 36

THE CHRISTIAN SUN

Rev. F. C. Lester. *Editor*
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How Was That Again?

Church members, like their own pastors, sometime say one thing when actually they mean another. Methodist Bishop Gerald Kennedy of California, writing in the **Episcopalian**, says that some laymen have developed a special vocabulary in speaking to, and about, their pastors. Following are some translations:

"He is a spiritual preacher" means "He never disturbs me."

"He is not a spiritual preacher" means "His message is too relevant."

"He brings politics into the pulpit" means "I do not agree with him."

"He speaks out with courage" means "I agree with him."

"He is pink" means "He dares to criticize the **Status Quo**."

"His attitude will hurt church finance" means "I will cut my subscription from 50 cents a week to 25 cents."

"He is sowing dissension" means "Some people are waking up."

"He must consider his position" means "I want an emasculated citizen in the pulpit."

"He lacks Judgement" means "He takes Jesus seriously."

"He neglects the substantial members" means "The church is beginning to move."

"He plays up to new members" means "He is bypassing the roadblocks we set up."

"He disturbs me" means "I am beginning to grow spiritually."

"He upsets my faith" means "My prejudices are taking a beating."

"The whole church is upset" means "I am causing all the trouble I can."

Bishop Kennedy might be a little rough in spots but he gets to the heart of what some people really mean when they comment on the pastor and his preaching.

—The Biblical Recorder

Dimensions Of Value

* One moment spent with God is more precious than an eternity spent without Him.

* One square inch of life (physical or spiritual) is more revealing than a thousand volumes of human speculation.

* One personal discovery is more important than a head-full of memorized facts.

* One genuine experience of worship is more valuable than a church-full of ecclesiastically correct religious routines.

* One genuine expression of love and affection is worth more than a million artificial smiles, embraces, and greetings.

* One minute of Life is worth more than a thousand years of mere existence. Jesus said: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

—William Joyner

A MEDITATION

THE SOFT ANSWER

John G. Truitt, D.D.

> **"I wish I could be with you now; then I could modify my tone."**
> Gal. 4:20.

With pen on parchment Paul felt he had to be emphatic. His beloved Galations were being bothered with "interlopers," "sham-Christians;" and what is more they were turning back toward the teachings of these judaizers. The Christianity of faith in Christ Jesus, and liberty in the truth of his redemption on the cross, must remain clear and unadulterated.

What he put down in writing must stand out both for the present and for the future. There seemed little chance to make the hard and fast facts, under the circumstances, soft. How Paul wished he were there with them, his tone would show his love for them — they would not feel that he was scolding them. Ah! yes, and the letter still lives! Now nearly twenty centuries later it lives. And even in those important days, when the lines were being drawn tightly, Paul didn't fail so miserably in softening his voice! How about these beautiful compliments: "Have you forgotten how happy you thought yourselves in having me with you? I can say this for you: you would have torn out your very eyes and given them to me, had that been possible!" He goes on to call them "dear children, for my children you are!" "I wish I could be with you now; then I could modify my tone; as it is, I am at my wits' end about you!" How about that! Yes, Paul's letter still lives. How it served them then, and how it served the centuries since! The big words in this letter are: Christ Jesus ! His love, His death on the cross, His grace and His redemption through faith in Him — the new covenant, to which the old covenant like a schoolmaster brought us.

"Have I now made myself your enemy by being honest with you?" asks Paul. He made his case, and the answer rings down across the centuries. In the long run the straight answer, the right answer, is the answer of love. And Paul did not see any good in making it sound cold, or mean, or loud. Would we were more like that! The soft answer need never be a false answer. "The soft answer turneth away wrath." Amen.

JUDGING OTHERS

By W. R. Cullom, Wake Forest, N. C.

A good friend of mine asked me one day if I did not think that everybody was good. My reply was this: "If you knew a little of the trouble that I have in holding down harsh criticism of my fellows, you would never have asked me that question." The truth is that I don't believe that I can think of anything that gives me more and greater difficulty than just this thing of keeping from judging others, and my friend who asked the question that I have mentioned, flattered me greatly and I bow my thanks to him for his fine generosity.

If each of us would cultivate the habit of giving closer attention to his own task and leave the other person to answer to God for what he thinks, what he says, and what he does, all of us would be better, feel better, and do better in every task that we undertake. And let it be understood, of course, that all my pronouns above are of the common gender. And with this I close, saying in my soul, "Blessings on everybody!"

A HAPPY LIFE

There are as many nights as days, and the one is just as long as the other in the year's course. Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. It is far better to take things as they come along with patience and equanimity. —Dr. Carl Jung

DEFINITION OF CHRISTIANITY

A clergyman wrote to a wealthy and influential business man requesting a subscription to a worthy charity and soon received a curt refusal which ended, "As far as I can see, this Christian business is just one continuous give, give, give." Replied the clergyman, "I wish to thank you for the best definition of the Christian life that I have yet heard."

—W. Stride

It may be true that marriages are made in heaven, but it seems that all the details have to be worked out on earth.

* * *

One half the troubles of this life can be traced to saying "Yes" too quick and not saying "No" soon enough. — Josh Billings

About • • DONALD McKAY AND CLIPPER SHIPS

In the library of the Department of Commerce, Washington, D. C., is a lengthy, faded manuscript about a man, typical of many, who did so much to help foster early commerce between the United States and other countries. And like so many other pioneers whom history has neglected, he could be classed among the near-forgotten. His name — Donald McKay — is not even known to millions.

Born in Nova Scotia, McKay landed in New York City in 1826 at the age of 16. Like many youths of today he was a great lover of ships and of the sea.

Young McKay apprenticed himself to a New York shipbuilder and after he learned the trade entered the Brooklyn Navy Yard, where he was chosen from a thousand men to be foreman, but because he was not a citizen of the United States the men refused to work under him and finally he left. Yet McKay was destined to perform an important task for his adopted country, for within a few years he had become the head of his own shipyard.

For many years McKay had heard sea-going men talk about the speed of ships. He learned that since the days of ancient Egypt the forward end of the average sailing vessel had followed the pattern of the swan's breast with a smooth, curving surface that lifted easily over the waves. He had heard men talk, too, about building the bow of a ship with a sharp point that would clip through the waves instead of riding over them. So, he decided to build clipper ships, and that decision wrote the first chapter in a new era of shipping, and made possible faster and safer crossings of the Atlantic.

In McKay's day the great cry was for speed and more speed for exports and imports. Meantime, gold had been discovered in California, and the shortest route to this El Dorado was by sailing around Cape Horn. Fortune hunters were willing to pay fabulous prices for the voyage, so McKay built ships for the gold rush. Marvelous ships, too, and beautiful as they were swift. One of his clipper ships sailed 436 miles in one day, an unsurpassed record in sea travel of that time.

After California's gold rush had spent itself, came the Civil War, and after the close of that unfortunate period people turned their energies to the development of the West, constructing railroads, building cities and encouraging inland activities which resulted in neglect of shipping. American ships almost disappeared from the seas, and McKay, with all the glory of accomplishment to his credit, died in 1880, an old man, broken-hearted and in poverty. Even the models of his ships, which had been stored in a barn, were destroyed.

In the 80 years since the passing of Donald McKay, the world has increased its outward appreciation of men who strive for the advancement of their country. But men are still dying with broken hearts and in poverty who did so much to hold aloft the torch of progress and enlightenment of their times.

C. B. Riddle

This Interested Me

By Emily C. Lester

One of the pleasant interludes of my Chicago work this summer was to go to a farewell party for Carol Nethercut, who sailed in August for Kobe College, Japan, where she will teach beginning English to Junior High girls under the guidance of Miss Angie Crew.

Nearly all church members in the Southern Convention have heard of Kobe College because of Miss Crew, who worked in our area during World War II, and who has been a teacher at Kobe for thirty years.

Through the Kobe College Corporation (an American group) two young teachers are sponsored there for a period of three years each. They go out under the Board for World Ministries of the denomination and receive the same pay as any other single missionary teacher in Japan receives from our Board. For a number of years they have had the opportunity of learning Miss Crew's unique methods of teaching English as they have "practiced what she preached."

Interesting enough, Carol Nethercut's mother is the executive for Kobe College Corporation and her father is a vice president of the Board for World Ministries, so she is not venturing into something about which she has little information. I think it a real compliment to her mother that the daughter wished to apply — just like a minister's son entering the ministry.

Dr. and Mrs. Nethercut are planning a trip to visit our mission stations, particularly in India, where their married daughter is a missinoary teacher, and on to Japan to visit Kobe College in the spring.

Carol graduated from Carleton College last June, attended the orientation session for missionaries at Stony Point, New York, and sailed on a freighter from San Francisco for three years in Japan.

At the going-away-party for her there were many Kobe College graduates (and their husbands) who live in the Chicago area. Prominent in the group was Dr. Namba, president of the college, who spoke in appreciation of the aid given by the Friends of Kobe in America. The dean and a teacher from Rockford College, Illinois, were especially commended for the way in which that college has received Japanese teachers from Kobe for further training. Of course, Dr. Bryant Drake, president of K. C. Corporation, and Mrs. Drake were there, and members of the Corporation in the Chicago area. Among these were Dr. Percy Julian eminent scientist, and his family, who (so I was told by friends) are the only Negroes living in Oak Park and the only Negro members of our First Church there.

It was an interesting and delightful experience to hear Carol Nethercut pledge to do her best in Japan in response to Dr. Namba's welcome to her. You may have read in The Sun of the trip of Miss Nancy Runyan last summer and realize that it is not "all work and no play" for these young teachers. Want to apply to go?

Discovery And Witness

Communion Meditation, Delivered by Dr. Frank R. Hamilton
Pastor, The Christian Temple, Norfolk, Virginia
Evening Communion Service, Southern Convention Meeting
May 1, 1962, Bethlehem Church, Suffolk, Virginia

Dr. Carl Jung, the brilliant psychologist, just before his death, wrote a telling paragraph to culminate a lifetime of observation and research — a paragraph filled with wisdom and some foreboding. This was his comment: "Whether from an intellectual, aesthetic or moral point of view, the undercurrents of spiritual life in the Western World present an uninviting picture. We have built a monumental world of materialism about us; we have slaved for it with unequalled energy. And it is imposing — because we have spent on its outside all that is imposing in our natures. But what we find, when we look within, must necessarily be, as it is, shabby and insufficient!" One could almost quote verbatim that observation, as a picture of current spiritual life in our churches. Here, too, what we see is imposing. The church has greatly improved her material position since the end of World War II; in our nation we have been witnessing a great upsurge in the church's economic well-being. Larger budgets, more members, increased building, expanded programs have been the order of the day. Materially, the church has been expanding — but it has not been growing spiritually, in any degree commensurate with its material expansion. When we conduct even casual research, when we take just a bird's-eye-view of the church, as an institution to propagate the faith, we are forced to admit, as we look within, that what we see is somewhat shabby and altogether insufficient.

Seeking reasons for this, the real answer is not hard to find. We have tended, more and more, to shape the church to the world, rather than the world to the church. We have followed the current habits and customs of our modern society — to have the church reflect, not the image of God, but the imperfect image of man. Thus, the church mirrors the mores of our society, when it should be revealing the grace of her Lord and Saviour. We have been presenting a witness without a Presence — forgetting that the church as an institution is nothing, without the presence of God in Jesus Christ. We have a Head of the Church, a Chief Corner-stone. Without Him, we may present some sort of witness, but it is a witness without power, because any real power we have depends upon his presence!

In the Union Theological Seminary Review, for the Fall Quarter of last year, Dr. Douglas Steere of Haverford College had an article entitled "Spiritual Renewal In Our Time." Developing his theme, he wrote, "We hope in our hearts that all of us here are gathered to renew the church. But how, and where, are the clues for the renewal of the church? They are exactly where they have always been — not **downstream**, among vast levies and deltas of programs and plans and administrative structures — but far **upstream**, where all religious renewal comes from: In the quiet places of the hearts of men, in the solitary conversations of the consecrated and consecratable souls — who confront the mighty acts of God — which, by the way, are still going on! !" Penetrating and suggestive words, aren't they? Religious renewal is not downstream, in program and administration, as we have supposed and believed, but upstream, where all religious renewal comes from. It is generated in soul quietude, born in meditation, cultivated in prayer, and fostered into fruition, in worship.

Could it be that the spiritual insufficiency of our churches is due to the fact that we are forever trying "to do something," instead of trying to be somebody? We stress progress and forget prayer. We experiment with this or that suggested procedure, without having the requisite background of religious experience. We pursue programs, without having sought the power of God's indwelling presence. The church is not like the kingdoms of the world, as our Lord declared to Pilate. It is generated by a different kind of power altogether than the political and economic forces that our society knows and cultivates. The church waits upon, and depends upon, a Presence! Its goal is the triumph of love, and that requires, first of all, a knowledge of God, who is Supreme Love.

The road of Christian discipleship is a dual highway; one lane is in the direction of God, the heavenly; the other lane is in the direction of man, the earthy. The church's mission is to merge these dual lanes into a single throughway. It's like that dream of Jacob — a ladder reaching up into Heaven, with the angels of God ascending and descending upon it — ascending for inspiration, descending for service. Do you remember the account in the 24th Chapter of the Book of Exodus of those elders who went up with Moses into Mount Sinai, where a wonderful revelation of God broke over them? What happened there, and what followed, is put into one succinct, pithy sentence, "They saw God, and did eat and drink!" From the high exaltation of spiritual renewal, they went back to the humdrum, ordinary routine of daily life, to put that renewal to work in daily practice. Such a union of dream and deed is in our Communion Service — and is what our Lord intended it to be, I think; "We see God, and do eat and drink." The Sacrament is a parable of our Christian pilgrimage — **up** for renewal, **down** for the resultant expression in life-practice. Something of the same nature is depicted in Raphael's painting of the **Transfiguration**. The first scene is of the three disciples on the mountain top with their Lord. There the glory of the Infinite breaks through upon them, and they want to remain there forever. But below, on the ground level, are the other disciples who did not have that vision — trying, without avail, to cast out an evil spirit. When Raphael painted the **Transfiguration**, he put the two scenes together, which is what we must do. We cannot witness without the power of God, and we cannot have that power unless we seek and discover its facets and forces. With this power we can minister abundantly to a tired and wounded world!

A Christian is a fused individual; there is blended in him the divine and the human; he bears the image of the heavenly, the likeness of his Lord — yet, he is man, and very man, of the earth, earthy. In our churches we seek to fuse the two into that new man — through a new birth — to have, as a result, what Paul termed "Christ in you, the hope of glory!" This new man, the Christian, is like an incandescent lamp that receives its illumination from a Generating Power beyond itself, to which it surrenders itself. Making contact with that Generating Power, the lamp increases its amperage; apart from the source of power it has no light, and has no power. As our Master put it — "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." That is, be aware of God through you!

If the Christian is a fused individual — "no longer I, but Christ living in me" — so the church, the body of Christ, is a collective witnessing community, a social fusion, a corporate expression of what takes place in the individual Christian's commitment. Our Master promised, "Ye shall have power, when the Holy Spirit is come upon you." — but such power has been lacking in our churches. The church, the witnessing Christian community, the organic Christian family, has not possessed the power, because the individuals that make up the community have not cared about it, and have not sought it earnestly. We have not been meeting the challenges of our day, not ministering to the generation of the tear and the tranquillizer, because we have not been seeking the presence of God! We have been workers, but not worshippers, trying to witness without the grace and glory of our risen Lord. First comes the commitment — then, the expression of that dedication. First, the experience of God in Christ, then the translation of that experience into the relationships of life about us. The individual disciple and the church as a whole must realize that Christian experience is worship and witness — the discovery of God in Christ Jesus — then the presentation, the revelation of that discovery to the sons of men.

It is high time that we were about this imperative task — about it with zeal, fervor, and enthusiasm; but first we must make contact with the Light of the World, the Source of our spiritual power. Then the unchurched cannot but say of us, "Take knowledge of them, that they have been with Jesus." "They have been with the Supreme Revelation of the Source of their power." Only thus, can our witness be worthy of our Lord, and effective in his cause!

When Dr. Jowett came to the Fifth Avenue Church in New York City to make his pulpit messages memorable throughout the city, the congregations increased until standing room only was the rule each Sunday morning. What had been a staid, almost stuffy congregation, became a strong, virile force for righteousness in the city. Noting the effects of Jowett's preaching, the editor of the New York Times sent a reporter to a morning worship service to hear this new preacher. When the reporter's article appeared in the Monday morning edition it read something like this: "This man Jowett is small in stature; he has a pleasing, but rather ordinary voice. By no means is he an orator. His subject matter is interesting, but not so unusual as to awaken comment. He speaks quietly, almost self-effacingly, and there does not seem to be much about him to warrant the size of the crowds that come to hear him. He is rather common-place in appearance, with a simple and unpretentious vocabulary." Paragraph two: "Oh yes, one thing I forgot to mention. He occasionally disappears in the pulpit, and Jesus Christ takes his place!" That's it, isn't it. That's the secret of power in the church!

A man's witness, that exemplifies and proves a discovery, that says, "I live, yet not I, but rather Christ, who liveth in me!" This alone is the reason for our moral strength and spiritual power; and the only real, certain assurance for our daily Christian witness. It spells daring, decisive, devoted discipleship in the school of Jesus. Nothing less is worthy of him, whom we love, and whom we serve!

CLOSING PRAYER

Be Thou our vision, O Lord of our hearts,
Naught be all else to us, save that Thou art;
Thou our best thought, by day or by night—
Waking and sleeping, Thy presence our Light!

Be Thou our Wisdom, and Thou our true Word,
We ever with Thee, and Thou with us, Lord;
Thou our great Father, and we Thy true sons—
Thou in us dwelling, and we, with Thee, one! Amen.

LET'S RALLY AROUND THE CHURCH

There are always more people outside the Church, than there are people in it.

There are also more church members outside the Lord's House on the day of worship than are in it. Some say that for every church member in attendance on a given Sunday there are three some other place.

We are being urged to change this picture. Each one of us can do something about it.

We can come.
We can invite others.
We can show to the community, in the words of St. Paul, "For me to live is Christ."

We can come to church:
Not to be entertained, save with holy thoughts.
Not to show that we are righteous, but to seek the grace of God.

We come to church, not to be recognized, but rather that others may see Christ in us.

We come, not to discover what is wrong with the church, but rather what is right with the church.

"I love Thy Kingdom Lord,
The House of Thine abode,
The Church our blest Redeemer saved
With His own previous blood."

—Bayside Christian Church News

THE CHURCH — A SHELTER

A few days ago we had a rather disturbing windstorm, and like all others, I ran for cover as the gale swept down. Something guided me to a building across the street, and before I realized where I was, I had found refuge in the doorway of a church. It set me thinking. The world today is going through something far more threatening than a windstorm. Every one of us needs shelter of some kind or other. And I know of no better place to go for it than a church. We are fortunate to live in a country where we can worship as we please, when we please. Let's make the most of the blessing. Go to church! The greatest calamity that can befall a people is the loss of religion. —Eddie Cantor

Letters From Dr. And Mrs. Riggs

Kilanjunai P. O.
Via Salaigramam
Ramnad District
S. India

Dear Friends,

It has been so long this time since we have written that some friends here and there are raising plaintive voices wondering why we have taken them off our mailing list! Please be assured that we have treated all of you equally badly. We will try never to delay so long in writing again, so please forgive us and don't take us off **your** mailing list!

In the months since we wrote last there may not be much in the way of achievement to report, but plenty of things are happening that were fascinating to watch and live through. October through December was the rainy season, with good rains in our area and good crops, (although peculiarly enough the showers were scanty just a few miles northwest of us so that the crops failed and people were appealing for relief). Our heavy rains, though, meant roads under water and villages inaccessible by car. However, by keeping the old jeep out on the main road five miles from us we were able to use it for all the outside leprosy clinics, having only to cycle or wade the five miles back and forth each time to where the car was parked.

This was also the season of Christmas celebrations, and the long vacation at home for Louis, our twelve-year-old son, who had started his boarding school career. Visitors who braved the mud and came out to see us included Dave Paton, World Council delegate from England, and Doctor Hasselblad, head of the American Leprosy Missions.

January and February were harvest months, with all the villagers busy in the fields, gathering in the rice crop and planting chilis. They were supposed to be too busy to get sick; but our new Indian doctor is so popular that the clinics were soon crowded again after the rainy reason lull, and the wards have been continuously full from then on. Yielding to the demands for more space, we finally found a contractor willing to work here, and he has been busy ever since, building additional mud-and-thatch huts for T.B. and general patients, and needed additions to staff houses including our own. We also started a hospital kitchen, to feed indigent TB and leprosy in-patients who were here without families to take care of them.

The roads gradually dried up and the villages became accessible again. But the old jeep was in such precarious condition that we still did not dare arrange regular scheduled village visits. So you imagine our rejoicing when, in mid-January, we finally got word from New Delhi, that the Central Government had granted us a new jeep for the intensive leprosy control work. But it was another five weeks before the promised jeep materialized. I went to Madura to take delivery on the day of the national elections, and watched the long lines of men and women at the polling places waiting to cast their votes.

March and April are our spring months, when the weather gradually warms up and the landscape turns brown and dry. The long season of unemployment begins, when the villagers go into a sort of state of suspended animation, moving and exerting as little as possible in order to lower their calorie requirements and make the available rice last longer. Some of the more desperate ones migrate to Tanjore in hopes of finding work, because the harvest is later there. But they come drifting back after a month or two looking as if life were rather hard on them there. For example we admitted a fifteen-year-old boy last week, just back from there, with both lungs riddled with TB, and his life-blood so drained away by hookworm that his blood hemoglobin was down to less than one gram (from the normal 14).

During this period we had a personal interlude when the family moved to Madura while Fran had an operation, and then to Kodai for a month and a half to be with Louis and ease him through his first long period of exile from home. What that exile means I could realize dimly, even though I was only separated from the family a week or two at a time. While alone in Kilanjunai I

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

THE RHODESIA MISSION

September

INANDA

Mission station 17 miles northwest of Durban. Institution with which we are closely related: Inanda Seminary, which is the only Protestant school for African children remaining in South Africa.

16—**Miss Mary Beals** is headmistress of the high school department of Inanda Seminary, and also teaches English and history. She came to Inanda in 1938.

17—**Miss Mabel Christoferson**, the daughter of missionaries, grew up in South Africa. After college in the United States she returned to teach at Inanda Seminary, where she has been since 1945.

18—**Miss Lenore Paulson** grew up on a farm in the United States. After working as a home economics teacher and a home demonstration agent, she came to teach in Inanda Seminary in 1960.

19—**Miss Lavinia Scott** is the principal of Inanda Seminary, which teaches general academic and home economic subjects. Students come from all over South Africa, and many go on to be teachers or nurses.

20—**Miss Naida Sutch** was a director of religious education in the U. S. before coming to Inanda Seminary in 1961. She is teaching English and religion for a three-year term.

21—**Miss Agnes Wood** has been at Inanda Seminary since 1929. As well as teaching home economics and mathematics she has proved to be a talented maintenance man for the school, having directed unskilled workers in such tasks as installing bathrooms, a well, and a reservoir.

JOHANNESBURG

Center of the world's largest gold fields. Population: Africans 560,000; Europeans 372,000; Coloured 38,000; Asians 27,000.

22—**Mr. and Mrs. Lee Bergsman** work on the new gold mining area in the Orange Free State, where thousands of Africans from all over southern Africa have come as laborers. Mr. Bergsman is counselor to African pastors. Mrs. Bergsman works with women.

boarded at the hospital mess (for five dollars a month), and realized anew how monotnous the Indian diet is — rice and small amounts of an egg-plant-like vegetable and nothing else.

Patients kept us busy. But we were reminded that our concern should be more with the ones we **don't** see. This spring we had a small-pox epidemic in our area. But we only had one case in the hospital — and that quite by accident. I only saw a handful of fresh cases in the villages. But we heard afterwards about scores and scores of them, who recovered or died hidden at home, afraid because of superstition to let anyone know when they were sick. The size of the epidemic was not measured by the amount of work done by the doctors or the government vaccinators, but by the size of the crowds this year at the annual festival to the smallpox goddess in her local temple ten miles from here.

May and June, the so called hot season, was not very hot this year. We had some cooling showers, especially in areas that were short of rain last winter. Unfortunately Kilanjunai did not get enough to fill the drinking water ponds that have dried up, and we are in the midst of a local water crisis. The hospital sends a bullock cart two miles away for water for staff and patients. But the rest of the villagers have to drink the brackish ground water.

This has been a satisfying season. The family was re-united in Kilanjunai again, (although Louis had to go back to boarding school early this month). The medical work has been thriving, and since it is the summer vacation season for Diocesan officials there has been no interruption from committee meetings. The regular leprosy clinics got too big to pack all the needed equipment into the jeep and still find room for the Staff, so we have had to buy a trailer. The Government has given us a grant for a new leprosy shed. (But we don't dare expand too much here in Kilanjunai, at least till we get the water supply problem licked!) In addition to our regular staff we have two leprosy patients who are staying on permanently to roll bandages in return for their food. We also had a girl volunteer to work for us "for life." She was discharged from a leprosarium, disease arrested, after ten years, but with a deformed foot so that she is considered unmarriageable. In return for her food and a place to sleep she will help as a sort of nurse's aid.

However, the most promising new development is the opening up, at long last, of regular scheduled village tours. Only once in two weeks to each village, and only a few villages covered out of hundreds in our area. But at least it is a start, made possible by the new jeep. We pick villages with TB patients who are continuing their treatment at home, or with large outcaste communities. We offer Multipurpose Food-milk powder mixture to pregnant and nursing mothers, treat leprosy patients and other simple skin conditions, and in general try to be available for individual and community health problems on the spot. These clinics are just getting started, so we don't actually know yet just what the pattern will be. But at least we are finally starting them.

Of course none of this would be possible without the jeep from the Government, and the help of the new doctor and the rest of the staff who relieve me of the more routine hospital duties. And the hospital itself could not run without the support of the Indian Church, and foreign financial help from the Mission to Lepers and the churches in America, and the support we get through the Board. And the bandages which so many of you are sending from sewing circles in America and New Zealand, and the sacrificial meal contributions from the War on Want group in Scotland — all make us realize that this effort is not our own work, but a big co-operative enterprise, where a lot of loving concern on the part of a lot of people all over the world working together makes the whole thing possible. For your share in it we are very grateful.

Ed Riggs

* * *

Dear Friends,

Our family life seems to go on about as usual. The extra veranda we were dreaming about for our house in our October letter is just getting its roof put on today. I had thought we might have it ready for our son to sleep on when he was here last fall for his long vacation. But at that time no contractor or cement was available. Then I thought maybe we would have it by the time Louis graduated from sixth grade in May and came home on short leave. But since the family had been gone from Kilanjunai since March the contractor decided to do more urgent hospital building first, and began planning our work only after we arrived back from Kodai. So Louis had his short vacation and still no veranda. I'm beginning to think we shouldn't count on it till next fall, a year from the time we first planned it. Right now it looks hopeful.

Joy and Martha are still at home studying. Because Joy's fifth-grade books were so late in arriving I didn't have her ready to start her in sixth grade at Kodai school in June. We hope that she will go into boarding for seventh grade, and Martha in fourth grade, a year from now. The school there starts in June, and the long vacation begins the middle of October and ends in January. They do this so that the students may be on the plains during the cool season and in the hills at Kodai during the hot weather.

Besides teaching the children I have been desperately trying to keep up with the thank you notes for the flood of packages which have arrived recently. Last week fourteen packages arrived in one mail, so I finally resorted to a printed letter with handwritten notes in the margin.

The new doctor's house has a veranda like ours. His wife has come here from Madras to be with him. They have eleven children, but only the three youngest are here with their parents. Daisy, ten, and Daphne, seven, are here for the vacation only. Then they leave for Madras to live with older brothers and sisters while they attend school. But an older brother who has TB is coming here to recuperate.

Thank you for the packages, Christmas cards, and last, but not least, the letters. We appreciate very much the support and interest you show in many ways, big and little. I hope this finds you all strong and well in your work.

Fran Riggs

NEW DIRECTIONS FOR SENDING BANDAGES

P. S. — Speaking of packages of bandages, we have just received word of a new procedure that can be used to avoid the high cost of sending by parcel post. From now on please ship your parcels to the Church World Service Center, New Windsor, Maryland, and they will be consolidated and sent by freight under the Indo-American Agreement. **Please send us a copy of your covering letter**, for parcels and other gifts through the Board, so that we will be sure to know about the gift.

Fran Riggs

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Report From The Joint National Youth Council

By Bruce Hoffman

From August 21-24, 1962 I was privileged to be among the delegation from the Southern Convention Pilgrim Fellowship to the Joint National Council which was held at Purdue University. Over 250 young people and leaders of youth groups from both PF and YF and from all over the United States came to study the proposed Plan for the Youth Ministry of the United Church of Christ.

The first two days were spent studying the Plan, its terminology, the meaning of the covenant, and answering any questions that might arise. This was all done in study groups of about forty young people and ten adults. These groups were led by two young people from the Joint National Cabinet.

On Sunday afternoon the delegates went with their respective groups (PF or YF) and voted by Conference or Synod, each delegation having one vote, on the Plan for the Youth Ministry. It passed in both groups. At the conclusion of the voting, we lined up in a processional led by the cabinet with the PF and YF banners at their head and followed by the delegates in groups of three — two PF and one YF; in this manner we went to a large hall where a service of thanksgiving was held. That evening was a social evening.

On Monday afternoon we elected the members of the first Forum Board. The Forum Board is a non-legislative body whose only purpose is to plan the next year's Forum. It is composed of six youth and two adults. The Forum, which is taking the place of the Joint National Council, will be a yearly meeting to study deeply an area of concern of young people. The next Forum will be entitled "The Rights of Man" and will be held in Atlanta, Georgia in 1963. Each acting conference of the United Church of Christ will be able to send two youth and one adult to this meeting. At this past meeting each study group selected two youth and one adult to be nominees for the new Forum Board. At the elections, each person made a three minute speech on denominational identity, which was the topic of the morning and became an area of great discussion. The new Forum Board members are Robert Jacobson, Wisconsin; John Terrill, Missouri; Robert Smith, Connecticut; Robert Winter, Florida; Rev. Frank Hirrons, North Dakota; and Rev. William Schatz, California.

After each evening session we divided into fellowship groups. These were informal groups of about ten people which met for one hour and sang songs or played games, or, in many cases, engaged in serious discussion.

This past National Council marks a new page in the history of our church. Now the youth of the United Church of Christ are united. The Plan for the Youth Ministry presents a new and exciting idea for youth groups. The Forum Board is a new idea in national organization. The Forum itself is a new type of national study meeting. All of these are new to the life of the church. They present a hearty challenge to the youth of the Church to work to achieve their goals and standards. This is a difficult but not unreasonable task. I feel certain that it can be done.

The Southern Convention Pilgrim Fellowship was represented at this summer's Joint National Youth Council by five delegates. These were Mary Ann Barnes, Bruce Hoffman, John Kernodle, Hubie Young, and Mrs. Hubert Young, who acted as adult adviser.

Articles on this page by Bruce Hoffman and Hubie Young are concerned with the Purdue Council.

—Connie Trueblood, Editor

The Youth Ministry

By Hubie Young

At the 1960 Joint National Youth Council, a new Plan of Organization was presented as an outline for the union of the two youth groups of the new United Church of Christ. This Plan was thoroughly studied and discussed. In 1961 at the North American Ecumenical Youth Assembly, the Plan of Organization was again discussed and finally rewritten as the plan for the Youth Ministry. This summer at the Joint National Youth Council held at Purdue, three hundred young people and adult advisers convened to take final action on the Youth Ministry. Just yesterday the group here at Purdue overwhelmingly accepted the Plan for Youth Ministry as the organizational basis for youth groups in our church. The Youth Ministry has already officially been put in effect, at least on the national level. This means that throughout our convention PF'ers should earnestly seek to gain a clear understanding of the Youth Ministry.

With study, one realizes that the Youth Ministry, in addition to stating a new organizational structure for our Pilgrim Fellowships, also includes several entirely new concepts in our youth program.

The Youth Ministry restates the priority of significant Christian churchmanship. So often we as youth in the United Church do not really know what our church believes. This is not as often true in youth groups of some other churches. The Youth Ministry reminds us that we must theologically be both sound and correct.

The Youth Ministry also restates that the youth group is not just an auxiliary of the church. The Youth Ministry's concept of mutuality integrates the youth work and the total work of the church. It establishes closer relationships between the youth and adults.

A call for a deeper purpose and meaning is included. The Youth Ministry stresses the relevance of the Gospels in youth work. This will perhaps be one of the greatest improvements in our youth program.

The Youth Ministry narrows our concern to the four senior high years. Our new United Church program will include separate programs for the junior high young people and for the college age young people. By narrowing our age range, we young people will be able to work with ideas and concerns that are especially related to our age group.

The Youth Ministry recognizes the changing concepts in our youth program, and it includes organizational changes that alleviate the problem of putting such new concepts into effect. Six young people and two adults on the Youth Forum Board have already replaced the two national cabinets of our uniting youth groups. Plans are already being worked on for next summer's first national Youth Forum.

The Youth Ministry is an entirely new concept in our church's youth program. We of the Southern Convention Pilgrim Fellowship have the responsibility to learn about and understand this new concept. Actually, with a little effort, we can become one of the leading youth conventions (conferences) in our country. The national delegates have done their best. Now, we in the Southern Convention Pilgrim Fellowship must do our best.

ATTENTION! ! !
N. C. AND VA. CONFERENCE PILGRIM FELLOWSHIP

The fall rally of the N. C. and Va. Conference Pilgrim Fellowship will be held September 29-30 at Camp Moonelon. All will arrive at 3:30 on Saturday. Sunday the formal rally will be held. The cost will be $2.50 per person for the weekend. **Bring a friend!**

Sanford Women's Fellowship Report

Mrs. Paul L. Wicker, Jr., Reporter

At its August meeting the Women's Fellowship of the Congregational Christian Church in Sanford, North Carolina, closed an active and rewarding year's work under the capable leadership of Mrs. Layton Stevens.

One of the first accomplishments was the observance of National Women's Fellowship Sunday November 5 at the morning church service. Speakers were Mrs. George Griffin and Miss Stella Stout — both members of the Fellowship. At the conclusion, Woman's Gift boxes were collected and Mrs. Robert W. Sawyer gave the dedication prayer.

The four projects set up for Friendly Service were completed with money and materials collected and sent to four areas of our world.

There was much preparation of food in the Proctor Building during the year. The Fellowship, with Mrs. R. M. Cline directing, prepared and served the Lee County N.C.E.A. unit. At Christmas the young people home from college were honored at a dinner. A host of people enjoyed the Fellowship's annual Christmas Tea. Following the Easter Sunrise Service, the early worshippers gathered in the Proctor Building for coffee and doughnuts. To conclude Family Week in May, the Fellowship arranged for the annual family picnic, and a program appropriate for the entire family followed.

The Spiritual Life Committee organized a prayer group at the beginning of the Lenten season to meet during this special time of the year. This group has been so inspired that it has continued to meet weekly through the summer and plans to continue indefinitely.

The Fellowship again this year sponsored the Family School of Missions. An excellent course of study was prepared and presented for three Sunday evenings prior to Easter.

The Social Action Committee compiled a scrapbook for the children at McCain Sanitorium and for our local Lee County Hospital. They also sent boxes of clothing to the migrant center at Belcrosse, and a CARE package overseas.

The Cradle Roll Committee was busy making many little folks happy during the year. They made a cake for each child on his birthday and sponsored a Cradle Roll party for the children and their parents.

At the final meeting of the year a memorial service was conducted by Mrs. R. M. Cline, at which time she presented memorials for Mrs. W. V. Lemmond and Miss Mary Addie White. Mrs. E. M. Budd was honored by being given a Life Membership.

Mrs. David Shepherd installed these officers for the coming year: Mrs. George Griffin, president; Mrs. David Shepherd, vice president; Mrs. W. H. Sauls, secretary; and Mrs. Garland Fulton, treasurer. Circle chairmen are Mrs. V. C. McIver, Mrs. R. N. Howell, Miss Stella Stout and Mrs. Clarence Dickens.

IN A LIGHTER VEIN

Even a turtle gets nowhere until it sticks out its neck.

* * *

A story is told of the Sunday school teacher who asked a child if he knew the parables.

"Yes sir," said the boy.

"And which one do you like the best?" asked the teacher.

"Well," was the reply, "I like the one where someone loafs and fishes."

* * *

A very hen-pecked man replies when his wife says, "Breathe!": "Shall I inhale or exhale?"

* * *

Some people don't mind the lies told about them; what worries them is the truth.

* * *

It is costing us more these days to make history than the history is worth.

* * *

When you argue with a fool, make sure he is not similarly occupied.

* * *

The wife who has good horse sense never becomes a nag.

* * *

I know a fellow so crooked that even the wool he pulls over your eyes is half cotton.

A Churchwoman's Responsibility

Edna Bresko, Social Action Chairman
Eastern Virginia Women's Fellowship

"He hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with Thy God." Micah 6:8.

Responsibility may have a harmful effect upon a churchwoman, if she permits it to do so; or it may have an invigorating effect, if she regards it as something God has given to her as a means to carry on the purposes of God's Kingdom. The churchwoman is the link which helps to bind the purposes of the church to the life of the workaday world. When the churchwoman carries her faith into the super-market and into every other area of daily living, her responsibility will give her inward satisfactions that come from God.

"Ye shall know them by their fruits." Assuming responsibility as part of Christian discipline is Christian social action. This deals with specific problems, such as race relations, labor and management, juvenile delinquency, alcoholism, etc.

The churchwoman applies her Christian principles to specific situations, and expresses her convictions through the way she accomplishes her tasks. If each churchwoman lights her little candle in the corner in which she toils and labors, she can help others to see a little more clearly. A Christian cannot be an isolated individual. She is part of the greatest community, the Church. She is responsible to God, and the fulfillment of that responsibility revolves mainly around doing justly and showing mercy toward others.

Responsible churchwomen should be taking action in areas of concern at home, in the community, and in the world.

WORLD COUNCIL "OBSERVER" TO ATTEND VATICAN COUNCIL

The Central Committee of the World Council of Churches has accepted an invitation to send observers to the Second Vatican (Ecumenical) Council, which will begin its deliberations October 11 in Rome.

Named as an observer by the 100-member Central Committee was Dr. Lukas Vischer, 35-year-old member of the WCC's staff in Geneva, Switzerland. Another observer will be named later.

In June, 1961, Dr. Vischer joined the WCC staff as research secretary in the Department of Faith and Order, which deals with doctrinal and organizational differences between churches.

A native of Basel, Switzerland, Dr. Vischer received his doctorate at the University there.

In accepting the invitation to send observers to the Vatican Council, the policy-making Central Committee stressed that the observers have no authority to speak officially on behalf of the WCC or to engage in any negotiations. However, it said that observers may give informal explanations of the purposes and actions of the World Council.

A STORY OF KOREA

Miss Edith Galt, missionary nurse in Korea, who died suddenly last year, left the manuscript of a story entitled "The Rice Harvest." This fantasy-parable has been printed by her family and may be secured for 20¢ from her father, Rev. Elmer Galt, 635 Broad Street, Grinnell, Iowa. It might be used for a family-night story, or at any time a missions or friendly service program would be appropriate.

Emily C. Lester

Marcus Crotts, coordinator of the area meeting for lay men and women of the United Church of Christ in North Carolina this fall, announces that it will be held Saturday, November 17, at Catawba College. Mr. Crotts has recently been elected president of the Winston-Salem Engineers' Club.

Friends of Dr. John Truitt will welcome his return as a contributor to this paper and will be pleased to know that he resumed preaching at Monticello church September 2. He expresses thanks to all who have shown concern during the period when he was undergoing an eye operation and recuperating therefrom.

ACTIVITIES AT HANK'S CHAPEL

Mrs. Lewis Smith
and Mrs. Tommie C. Farrell
Publicity Committee

The Bertha Riddle and Edith Thrift Missionary Circles of Hank's Chapel held a joint meeting August 21 in the fellowship hall with both circles being well represented. The meeting was to install new officers for the year. Mrs. Frank Howard, president over both circles, had charge of the meeting.

August 15 Dr. Brittle from Virginia came to Hank's Chapel and conducted our revival. He brought some wonderful messages and everyone enjoyed the fellowship with him. Our pastor, Rev. Bob Hultman, has been moving around this summer also as he has held revivals at Lee's Chapel, Ether and Ramseur.

A dream of most members of Hank's Chapel is on its way to becoming true. Recently repair work got under way on the inside of the church which will make it look like new. We are hoping to be back in the church in about 2½ or 3 months. The Sunday school classes are taking a great part in this by giving extra dollars and dimes for the building fund. We will always be grateful to the laymen of our church for the great work they have done and are still doing. It was these men who first started out to build a fellowship building with others, men and women of the church taking a part. The building was completed and when we had to move out of the church we just went across the road for services in the fellowship building.

In the early summer the Ladies Bible Class decided there should be tile on the kitchen floor and within three weeks this work was done. When everyone works together much can be accomplished.

LITTLE WORDS

Never fear big long words.
Big long words name little things.
All big things have little names.
Such as life and death, peace and war.
Or dawn, day, night, hope, love, home.
Learn to use little words in a big way.
It is hard to do but they say what
you mean.
When you don't know what you mean,
use big words.
That often fools little people.

—Art Kudner

Leadership In A Crisis

Background Scripture: Nehemiah 2, 4.
Devotional Reading: Psalm 126.
Memory Selection: **So we built the wall . . . for the people had a mind to work.**
Nehemiah 4:6. (RSV)

The Material and the Spiritual

We see in the story of the rebuilding of the walls of Jerusalem the relationship between the material and the spiritual, with an application to our modern world. Ezra as a scribe was concerned with rebuilding the spiritual foundations of the nation. Nehemiah was engaged in rebuilding the material foundations of the city. To be sure Nehemiah was interested in the spiritual life of the nation — he himself was a devout spirit and he prayed as he worked and had the people do the same. But he knew that unless Jerusalem had its walls rebuilt, it could not long stand as the spiritual center or capital of the redeemed nation. The one was related to the other. So is it today. America with all her idealism and spiritual ideals would not long endure if she completely disarmed in a world which was heavily armed. It is important that we maintain a strong military organization. But even as the nation builds a strong military or economic or industrial nation, so must the home and the Church build strong, enduring, resilient spiritual foundations. God called Ezra to restore the defenses of the law. He called Nehemiah to restore the defenses of the walls. Both were necessary for survival.

A Great Work Well Done

Rebuilding the walls of Jerusalem was a momentous and monumental work. Its success was due to several factors which a careful reading of the first six chapters of Nehemiah reveal. And the principles or factors here revealed are timeless and universal in their application.

1. **The work was begun by a leader who cared and shared.** Nehemiah had a "soft job," an "easy place" in the king's court. He was "sitting pretty" as we say. But when he heard of the condition of his beloved city and the plight of his fellow-countrymen, he gave up his job, made the long, dangerous journey back to his native land, and mobilized the people and their resources for the great work. And more. He shared their common life, their hardships and their hard life. In a recent article in **Newsweek**, Ex-president Eisenhower told how he overheard a group of Londoners talking about their plight during the war. Their section was exposed to extra heavy bombings and it was agreed that this was due in all probability because the enemy thought Eisenhower himself was stationed there, as indeed he was. One Englishman said "Well, if we can stand it, he ought to be able to do it too." And General Eisenhower said that decided it as far as he was concerned. He stayed right there sharing the common problem with them. In this connection it should be noted that when God came down to enter the world, he shared the common life in his Son, Jesus Christ. The World became flesh and dwelt among men. We have not an high priest who cannot be touched with a feeling of our infirmities, but one who shared our common life and not only knows what is in man, but what man has to deal with.

2. **The work was carried on by people who "had a mind to work,"** as Nehemiah himself wrote. Hard tasks, difficult tasks, indeed impossible tasks can be accomplished if "people have a mind to work." And this great leader of spiritual insight and practical spirit had the power to organize and inspire the people to undertake and complete the formidable task. What every organization needs, and especially the Church, are capable, consecrated, common-sense leaders who can organize and inspire their people to undertake great tasks in Christ's name.

3. **It was carried on and out in spite of dangers and difficulties.** When the people began the work they first met ridicule and sarcasm. Sanballat and Tobiah made fun of the project. They said that even a fox could tear down the wall. Then they threatened to use force and violence. Then they resorted to subterfuge and deceit, trying to get Nehemiah to come down to the plain where they could assassinate him. Not only were the people subjected to the machinations of their enemies; they were threatened by the perfidy and greed of their fellowmen. There was "chiseling," racketeering, graft and greed within. But against the one as against the other Nehemiah organized his people, and they went on with their tasks until they were completed.

SUNDAY SCHOOL LESSON
SEPTEMBER, 16, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

4. **It was carried on and out by people who did their share.** Every person, even women and children, had some assigned or accepted task, and each did his or her part willingly and well. What a difference it would make in any church if every person had some task to do and would do it. One reason the work of the church so often lags and lumbers is because so few have to do the work of so many.

5. **It was undergirded with prayer and worship.** The workers worked with one hand and held weapons in the other. But their ultimate source of power was prayer. The whole enterprise was undergirded with prayer and the consequent spiritual power. They prayed as if everything depended upon God and they worked as if everything depended upon them. That is a pretty good formula for success in anything, and especially in church work.

A Good Lesson to be Learned

The principles outlined above can and should be applied to our modern world in every area, not the least of which is in the life of the nation and the Church. Perhaps it is not stretching the point to say that Sanballat and his gang represent the spirit of Communism. Consider for instance the following quotation from a sermon by a New York minister: Said a French Communist to professing Christians: "We are realists, and seeing that we are determined to achieve our objective we know how to obtain the means. Of our salaries and wages we keep only what is necessary, and we give the rest for propaganda purposes. . . You, however, give only a little and hardly any money for the spreading of the Gospel of Christ. . . Believe me, it is we who will win, for we believe the Communist message is the message, and we are ready to sacrifice everything, even our lives, in order that social justice may triumph. But you people are afraid to soil your hands."

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Shoes And Clothes Needed For School

Dear Friends:

It hardly seems possible that the summer is almost over and that the children are back in school. Our boys and girls began this school year August 29. This year our high school boys and girls will attend Western High School. This is a consolidated school built for the western half of Alamance County. We have fifteen who are in high school. The rest of our children will be attending the Elon Elementary School.

This has been a good summer for us here at the Children's Home. All of our boys and girls spent some time away from the campus visiting relatives, sponsors and friends. The boys and girls always look forward to vacation time each summer. This year our vacation periods and the gathering of our vegetables for storing for winter use worked out real well. This has been a good season for vegetables. We have had to use our irrigation system very little this summer. Our late truck patches have been very good — in fact one of the best in several years.

As fall comes this means a change in season and this, of course, means a change in the clothing that our children will be using. The housemothers are now in the process of seeing what will fit whom — for many have grown during the summer months. Of course as far as shoes are concerned it means that each one will have to have school shoes. Thus this is a busy time with us. Many thanks to all our friends and various sponsors who are helping us in various ways with our children's clothing and shoes for this new school year.

Rev. W. W. Snyder of our Home for Children preached at Union Ridge September 2, while the pastor, Rev. Winfred Bray, was on vacation. This church closed a successful summer recreation program with a family picnic August 29.

Sounds like Beverly Hills, Burlington, is getting down to business on plans for a building program with the appointment of the following: Finance Committee, Promotional Committee, Building Committee, and Committee to Study Needs.

REPORT FOR SEPTEMBER 4, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$27,541.19
NO REPORT THIS WEEK		
Grand Total		$27,541.19
SPECIAL OFFERINGS		
Amount brought forward		$54,719.09
Office Sales & Service Co., Burlington, N. C.	$ 10.00	
G. S. Huber, Spring Grove, Va.	100.00	
A Friend	7.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Young Married Couples Class, Third Ave. Christian Church, Danville, Va.	5.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Women's Fellowship, Brookside Community Church, Brookside, New Jersey	35.00	
Harrison Factors Corp. (dividend)	37.50	
Burlington Industries (dividend)	1.25	
Cong. Sunday School, Lake Odessa, Mich.	50.00	
In Memory of John P. Walker		
In Memory of Mrs. M. H. Doyle		
In Memory of B. F. Hancock, Jr.		
In Memory of Mrs. Annie Williams Stephenson		
Total Memorial Gifts	8.00	
Special Gifts	696.00	
Total		$ 979.75
Grand Total		$55,698.84
Total for the Week		$ 979.75
Total for the Year		$83,240.03

Sermon topics of Rev. William R. Stevenson at Tryon during September: The Church as a Mission, The Church as a School, and The Church as a Fellowship.

Rev. Collie Seymour has completed one year as pastor at Apple's Chapel. Attendance at worship services for the year averaged 242.

Fourteen young people from our Southern Pines church will be in colleges and universities this year, including James Humphries at Hartford Theological Seminary.

Recently a hymn survey was made among members of Apple's Chapel. Seventy cards were turned in with 146 hymns listed. Top ten favorites are: Amazing Grace, Blessed Assurance, Standing on the Promises, Rock of Ages, Whispering Hope, What a Friend, He Keeps Me Singing, A Mighty Fortress, Love Lifted Me, When they Ring the Golden Bells.

Rev. W. W. Snyder, superintendent of our Home for Children at Elon College, is preaching each evening this week at Haw River United Church. Last Sunday this church observed Homecoming, with the pastor, Rev. Daniel Webster Jones, Jr., preaching. A picnic dinner was enjoyed on the lawn of Dr. and Mrs. J. C. Wilkins' home Mr. Bill Kirkpatrick was soloist for the Homecoming service and is leading the music at the service this week.

A new library at Southern Union College is being dedicated September 21 at a service under the auspices of the National Women's Fellowship, according to announcement by President Walter A. Graham. This building represents a contribution of $50,000 from the Woman's Gift or Thank Offering of women in all parts of the country. Furnishings were made possible by a gift of $9,000 from the West Point Manufacturing Company, West Point, Georgia.

History Of Richmond Women's Fellowship

OF THE FIRST CONGREGATIONAL CHRISTIAN CHURCH
3000 GROVE AVENUE, RICHMOND, VIRGINIA
1961-1962

Mrs. Evelyn H. Carlisle, Historian

The Women's Fellowship of the First Congregational Christian Church of Richmond, Virginia, has closed another year of fruitful activities under the leadership of Mrs. George T. Parsons, Sr.

Our regular monthly meetings began in September with a planning session with officers and the various area chairmen. The activities have been most interesting and informative with one of the Area Chairmen presenting a program each month. Our October Program was a Film Strip, "The Church at Warren," presented by our Christian Education Chairman.

One of the highlights of the year was our Thank Offering Service at which time our Woman's Gift was presented and dedicated. This program was presented on Sunday, November 5, in place of the Morning Worship Service.

Our December program was a Christmas Story by Mrs. John Y. Mason who is a member of the Story Tellers League.

Our Friendly Service quota was met promptly and a lovely dedication service was led by our Friendly Service Chairman.

The speaker at our March Meeting was The Rev. Arthur P. Graham, Chaplain of Institutions, who gave a most interesting talk on his work with the City Nursing Home, the Juvenile Detention Home and City Jail. We made a contribution to the Chaplaincy Fund.

At our February meeting the Mission Study Book, "Edge of the Edge" was reviewed by The Rev. Victor Hayes, minister of St. Andrews Church. The ladies of St. Andrews Church were our guests at this meeting. "Land of Eldorado" was reviewed in May by our Missionary Chairman.

The Fellowship sponsored suppers for two of our Quarterly Conference Meetings. We served coffee and doughnuts to the canvassers on Every Member Canvass Sunday.

Four delegates attended the Fall Conference at Christian Temple, Norfolk, and the district Spring Rally at Hopewell. The Rally will be held at our church next year.

We met our apportionment each quarter and $22.00 was sent to Minutes of Mission. A Memorial was given in memory of Mrs. Alvin Lewis.

The following are the Officers and Chairmen for the year 1962-1963:

President, Mrs. George Parsons, Sr.; Vice President, Mrs. Henry Upshur; Secretary, Miss Nancy Whitlow; Treasurer, Mrs. R. C. Parsons; Historian and Reporter, Mrs. Evelyn Carlisle.

Chairmen

Spiritual Life, Mrs. C. W. Sprenkle; Stewardship, Mrs. C. W. Blackburn; Christian Education, Miss Nancy Whitlow; Friendly Service, Mrs. Henry W. Upshur; Missionary Education, Mrs. James Prim; Social Action, Mrs. W. T. Parsons; Ways and Means, Miss Nellie G. Taylor; Social Service, Mrs. C. F. Lane; Hospitality Chairman, Mrs. J. C. Proctor.

Interfaith Council Representative, Mrs. Theo Kelley; United Council of Church Women Representative, Mrs. C. W. Blackburn.

With the continued cooperation of our women and God's help we believe that another successful year lies ahead for The Women's Fellowship of the Richmond Church.

Miss Vera Van Cleave was honored by the Alumni Association of Southern Union College at its banquet June 2 for her long and devoted service to the school. She first went to Southern Union in 1932; was with her brother, Rev. A. R. Van Cleave, in Winchester, Virginia, 1933-34; and then returned to Wadley, Alabama, where she has remained ever since, serving as teacher, librarian, and piano instructor.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Pardon me for asking such a personal question, but how much of your income do you give to the Church? What proportion? How much do you care about foreign missions? How much do you give to missions? How much do you care anyway about the Church? Does it have any claim upon your life and possessions? Do you have any enthusiasm, anywhere near as much enthusiasm for the Church as Communists have for their cause?

In Memoriam

LEMMOND

We, the members of the Women's Fellowship of the Sanford Congregational Christian Church, wish to pay this tribute to Mrs. W. V. Lemmond who passed away May 22, 1962.

Mrs. Lemmond was a woman of strong character and high standards so clearly exemplified in her daily living. Her husband died when their children were small. His death placed upon her the enormous responsibility of being both mother and father to her children. The devotion and respect by a fine Christian family and many friends are living proofs of her important work here on earth.

For many years she suffered a physical handicap but her untiring faithfulness to her home, her church and her friends never faltered. She was sympathetic and understanding of others.

To visit with her in her last illness was a rich experience to everyone due to her courage, cheerfulness, interest in people and her continued interest in her church.

Mrs. Lemmond is indeed an example for the person who thinks his problems are insurmountable.

Stella Stout

WHITE

Miss Mary Addie White died February 22, 1962, but her time spent in Sanford will live in the hearts of the many who sat in the sanctuary Sunday after Sunday finding their way to God while listening to beautiful music coming from the organ where Miss Mary Addie sat, or the happy couples who marched down the aisle to the strains of the wedding march to begin a life of sharing with each other their troubles as well as their happiness — a life which Miss Mary Addie never knew.

Her life was one of sacrifice and unselfish devotion to her family — a life of much sorrow and tragedy. Yet, no one ever knew how deeply she hurt or how much she grieved.

Miss Mary Addie was richly blessed with a great talent — music. This talent she shared without recompense faithfully with Sunday worshippers for many years.

Her daily profession was work with the underprivileged and the blind. The help she sought and obtained for these people went far beyond the normal demands of her career. She was recognized state-wide for her excellence.

As the physical life is spent and finally terminated, the spiritual life grows. So it was with Miss Mary Addie. She was fully prepared to enter into her spiritual life.

Mrs. Paul L. Wicker, Jr.

PIANO FOR SALE

Repossessed Baldwin Acrosonic spinet piano. Reliable party wanted to take over small monthly payments. May be seen locally. Write or call collect, Jack Call Piano Company, 516 N. Tryon Street, phone 375-3349, Charlotte, North Carolina.

SECOND ANNUAL RETREAT

Stewardship And Missions

September 14-15, 1962

MOONELON CONFERENCE CENTER

The Theme for the Second Annual Retreat on Stewardship and Missions will be, **"Personal Stewardship In The Mission Of The Church."** Dr. Paul Strauch will be the national resource leader for this retreat. A number of Convention and Conference leaders will take part in this program.

This Retreat will begin with registration at 4:30 p.m. Friday, September 14, and will adjourn with lunch at 12:30 p.m. Saturday, September 15. Meals and overnight accomodations will be provided without cost. Each person attending will arrange for his or her own transportation. Those attending should bring Bible, bedding, notebook and informal clothing.

WHO SHOULD ATTEND THIS RETREAT?

Convention and Conference officials, The Mission Board, Convention Committees on Stewardship and Finance, Conference Committees on Stewardship, Missions and Apportionment, Women's Fellowship, Conference Stewardship chairmen and others.

An interesting, informative and inspiring program has been planned and it is our hope and prayer that those invited to this Retreat will put forth every effort to attend. We are looking forward to sharing this learning and worshiping experience with you on the 14th and 15th of September!

Ken Register, Chairman of the Mission Board

PROGRAM

September 14

4:30 P.M.—Registration —Miss Ruth Dunn

6:00 —Dinner

7:30 —Worship Service —Rev. Carroll Lewis

7:45 —Personal Stewardship Biblical Basis —Dr. Paul Strauch

8:45 —Break

9:00 —Protestant Witness in Europe —Supt. Clyde Fields

9:40 —What Stewardship and Missions Mean to Me —D. Marsh McLelland

10:00 —Hymn and Benediction

September 15

8:00 A.M.—Breakfast

9:00 —Hymn and Prayer

9:10 —Stewardship Program and Church Records —Dr. Robert L. Dickens (Duke University)

10:10 —Break

10:15 —Relating Personal Stewardship to the Mission of the Church —Dr. Strauch

11:00 A.M.—**Where do we go from Here? Group Sessions**
Group A—Missions
—Kenneth Register, Ldr.
Group B—Stewardship
—Carl Wallace, Leader

11:45 A.M.—Group Reports — Plans —Questions

12:00 —Worship Service —Rev. Carl Dunker

12:30 P.M.—Adjournment and Lunch

The
CHRISTIAN SUN

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Chu

Church History Room X
Box 232

Vol. 114 September 18, 1962 No. 37 | A Religious [illegible] for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WELCOME

To those who are young and need counsel; to all who are strong and want a task; to those who are thwarted and need courage; to all who are lonely and want companionship; to all who are sinful and need a Saviour; this Church opens wide its doors and in the name of Christ our Lord, says "Welcome."

—Bulletin,
The Christian Temple

Organ of the Southern Convention of Congregational Christian Churches

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

SHELTON MEMORIAL CHURCH HONORS MRS. LEWIS

Mrs. Frank Lewis, wife of their minister, 1940-49, was honored at a reception by Shelton Memorial Church, Portsmouth, Virginia, on the occasion of her eigthieth birthday, August 13. Her three great-grandchildren were present to share in this happy event.

A picture of her late husband can be seen on the piano in her home, as Mrs. Lewis is pictured enjoying her avocation as a pianist. She is a frequent contributor to The Christian Sun, sending in news from her church.

A feature story about Mrs. Lewis is found on page five.

A Plea For Enthusiasm

One great need of our churches is enthusiasm. We have buildings, many of which are supplied with good equipment. We have a goodly number of members. We have principles worthy of our best devotion. The history of both the Christian and Congregational Churches is such as to make one proud to share in the onward march of these peoples. Most of our members are neither too wealthy or too poor — they live well by the sweat of the brow. Our preachers are educated. Literature is piled about us for a minimum price. The world needs the Christian message which our United Church has to give.

Everything seems to be right for our Church to move forward. Most of the problems of merger are cleared, or nearly so. The machinery is ready for work. The call of the world for the Christian message has never been more definite and demanding. Individuals, communities, political parties, churches, nations and international relations are now in the midst of tremendous change. If ever there can be a chance for the Church to preach its message, that time is now.

But there seems to be a hitch somewhere. The machinery moves, but it moves slowly when there is every demand for speed. It moves indefinitely when there is a need for definiteness. It moves cautiously when it should move without fear. It moves doubtfully when there is every reason for faith in the final outcome. "If God be for us, who can be against us?"

Now is the time for the Church to make its influence felt in the life of our nation. We are in the midst of the change that can easily turn the nation to a Godless atheism, or may just as well make it Christian. If the Church will stand for the right and let its light shine into the dark places, whether they be in high or low circles, then our country may accept the Christian message. But if we fail in this our day, deliverance may come from another source, but those of our day, we who have the present opportunity, will never see the glory that should be ours.

This is a plea for enthusiasm for our Church work. When leaders go out to get pledges for the coming year of church work, they may well go with a very high enthusiasm. They are helping to make the world a safe place in which to live, and the money received by the churches will have something to do with the peace of the world. Those who teach the Bible may well do it enthusiastically, for they are among the fortunate few who are telling of the one thing that can make life happy in this world and the next — they have no competition in this field. Those who share in any part of the Church may rightfully rejoice not only because they themselves are followers of the King of kings, but are commissioned by Him to do His service.

Every minister should feel a fine enthusiasm creep over him each morning as he thinks of the day's untold duties, for he is God's man commissioned to a task quite the equal of that of Moses or the prophets Sunday school superintendents ought to be able to shout a little about the Godgiven opportunity of leading old and young in the worship of a saving Christ who transforms life. A missionary society worker may well sing for joy because of the privilege of teaching about what the Christian message will do out there towards the end of the earth, and as he or she collects the mites of money that will send preachers, teachers and doctors to those who need them most in many countries around the earth.

What we need in our churches is the kind of enthusiasm that will make us forget the weather, certain aches and pains, and all criticism, and give ourselves without reserve to the work commissioned to our hands.

NOTE: While the editor is taking some time out to get a new lease on life, this paper is being edited by his wife (who won't write editorials) — with a little help from him. The above editorial appeared in the issue of October 3, 1936, and is reprinted at her suggestion "with permission" from the editor then and now. Ed.

Mission Board Activities

The Mission Board is a very important part of the Southern Convention of Congregational Christian Churches. It is the machinery by which we move into new communities and establish churches, and it is the hand of helpfulness to those churches that find themselves in need.

The mid-year meeting of the board was held at Moonelon September 14 for both business and a retreat. The new chairman, Rev. Kenneth D. Register, presided with decorum. Several members are new. Not too much business was pressing. The annual meeting in January is the time for the new budget to be considered.

Announcement was made that the St. Andrews church in Richmond, Virginia, disbanded as of September 1. The house that has been used for parsonage and church meeting place is to be sold. Efforts are being made to find another place in Richmond where a church of our faith and order may succeed. Property formerly belonging to Park Shores church in South Norfolk is also on the market, with prospects that it may be sold soon. The Elk Spur property, one of the churches familiar as our Mountain Mission, is also to be sold.

Perhaps the most important decision of the board at this meeting was to grant $10,000 to our High Point church to aid in the erection of a new church in this rapidly growing city. This is not a new project — the church was established in 1914 by the late Reverends L. I. Cox and Frank Morgan — but it will be new in many respects. It is in a very different community where there is no industry and no other church nearer than half a mile. A good nucleus of workers will go from the old church, but within a year most of the members will be new. This grant will enable the faithful members in High Point to realize their dream, and give them a building where they can really move forward as a church.

Announcement was made in the meeting of committees of the board. The executive committee is composed of Chairman Register; Rex Powell, vice chairman; Marsh McClelland, secretary; and Reverends W. E. Wisseman, Lowell Smoot, and Mark W. Andes. The finance committee is composed of Rev. W. E. Wisseman, chairman, Marsh McClelland, John Pugh, Jr., Rev. Fred Allred, Mrs. Ray Gordon, and Mrs. W. B. Williams. The promotion committee will be led by Robert Baxter as chairman, and supported by Rex Powell, E. J. Austin, Mrs. T. W. Good, and Reverends Carroll Lewis, Bill Simmons and Lowell Smoot.

OUR CHRISTIAN WORLD MISSION

Clyde L. Fields, Superintendent

The Stewardship support of Our Christian World Mission is of continuing concern to the churches of the Southern Convention. The mission of the church at home and abroad depends on the stewardship support of local churches in the Southern Convention and other area bodies of the United Church of Christ.

Many churches in the Southern Convention will complete or nearly complete payment of their Apportionment for 1962 before the fall meetings of the several Conferences of the Convention. A report of apportionment paid will be made at each of the Conferences for each church, including all money paid prior to October 15, 1962.

The Christian Sun calls to the attention of its readers the continuing need for stewardship support of all the agencies of the United Church of Christ as we seek to minister to the needs of our world. Regular and systematic sharing of Apportionment on the part of local churches through OUR CHRISTIAN WORLD MISSION enables the United Church of Christ to meet its needs and the demands of our world on regular schedule. We seek the prayerful concern of each church of the Convention in this respect.

A reception honoring people eighty years of age and older was held last Sunday evening at First, Portsmouth.

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Rev. F. C. Lester, *Editor*
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EDUCATIONAL BUILDING TO BE DEDICATED

Max B. Vestal

A service of dedication for McFarland Hall will be held at the Shallow Well Church, Sanford, Sunday, September 23, beginning at 2:30.

Dr. Clyde L. Fields will be guest speaker. Also expected to participate in the service are: E. J. Austin, architect; L. P. Cox, builder; W. E. Cox, chairman of the building committee; E. M. Morgan, treasurer of the building committee; Rev. Max Vestal, pastor; and many members of the church.

McFarland Hall, the educational wing of the church, was erected in 1956 during the pastorate of Rev. Julius Rice.

Following the service of dedication, open house will be held at the new parsonage, now occupied by the pastor and his family. A cordial invitation is extended to the public to attend these services.

A MEDITATION

A PRISONER'S PRAYER

John G. Truitt, D.D.

"With this in mind I make my prayer." Eph. 3:1; Eph. 3:14.

As I read this prayer of Paul's written while he was in prison, right off I observe that it was not for Paul. It was for others. Just so Paul's life was not lived for Paul, but for others. And it was lived big, because it was lived as he would say "in Christ Jesus." What a goal for every dedicated youth today!

It was made, like Jesus said, "to the Father." It hallowed the name of the Father, too! "With this in mind, then, I kneel in prayer to the Father, from whom every family in heaven and on earth takes its name." And I notice the words, "I kneel in prayer!" Maybe chains, maybe a guard hardby or hitched to — but I kneel, and not for self, no. Let me confide in you a little secret: The prayers you pray for others are like bread thrown upon the waters. (Ecc. 11:1.)

This was a prayer with real purpose, not just a blanket prayer, made to fit anyone anywhere. It was "may he grant you," "God's people at Ephesus!" He knew whom he was praying for, and what he was asking for them. I like that! Not all of his prayers were written and sent to those for whom, to God, they were made. He wrote the Colossians "We have not ceased to pray for you." Turn to Colossians 1:9-12 and read some of the things he asked God for, for the Colossians.

In this prayer for the prisoner to which we have turned today, he is asking that "He may grant you strength and power through His Spirit in your inner being, that through faith Christ may dwell in your hearts in love." He did not pray that any one of them might be able to "keep up with the Jones," or anything like that. He prayed for their inner resources — strength and power within — and through God's Spirit through faith in Christ — "that through faith Christ may dwell in your hearts in love."

When the prayer is ended he adds: "Live up to your calling. Be humble always and gentle, and patient too. Be forbearing and charitable." Ah, yes, this all was from a praying prisoner, not for one moment conscious of the fact that he might himself have had cause to be impatient, or pouting; because he could say: "For me to live is Christ!" Search us, O God, and help us to be more like the Master whom we love. Amen.

MRS. GARLAND SPRATLEY

Faithful Government And Church Worker

When Mrs. Jennie Barrett Spratley completed 20 years of continuous service as a classified clerk in the Dendron Post Office on July 31, it really signified a lifetime of dedicated public service to the people of the community — who had seen her at the window since she was in pigtails.

During the postmastership of her father, the late Waverly S. Barrett, who received his commission the day she was born, she has assisted in the office during her high school days and for a period during World War I and at other intervals. A wise and public-spirited man himself, her father impressed upon her as a young girl the three requisites for service in public office: carefully guard Uncle Sam's funds; expedite the mail (it must be delivered safely and quickly); and be courteous to the patrons.

Blessed by nature with an amiable disposition and sense of responsibility, Jennie Spratley qualified implicitly for the position.

Her loyal services were recognized by the postal inspector with a high rating for efficiency after she had worked in the capacity of postmaster for six months during her husband's illness.

Her husband, Garland W. Spratley, was appointed postmaster in 1936, following the retirement of Waverly S. Barrett.

It is rather unique to note that there are five sisters and one brother in Jennie's family who occupy some type of government position. A teacher in the District of Columbia, a postmaster in Westmoreland County, a nurse in Surry County, a colonel in the U. S. Army Nursing Corps, and one sister is an assistant to the personnel director at Dahygren Naval Proving Ground. The brother is a rural mail carrier at the Suffolk Post Office.

"The greatest service offered our people in the postal service," Jennie Spratley remarks of her career. "It is a dramatic and fascinating job to handle messages of endearment, gladness and sadness from all over the world," she mused, but quickly and unreluctantly added, "I am not retiring — simply changing emphasis of activities."

Mrs. Jennie Barrett Spratley, Secretary, Southern Convention Women's Fellowship

Her new activities are something she has been doing all her life, being civic-minded. Her honorary positions in community, county and church are many and her vital personality and genuine interest in people has made her one of the best-liked and most respected persons in Surry County.

Unknowingly, Jennie made history when she was elected to the Town Council last June to become the first woman ever to serve in that capacity in Dendron.

Experiences? There have been many during her career, but as she has managed always to look at life from the brighter side, it is only natural for her to reminisce over humorous events and incidents.

In her own words: A patron once asked for 26 cents in stamps. Asked what denomination she wanted, the patron astonishingly replied: "I didn't know they came in denominations. Give me Baptist."

Another time, a patron asked for a "self-sufficient" envelope. I inquired what she meant and received the reply: "one with stamps on it."

—Sussex-Surry Dispatch

TEACH RELIGION

Once when inspecting a school, a visitor asked this question of the head teacher: "Where in your day's schedule do you teach religion?"

"We teach it all day long," was the reply. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by good manners to one another, and by helpfulness in all things. We teach it by showing the young that we, their elders, are their friends."

—The Kalends

A PERTINENT SUGGESTION

A paper was sent out by me recently calling attention to the abundance and the excellence of the devotional literature with which we of this day are blessed. In speaking to one of my younger friends about this literature, she made a remark whose significance and whose pertinence impressed me deeply and forcibly. She said, "This literature is good and should be used, but it should not be allowed to take the place of regular Bible reading. For nothing can take the place of the Book of books in a Christian's life."

It is my joy to pass this observation on to my friends with all the endorsement that I can possibly put into it. Absolutely nothing can take the place of God's Holy Book in the cultivation and in the development of the Christian life. Let all of us give a reasonable time each day to the earnest, devout, thoughtful reading and study of God's Holy Word!

W. R. Cullom

GOD'S PLAN

They are not duplicates—your life and mine;
God does not utilize the same design
For both. You have some joys I'll never know;
Some griefs I shall not have to undergo.
Some hills of hope are not for me to climb;
Your disappointment roads may not cross mine.
Divergently we prove God's planned decree—
Your life is best for you, mine best for me.

—Lucille Veneklasen

MRS. FRANKLIN LEWIS

Minister's Widow Has Had Good Life

By Shirley Winters

On her 80th birthday last week, the widow of a Congregational Christian minister of Portsmouth, Virginia, reflected on her experiences and called it "a good life and a great privilege."

Wearing a handsome maturity as some women wear becoming clothes, Mrs. Franklin Lewis smiled and remembered: "There's been some bad and an awful lot of good."

When her husband, pastor of Shelton Memorial Congregational Church, died in 1949 from a heart condition against which he fought a stubborn battle, Mrs. Lewis moved from the Webster Street parsonage to private residence near the waterfront, on Matthews Terrace.

Reception Held

But she continued to serve the church in such a variety of useful ways that 13 years later the congregation honored her with a reception and gifts of affection.

"I've given up the choir but I play the piano for Vacation Bible School and I'm president of the Women's Fellowship," Mrs. Lewis said.

A Canadian by birth, she married "an Englishman named Edwin French" at the age of 19 and moved to Pittsburgh.

Three years later, she found herself a widow with a small daughter to care for.

Needlework

"I'd always had a penchant for fancy needlework and that is what I turned to."

She recalled that her clientele included the families of an ex-governor of Pennsylvania, a State Supreme Court justice and a congressman.

There were three elements that were directional factors in changing the course of her life. Her sewing, which introduced her to members of her future husband's congregation. Her (by now) teen-age daughter's newfound companions and her own intense interest in churchwork.

Her friends urged her to attend Shadyside Church because the pastor, "Dr. Lewis was such a wonderful speaker and preached just the kind of sermon to lift a person up."

Her daughter announced that she had acquired two "wonderful friends near her own age that wanted her to join Shadyside Church where Dr. Lewis preached." The girls were Marjorie and Virginia Lewis whose mother had died.

At her daughter's and friends' urging, the still-youthful widow gave up her former church and joined the Shadyside congregation.

Mutual interests resulted in a wedding which was witnessed by three delighted daughters and many friends.

From the Pennsylvania pastorate the Lewis family moved to Michigan where he served for 15 years.

The couple's ministerial career was interrupted by a "rest leave," of four years during which Dr. Lewis retired to his father's farm at Preston, Maryland.

"Rest could hardly be described as the proper word for his activity as a farmer," Mrs. Lewis said. "When folks found out he was back, the calls for guest-preaching started pouring in. On one Sunday my husband spoke four times. I told him he would either have to farm or preach."

Accepted Call

After visiting Mrs. Lewis' daughter, now Mrs. Ernest A. Wild in Portsmouth, Dr. Lewis decided to accept a call to the Shelton Congregational Church in 1940. During this pastorate he served as president of the Portsmouth Ministerial Association and as president of the Eastern Virginia Congregational Christian Conference.

"The people of Portsmouth have been wonderful to me. You know in some places it takes some doing to make yourself one of a congregation," the silver-haired great-grandmother recollected.

"A minister's wife is always on call. Sometimes, the women of the church will bring problems to a preacher's wife that they wouldn't discuss with him. I always made sick calls with my husband. Some minister's wives do and some do not."

Her reverie was interrupted by a flash of bright humor: "Do you know something? A long time ago, before I ever met Dr. Lewis, I once advised a friend on the selection of a husband — don't marry the preacher. And then, just look what I did. . . "

—The Portsmouth Star
August 19, 1962

Obedience—
The Test Of Love

Marguerite E. Clendenen,
National Friendly Service Chairman

The single chapter of the second epistle of John in a few verses tells of the "elect lady." Her way of life is exemplified by her Christian discipline and perseverance in the truth, not only for herself but for her children. In this chapter she is constantly beseeched to practice the great commandment of Christian love and charity. Bible commentaries tell us that the "lady" is a church, and the "children" are members of the congregation.

A lawyer tempting Jesus, asked "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself." (Matt. 22:36-39.)

This commandment is given here in this epistle as though it were a new one, but it was the same in essence as from the beginning, that we love one another. This is the measure of the heart. The words "love" and "truth" interpreted as charity and the Christian message stand out predominately. Here is love. Here is the admonition to walk in his commandments, ever watchful of discipline and obedience. Obeying Christ is the test of loving him.

Our Father, give us the gift of love for Thee. Give us a wider vision of the needs of others and a deeper urge to minister to those needs. Give us courage to simplify our own lives. Give us humility with maturity, understanding with involvement, and create in us a kind heart that we may be gentle with others. In the name of Him who loves us all. Amen.

—Guide Posts

FIRST BIBLE

The first Bible to be printed on American soil was not in the English language, but in the language of the Massachusetts Indians. The translation was the work of John Eliot, known as the "Apostle to the Indians," and was completed in 1663. A copy of the translation has been preserved, but no one is now living who understands the language.

Unto You, My Son

(Delivered by Superintendent J. T. Stanley at the Ordination of A. Knighton (Tony) Stanley at Central C.C. Church, New Orleans, Louisiana, on July 29th, 1962.)

Rev. J. Taylor Stanley
Greensboro, North Carolina

Superintendent of the Convention of the South

This, perhaps, is my most unique opportunity and responsibility to bear witness to the gospel and to the Lordship of Jesus Christ. It is not often that a father has the privilege to deliver the ordination sermon of his son. I think I have the right to take certain liberties in preaching this sermon. Since most of this message will be quoted or paraphrased from the Bible, I take no text. For the most part, I shall speak to one person only, making this a sort of private, heart-to-heart talk between father and son — between Tony and me. The audience may eaves-drop or listen in, if it will; but you and I, my son, are the main actors in the drama of our Faith, and God Himself is our Chief Witness at this performance.

Thirty seven years ago in this very month I sat as you now sit, awaiting the laying on of the hands of the Elders which would give me recognition of being fully ordained to the ministry of the Gospel of our Lord. This was human sanction of what God had already done, and of my personal commitment, wholly and irrevocably to the Gospel Ministry. This was my night for the re-examination and re-affirmation of my faith in Christ. My whole life depended upon what I believed, and still believe.

I Believe in Jesus Christ, my son, — that He is God's Son, our Saviour and Redeemer; that when the fulness of time was come God sent forth His Son to redeem that world; that God was in Christ reconciling the world unto Himself; that Jesus Christ is no doubtful quantity. He is the visible expression of the invisible God. He is the answer to our deepest yearnings. He is the Divine "Yes." Every promise of God to man finds its affirmation in Him. He is God made flesh and dwelling among us. He is all that God is; He is all that man can hope to be. He is the only Lord of Life and Saviour of mankind. I agree with the poet:

"If Jesus is a man
And only a man, I say
That of all mankind,
I will cleave to Him,
And to Him I will cleave
Alway.

"If Jesus is a God,
And only God, I swear
I will follow Him through
Heaven and Hell,
The earth, the sea, and
The air."

I stand at the foot of the cross and cry with the Centurion, "Truly, He is the Son of God." With all my doubts dispelled, I touch His wounded side and cry with Thomas, "My Lord and my God." In the presence of death and uncertainty, I walk with Martha into my garden of suffering and aloneness, feel His presence, and know that He is the Resurrection and the Life. **"Jesus is all the world to me, my life, my joy, my all!"**

I believe in the Gospel — that it is the power of God unto salvation for everyone that believes. I see in the Gospel God's plan for imparting righteousness to men, a process begun and continued by man's faith. The Gospel is God's Good News to all mankind — Good News from the far but near country of God's Love and Grace for the lost sheep of the household of mankind. Through the Gospel, Christ opened to us the shining possibilities of New Life, both mortal and eternal. The Spirit of God was upon Him, anointing Him to preach the Gospel to the poor; sending Him forth to bind up the brokenhearted, to proclaim liberty to the captives, freedom for the prisonbound; to give comfort to the distressed, the oil of joy to them that mourn; to seek and to save all who are lost — lost in sin or simply lost in their frustrations and too blind to see the Way that leads to life.

To the preaching of this Gospel I have dedicated my whole life. I am not ashamed of the gospel. The preaching of the Gospel may be nonsense to those who are involved in the disillusionments of worldly pursuits. But to me it is nothing less than the power of God unto Salvation. And preach the Gospel we will. We will go into all the world and preach it to every creature, teaching them to do the things He has commanded us to do, until men everywhere shall hear the Good News, repent and be saved.

I believe in man — that his creation was the climactic event, the crowning act of God's creation; that there is nothing that can change man's uniquely superior status in the created universe, or his unique relationship with his Divine Maker. Man is fearfully and wonderfully made — made but little lower than God, and crowned with the Glory that the breath of God gives to a living soul. The creation of the universe gives evidence of God's infinite power yearning for expression. The creation of man gives evidence of God's infinite Love seeking fulfilment in His beloved creature. I believe that in God's creation, Man is the most — the most in potential for evil with the right to choose to degrade his soul to the deepest hell — the most in potential for good with the right to lay hold on the riches of heaven, to be heir to the Kingdom, and joint heir with Jesus Christ.

I believe that every man is potentially evil, and faces the ever-present danger of being lost and doomed to perdition. I believe that every man is potentially good, for he is a child of God, redeemable, and inherently possessed with the makings of a Saint. This is man with his strange proneness to sin, pulling him eternally downward. This is man with his strange sensitivity to the intimations of immortality pulling him upward into the presence of his Divine Father. It is to this man — the rich, the poor; the wise, the simple; the good, the bad — that I am called and committed to preach the Gospel. I can draw no lines, make no exceptions, and leave none who hear not the Good News of God. Woe be unto me if I preach not the Gospel.

I believe in work. I believe that God worked, and He did not, and does not rest until His work is done. I believe that Jesus worked, not only in the carpenter's shop, but that his whole life is best described by the word **"Ministry."** He went about doing good. He ministered to all. Honest, creative work is the only true source of meaningful rest and re-creation. Work is love made visible — love for new, growing, changing and meaningful things. Love is the golden chain of all the virtues. Love put to work transfuses the whole of life with new virtue. We are called of God to sincere and honest work — to be workers together with Him in re-discovering the unlimited Divine resources for abundant living. God loves the man who puts his heart into his work. I believe in work and for 37 years, as a minister, whatever my hands have found to do, I have done it with zest. I have repaired and painted away the ugliness of old church buildings, helped to build new ones, and have landscaped church grounds for beauty and God's sake. I have mended broken places in families, and in people's lives I have built bridges, opened pathways and lighted them for the people who walked in darkness not knowing whither they went. I have broken the soil, planted the seeds of kindness and love, and cultivated it until there were growing things with flowers for sweetness, fruit for the hungry, and leaves to shelter and heal the hurts of those who travel along my pathway. I believe in work, for in it I have found healing for my own wounds, strength and courage for the daily rounds. In work I have found faith to face the tomorrows with eagerness, and the hope of life's fulfilment.

> A ministry without horizons is too narrow for Him who came to make the whole world a neighborhood and the nations one Kingdom of His Father.
>
> —C. H. Mombleau
> In "Pilgrim's Progress"

To you, my son, this is my affirmation of Faith. I now call upon you to accept and to bear witness to this testimony. You came into my life 25 years ago, this very month. I was first to lay hands on your newborn body. I have watched you grow from tender infancy to manhood and to maturity. You have been close to me, and have watched me grow as a father, as a man, and as a minister of the Gospel. And how you do compliment me! You know the kind of father I have tried to be. You know the knocks, the hardships, the sacrifices and the frustrations of a minister's life. You know the kind of cantankerous, selfish, indifferent, mean, and evil people with whom a minister must work, but you also know the kind of sweet, loving, sympathetic, understanding, and loyal people with whom a minister works. You know that the ministry is no child's play, no weak man's calling — that the life of the minister means self-denial, cross-bearing, following the design of Jesus of Nazareth. You know all of this, yet you follow my foot steps into the ministry of the Gospel of our Lord.

As I ponder the fact of this compliment, I summon you to share with me my deep sense of gratitude, and my deeper sense of humility. You and I are years apart in time and in history, nevertheless, we are together in our commitment to the forth telling of the Good News with prophetic urgency. You and I may be miles apart in our interpretation of such Biblical incidents as the Virgin Birth, the mooted myths and miracles of the Bible. But we must not be far apart in our experience of God in the events of history, and in our acceptance of the fundamental teachings of the Bible, what the Gospel is, and what it requires of us.

Tonight we will lay hands upon you in the act of ordination. We will send you forth into the Gospel Ministry armed with Faith. Faith, my son, is not simply what we believe. It is the difference that these beliefs make in our life. Faith is what we live by, acted out in our daily deeds. It cannot be summed up in pious phrases. It is life's big performance — it is grand finale! I commend you to some such attitude of Faith as I have given here **— faith in the Lordship of Jesus Christ; faith in the power of the Gospel unto Salvation; faith in the dignity and worth of every man; and faith in the sustaining grace of work.**

Backed up by this Faith, live your life in sincerity and love as a child of the Light. Live your life with a due sense of your responsibility to God. Don't let people look down upon you because you are young, but see that they look up to you because you command such respect in your speech, behavior, love, faith, and sincerity. Concentrate on your reading and preaching. Keep a critical eye both on your own life and on the teaching you give. Accept, as I have, the hardships that faithfulness to the Gospel entails. Fight the good fight. Finish the things that you set your heart and mind to do. Keep the Faith. God will give you strength for every need, and He, the Blessed Saints and I will be with you to the end of the age.

* * *

EDITOR'S NOTE: The editor has offered the full text of this excellent sermon with the hope that our young ministers and those who are still in preparation will find both inspiration and guidance. Also, we hope that our veteran ministers of mature years will take more seriously their responsibility to make their witness known especially among the oncoming generations of young men who have answered the call to be ministers of the Gospel of Jesus Christ.

DREAM ON

One broken dream is not the end of dreaming;
One shattered hope is not the end of hoping;
Beyond the storm and tempest, stars are gleaming;
Still build your castles, though your castles fall.

Though many dreams come tumbling in disaster,
And pain and heartache meet you down the years,
Still keep your faith, and dare your hopes to master,
And never cry that you have ceased to dream.

—Author Unknown

Missionaries Note Changes In U. S. A.

Rev. and Mrs. Winfield Swart
P. O. Vadala Mission
Via Ahmednagar
Maharashtra State, India
July 1, 1962

To our American **Friends.**

Dear Folks,

We sail for India on the Dutch Line freighter S. S. Karakorum, which is leaving New York on August 15, returning to Vadala Mission after a furlough year in the United States.

One of the questions frequently asked us has been: "After six years away what is the chief change that you have noticed in the U.S.A.?" I think almost surely it is the miles upon miles of fantastically costly new highways that are under construction everywhere; and the bumper to bumper traffic around our big cities. The "Martha Washington level" of the George Washington Bridge across the Hudson, "open August 29th," and the maze of complicated approaches, is one example of what is happening.

But there have been other changes, deeper and more significant. (1) The increasing number of large, suburban churches, some in the process of being organized and some already well established, would bring a thrill to any minister's heart. (2) And as a healthy complement to these there is a growing awareness of the claims of the church in the "inner city." Have you read Jim Smuckers very excellent presentation of this in the April 19th copy of the **United Church Herald**? (3) Another striking development is the number of new churches a-building that successfully combine imagination with dignity. I think of the lovely "Church of the Red Rock" in Sedona, Arizona, still in the blue print stage; and of the church in Lemon Grove, California, that is already well along. (4) As we have traveled about I have very definitely found a new appreciation and understanding of **Our Christian World Mission,** thanks to some steady education over the last six years. What I think is still lacking both among clergy and laymen, is a real understanding of the fundamental changes that are now taking place in what we used to speak of as "foreign missions." The merger last fall of the International Missionary Council into the World Council of Churches with Bishop Newbigin as the head of the new Commission on World Missions and Evangelism, is simply an indication at the top of something which is going on at the grass roots of the Church both in the East and the West. (5) Then there is "the Merger" which has caused some confusion certainly, but out of which comes ample evidence of promising things ahead. As one example, I received a few days ago the third copy of the "Task Force," an exciting new bulletin published bimonthly by the Stewardship Council.

Just what the next three years in India, until we retire in 1965, will mean to us, we ourselves hardly know. I have already said that we are on the threshold of fundamental changes. We hope that the new Church Union of the churches in Northern India may be one of those changes.

AFRICAN MISSION CONFERENCE

Dr. and Mrs. John F. Donaldson
Southern Rhodesia

This last month was an historic one for our mission. A new governing body, the Mission Conference, was established here on the field. In this new official body, which represents the mission in all official matters, the majority is now African. For the first time in our history, we are working under Africans, and if we are not mistaken, we are, with the American Methodists, the first missions in Southern Rhodesia to have taken this step. It is and has been our policy to push African responsibility and African education to the hilt of capacity, and this is one more instance of this policy as it approaches maturation. We have already seen that, for a time at least, problems will arise as a result of this step but this makes such a step no less urgent or necessary.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

THE RHODESIA MISSION

September

JOHANNESBURG

23—**Rev. and Mrs. John Parsons** are stationed at Johannesburg, where Mr. Parsons works with pastors and laymen at city and mine churches. Mrs. Parsons works in religious education.

Maphumulo

Mission station. Seventy miles north of Durban.

24—**Rev. and Mrs. Stanley Kaetzel** are evangelistic missionaries assigned to an area containing 80 Bantu Congregational Churches. He is advisor to pastors in the area; she works with religious education and women's work in the churches, and is active in Girl Guide (Girl Scout) work.

Modderpoort

Institution with which we are closely connected: Adams United Theological School.

25—**Mr. and Mrs. William Booth** work at Adams United Theological School, where Mr. Booth is the principal. The school is unusual in that the families of married students live at the school, and work in garden, grounds, and kitchen. Mrs. Booth directs studies for students' wives.

26—**Rev. and Mrs. Allen Myrick** flew to South Africa in 1958 and were immediately assigned to Adams United Theological School, where he teaches.

Roodeport

Twelve miles from Johannesburg. Institution with which we are closely related: Wilgespruit Fellowship Center.

27—**Mr. and Mrs. David Rubenstein** became managers of the Wilgespruit Fellowship Center in 1957. Previously they had served at Adams College, which was closed by the government in 1956. Wilgespruit is an interdenominational conference center.

Uganda

28—**Miss Elizabeth Binaisa** has been working with the YWCA in Uganda since its beginning in 1963.

Unassigned

29—**Miss Ruby Merkle** completed nurses training in the U. S. in 1960, and is now receiving further training in England.

Financial Report

FOURTH QUARTER OF 1961-1962
N. C. WOMEN'S FELLOWSHIP

Quarter ending August 31, 1962

Albemarle	$	20.00
Amelia		10.00
Antioch (R)		10.00
Apple's Chapel		80.00
Asheboro		45.00
Auburn		3.00
Belews Creek		10.00
Bethel United C. of C.		15.00
Bethlehem (A)		10.00
Bethlehem (W)		25.00
Burlington, Beverly Hills		30.00
Burlington, First Church		309.82
Burlington, Lakeview		8.75
Carolina United C. of C.		10.00
Concord United C. of C.		15.00
Damascus		5.00
Danville, Va., Third Ave.		27.00
Durham		74.94
Elon College Com.		189.64
Ether		15.00
Flint Hill (R)		5.00
Fuller's Chapel		12.50
Greensboro, Calvary		15.00
Greensboro, First Church		295.00
Greensboro, Palm Street		56.25
Hank's Chapel		27.50
Happy Home		25.00
Haw River United		12.50
Hebron, Va.		10.00
Henderson, First		55.00
Hines' Chapel		90.00
Hopedale		25.00
Hope Mills		5.00
Ingram, Va.		38.75
Kallam Grove		10.00
Lebanon		6.25
Liberty, Vance		82.50
Long's Chapel		18.75
Monticello		10.00
Mount Auburn		7.75
Mount Zion		10.00
New Hope		16.00
New Lebanon		50.00
Oak Level		8.00
Pfafftown		9.00
Piney Plain		5.00
Pleasant Cross		5.00
Pleasant Grove, N. C.		22.50
Pleasant Grove, Va.		16.25
Pleasant Hill		54.00
Pleasant Ridge (G)		15.00
Plymouth		10.00
Pope's Chapel		10.00
Providence		20.00
Raleigh United		60.00
Ramseur		10.00
Randleman, First		4.00
Reidsville		150.00
Salem Chapel		11.25
Sanford, Northview		10.00
Sanford, United		86.25
Seagrove		21.00
Shallow Ford		12.50
Shallow Well		50.00
South Boston, Va. Center		13.75
Spoon's Chapel		6.25
Turner's Chapel		22.50
Union Grove		15.00
Union Ridge, United		55.00
Union, Va.		40.00
Wake Chapel		47.50
Winston-Salem, Parkway		25.00
Youngsville		12.50
Zion (W.N.C. Conf.)		7.00
		$2,631.15

CHILDREN'S GROUPS

Apple's Chapel	$	26.10
Burlington, First		25.50
Durham		13.60
Elon College Community:		
Crusaders		12.00
Intermediates		12.19
Willing Workers		12.00
Henderson, First		6.00
	$	107.39

CRADLE ROLL

Burlington, First	$	25.50
Durham		6.49
Union Ridge, United		3.00
	$	34.99
Total Receipts		$2,773.53

DISBURSEMENTS

Christian Children's Fund (Sent for Elon College Women's Fellowship)	$	122.39
Space in Annual		19.00
Expense of Board Meeting in Burlington		43.50
Expense of the Treasurer For one Year		26.11
Expense of the Corresponding Secretary		9.21
Expense of District and Departmental Chairmen		40.50
	$	260.71
Mrs. W. B. Williams, Treasurer of the Women's Fellowship of The Southern Convention For:		
Missions-General Fund		$1,883.77
Life Memberships		340.00
Memorials		180.00
India Scholarship		50.00
One Minute for Missions		22.00
Barbaros Chelikkol		12.05
Medical Supplies for Dr. Riggs		10.00
Thank Offering for Woman's Gift		9.00
Rachanyapuram School for Girls		6.00
		$2,512.82
Total Disbursements		$2,773.53

Respectfully submitted,
Susie D. Allen, Treasurer

MEETINGS AT HANK'S CHAPEL

Mrs. Lewis Smith

Birtha Riddle Circle

Monday night, September 10, the Birtha Riddle Circle of Hanks Chapel Christian Church, Pittsboro, met in the home of Mrs. Dee Whitaker. The meeting was called to order by the president, Mrs. Ike Bland. Mrs. Floyd White read Romans 12:1-10, after which Mrs. Sam White led the opening prayer.

Mrs. Floyd White, Christian Education chairman, had charge of the program. She gave a wonderful talk, after which she had a panel discussion on how we could get all the women in our church in the circle, at least to visit and see the work we do.

Mrs. Frank Howard gave a talk on the study course that will be held at the Pittsboro Methodist Church, in which we are invited to share. The theme for the year is "Partners With God," which is a wonderful thought.

October will be "Friendly Service Month," and we discussed the quota for this year. The meeting was dismissed with Mrs. Blank leading the Lord's Prayer. Mrs. Whitaker served delicious refreshments to sixteen members and two visitors.

Ladies' Bible Class

Saturday night, September 8, the Ladies Bible Class of Hanks Chapel met at the Fellowship Building with Mrs. Wallace Farrell, Mrs. John Farrell and Mrs. Allen Money as hostesses. The meeting was called to order by the president, Mrs. Lewis Smith. Mrs. Clarence Sears led the devotional.

For several years these ladies have had a harvest sale and supper in October, but due to the fact that the Fellowship Hall is being used for church services, during the renovation of our sanctuary, it was voted that on September 23 we would take a special collection for the Building Fund instead of having the sale and supper. On this same date the deacons are also to sponsor a special offering for the Building Fund.

Mrs. T. C. Farrell dismissed the meeting with prayer, after which the deacons were invited to have refreshments with the fourteen ladies present for the class meeting.

From Apple's Chapel, one of our rural churches near Gibsonville, there are four teachers and one school principal serving nearby this year, and eight college students.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Greetings From Your New President

I would like to take this opportunity to thank all the fine people that were responsible for electing me to the office of president of the Southern Convention Pilgrim Fellowship. I respect this as a great honor and an honest challenge.

We as Southern Convention P.F.'ers have a lot to accomplish this year. The most important task of them all is beginning to cooperate with the Southern Synod Youth Fellowship of the Evangelical and Reformed Church. At the past Joint National Council meeting at Purdue University, delegates from both the Pilgrim Fellowship and Youth Fellowship voted to merge into one united youth group.

This was effected when both groups, voting separately, decided to accept the Plan for the Youth Ministry of the United Church of Christ. This is saying the P.F. and Y.F. on a national level no longer exist. Within a few years we in North Carolina and Virginia will also work on a united basis. We must, however, begin to work now with the members of the Y.F. in order to make a smoother and more perfect union.

Most of these beginning proceedings will be carried on on a state level. But, still, I hope that this will not discourage any work in this area on a local level. It is my sincerest desire that in the coming year we can make a significant stride towards unity with our Y.F. friends.

Bruce Hoffmann, President
Southern Convention P. F.
August 29, 1962

Southern Convention Officers Meet

The Southern Convention P. F. officers held their first meeting in the home of Alex Oliver, September 8-9. The following is a report submitted by Mary Ann Barnes, secretary:

The meeting of the Southern Convention Pilgrim Fellowship Executive Committee was called to order by the president, Bruce Hoffmann, September 8, 1962, in Suffolk, Virginia. Those present were: Bruce Hoffman, president; Connie Trueblood, vice president; Mary Ann Barnes, secretary; Jesse Weaver, treasurer; Paige March, Faith Chairman; Betsy Jones, Action Chairman; Alex Oliver, Fellowship Chairman; and Bob Sydenstricker, Advisor.

Betsy Jones reported on the N.C.-Va. Rally. She invited the Southern Convention officers to attend.

Bruce told the officers of a possible meeting with delegates from Southern Synod and the Convention of the South on February 2-3, 1963. He appointed Betsy Jones to attend planning meetings as a representative of the Southern Convention.

The officers discussed the Plan for the Youth Ministry. We talked of a possibility of presenting the Youth Ministry at the Spring Rallies. The president asked each commission chairman to write an essay on what the Youth Ministry means to him and send it to the Youth Page.

The meeting was then adjourned.

Respectfully submitted,

Bruce Hoffmann, President
Mary Ann Barnes, Secretary

ATTENTION!!! NORTH CAROLINA AND VIRGINIA CONFERENCE RALLY

The young people from the North Carolina and Virginia Conference will hold their fall rally Saturday and Sunday, September 29-30. The rally will be held at Camp Moonelon, Elon College, North Carolina. Registration will start at 3:00 p.m. Saturday afternoon and the rally will close about 4:00 p.m. on Sunday.

The cost will be $2.50 for each person and you are asked to bring a sack lunch for the evening meal on Saturday. Be sure to bring linens, blanket, pillow, toilet articles, and camp clothes. (You will be attending church at Elon College on Sunday morning so you will want to come prepared for this.)

The tentative schedule as of now is:

Saturday

5:00-6:00	Get together
6:00-7:00	Supper
7:00	Vespers
8:00	Dance and Friendship Circle

Sunday

8:00	Breakfast
9:00-10:00	Speaker
11:00-12:00	Go to Elon Community Church
12:30	Lunch
2:30	Formal rally will take place and the rally will close with a friendship circle around 4:00.

You are asked to bring a friend along too. If you are unable to get to the rally Saturday afternoon, come Saturday night or Sunday morning early. **Please attend, your conference only works through your support!**

Please send the number of people who are representing your church at this rally to Miss Betsy Jones, 124 W. Lynch St., Durham, N. C., not later than September 25.

LEBANON YOUTH ELECT OFFICERS

Mrs. Carlton Scott, Reporter

The Christian Youth Fellowship of Lebanon Christian Church, Semora, North Carolina, has elected officers for the coming year. They are: Judy Pointer, President; Jim Lockhart, vice president; Christine Wills, secretary-treasurer.

The first project that they have undertaken was a food sale, where they cleared $32.00, which went to the building fund.

Mrs. Ezra Stowe is the leader of these young people and she is doing a fine job of working with them.

* * *

BIBLES GIVEN TO GRADUATES

Sunday, September 2, Rev. Lafayette T. Wilkins, pastor of Lebanon church, Semora, North Carolina, dedicated his sermon to the 1962 graduates. At the close of his sermon he presented each graduate with a Bible, gift from the deacons and pastor.

The graduates are: Brenda McSherry who has just finished her training as a nurse at Memorial Hospital, Danville, and has accepted a job at Wesley Long Hospital, Greensboro; Carolyn Lockhart and Carrol Wills, who will attend Eastern Carolina this fall; Linwood Montgomery, who will attend Western Carolina College; Mac McSherry, who joined the Navy in July and is now stationed at Great Lakes, Illinois; and Ray Scott, who joined the Army in June and is stationed at Fort Gordon, Georgia.

I am sure that each of these graduates will always prize this gift of a Bible and it will be a comfort to them wherever they go.

CYPRESS CHAPEL INSTALLS OFFICERS

At a recent meeting of the Senior Pilgrim Fellowship of Cypress Chapel Christian Church, an installation service was conducted by the past president, Sandra Privott.

Those installed were: Fred Bunch, president; Judy Brinkley, vice president; Sandra Privott, secretary; Jack Holleman, assistant secretary; Frankie Case, treasurer; Patsy Knight, reporter; Peggy Harrell, Faith chairman; Tom Holland and Kenneth Bobb, action co-chairmen; Judy Brinkley, Fellowship chairman; and Mrs. J. W. Speight and Mrs. H. Holleman, advisors.

COLLEGE STUDENTS HONORED

Mrs. J. T. Winslow, Reporter

The choir of Palm Street Christian Church, Greensboro, sponsored a social honoring the college students of our church Wednesday night, September 5, following the regular prayer service.

These young people will surely be missed in our services but we know they will be back every chance they get. Those leaving were Dean Wilson and his wife, the former Brenda Pool, returning to Chapel Hill where Dean will resume his studies at the University of North Carolina; Carolyn Murray to Woman's College; Michael Brady to Guilford College; and Ray Hall to Elon College.

Our prayers and blessings go with them throughout the year.

STUDENTS BECOME CHRISTIANS

Japan

Mr. and Mrs. Robert E. Williams

Yasuko Tanaka is a junior at Doshisha Women's College majoring in home economics. Vicki has had some good times teaching her some Western cooking and she in turn has learned a few Japanese dishes from Yasuko. Although Yasuko has been attending church for quite a while, she just decided to be baptized a few weeks ago. Next Sunday, on Pentecost Sunday, we will rejoice with her as she accepts baptism and becomes a member of the church.

Yasuko is one of many Japanese young people to become baptized while attending a Christian school. In these schools students have an encounter, many of them for the first time, with such concepts as Christian love, respect for each individual, etc. There are over 3000 Christian teachers in the Church-related schools in Japan. From the influence of these teachers, many students begin attending church and studying the Bible. To take as an example just one of these schools, the percentage of baptized Christians rose from .2% in the first year of junior high to 8% in the senior year of high school. The figure of 8% still may seem small, but when compared with the percentage of Christians out of the whole population (.5%), it is quite remarkable. The Christian schools such as Doshisha, Miyagi Women's College, North Japan College, etc., have an opportunity to reach many students which the church would not otherwise reach.

Cosmetics In The Land Of The Bible

The history of cosmetics in Israel dates back to the time of the Bible. The Song of Songs is full of references to perfumes and spices such as myrrh, frankincense, spikenard, saffron, calamus and cinnamon. Jezebel became an epithet for a painted woman in the days before make-up became an accepted part of the feminine toilette.

Precious Balsam — at Ein Gedi

One of the main discoveries of last season's excavations at Ein Gedi, on the northwestern shores of the Dead Sea, was that of signs of a flourishing industrial settlement on this site dating back to the period of King Josiah, who reigned over Judah 2,600 years ago.

Remains of buildings and their court-yards contained a large number of earthen vessels and small bronze and iron industrial tools. The finds included barrel-size jars of a design never found in this area before, as well as small, gracefully shaped perfume jars — substantiating last year's assumption that these buildings were used for the manufacture of balsam, regarded as one of the most precious perfumes of the ancient world.

Plant and Equipment — at Arad

More recently, archaeologists of the Hebrew University in Jerusalem, conducting excavations at the site of ancient Arad, came upon traces of a fortress city built by King Solomon, most famous of ancient Israel's rulers, to protect his trade route to the spice lands of southern Arabia.

Uncovering a wealth of many hundreds of pots and jars, the archaeologists also found a well-preserved perfume factory containing mortars, ovens, storage compartments, rubbing stones and other specialized tools.

Arad is located in the Negev, Israel's vast desert region now gradually being fructified with the aid of irrigation. It is only about 20 miles from Ein Gedi, the spot where the other ancient perfumery was uncovered.

. . . And Today

Today there are 25 local cosmetics firms in Israel, of which seven account for 80 per cent of the total production. Output has increased in value from 3,800,000 Israeli Pounds in 1958 to 6 million Pounds in 1961.

—**Land of the Bible**, Newsletter

HOMECOMING AT LAKEVIEW

Mrs. Doris Page, Reporter

On the second Sunday in August, Lakeview Community Church, near Burlington, held its annual Homecoming. A former pastor, the Rev. Guy H. Veazey, was our speaker for the day. We appreciated the opportunity to renew our acquaintance with him and his wife.

After the morning service everyone gathered around the table that was filled with good food. Ham, chicken, vegetables, cake, pie, and other delicious foods were in abundance. All enjoyed the fellowship of eating and visiting together.

POPE'S CHAPEL JOINS UNITED CHURCH

Clyde L. Fields, Superintendent

The Pope's Chapel Christian Church, near Franklinton, North Carolina, voted to become a part of the United Church of Christ at a regularly called business meeting on September 9, 1962. The Church also adopted a constitution for the local church which had been prepared by a Constitution Committee and submitted to the congregation for their study.

The vote to be a part of the United Church of Christ came at the conclusion of a service led by Superintendent Clyde L. Fields, who reported on the International Congregational Council held in Rotterdam during July of this year. The pastor, Rev. E. M. Powell, led in the worship service and presented the speaker for the morning. Mr. Powell also presided over the business session of the church following the morning sermon.

Miss Ethel Holmes, long-time Secretary of the Pope's Chapel Christian Church, affixed her signature to the voting ballot, making known to the United Church of Christ the intention of Pope's Chapel to be a part of the continuing fellowship of the United Church of Christ.

Guest speakers have provided sermons for Mt. Zion, Route 3, Mebane, recently: Rev. Thomas F. Liverman, Jr., Rev. William Ellington, Rev. C. Fred Allred, and Rev. Allen Hurdle. Mr. Hubert Walker has been leading the worship services. Mrs. W. T. Brodgen was the speaker for the Social Action program of the Women's Fellowship September 7, for which Mrs. Kathleen Parker was chairman.

Our Missionaries On Furlough Meet

The last week in August thirty missionaries of our denomination representing collectively almost 350 years of service in all parts of the world met at Pottstown, Pennsylvania, for a conference with leaders of the Board for World Ministries.

The missionaries attending the sessions are now in the United States on furlough from service in Africa, India, Japan, Central America, the Philippines, and the South Sea islands.

While the group consists largely of teachers, doctors, and evangelists, some are engaged in special pioneer programs. The Rev. Robert K. Meyer of Upper Montclair, New Jersey, is pioneering in a program of labor evangelism in a congested industrial area in Japan. Virginia Hermann, a young teacher and graduate of M.I.T., went into Turkish villages to teach baby care, sewing, reading and writing.

The missionaries come from varied backgrounds from all parts of the United States. Maurice Belair of Bradford, Vermont, sold insurance for 20 years before going in 1956 to serve as business manager of the board's mission station in Southern Rhodesia. Dr. Harold F. Hanlin became interested in Micronesia while serving there in the U. S. Navy.

They speak more than a dozen different languages, including Eve, a major dialect of Ghana; Turkese, Ponapean and Kusaien, dialects of Micronesia; Turkish, Japanese, Spanish and Portuguese.

The Rev. Dr. Alford Carleton of New York City, executive vice president of the United Church Board for World Ministries, was the speaker at the opening session August 26. The Rev. Dr. William C. Nelson, president of the Board and minister of Trinity Evangelical and Reformed Church in Akron, Ohio, spoke on "The Missionary as Communicator" and on "Priorities in Today's World Ministry of the United Church of Christ." Other Board executives shared in this important exchange of ideas.

HISTORY OF DAMASCUS CHURCH

Mr. E. W. Neville of Chapel Hill has been collecting information about the history of Damascus Church for several months. Sunday, August 19, he presented what he had compiled thus far.

Mr. Neville said that from 1743-1797 Damascus was called Wilson's Meeting Home, and that the church received the Biblical name in 1797. The Pritchards, Strowds, Nevilles, Wilsons, Tripps, Ellis, McCauleys, Lindsays, Cannadas, Williams, McLennons, Dollars, Poythresses, Longs, Crabtrees, Bowdens, Daniels and others have made up the roll through the years.

The lumber in the present building was bought and hauled by wagon from Euquay Springs, N. C. This was interesting to learn. He named all ministers, delegates to conference and some of the clerks from the beginning.

Mr. Neville plans to continue adding interesting and informative notes to what he already presented.

—The Road to Damascus

Elon College Football Schedule – 1962

Date	*Team*	*Place*	*Time*
SEPTEMBER			
15	Apprentice School	Newport News, Va.	8:00
22	Guilford College	Guilford College, N. C.	2:00
29	Appalachian	Boone, N. C.	8:00
OCTOBER			
6	East Carolina College	Burlington, N. C.	8:00
13	Carson-Newman College	Burlington, N. C.	8:00
20	Catawba College (Homecoming)	Burlington, N. C.	2:00
27	West Carolina College	Cullowhee, N. C.	8:00
NOVEMBER			
3	Newberry College	Burlington, N. C.	8:00
10	Lenoir Rhyne College	Burlington, N. C.	8:00
17	Frederick College	Portsmouth, Va.	8:00

A Call To Spiritual Renewal

Background Scripture: Malachi.

Devotional Reading: Psalm 119:1-10.

Memory Selection: **Have we not all one father? Has not one God created us? Why then are we faithless to one another profaning the covenant of our fathers?** Malachi 2:10.

THE MAN AND THE TIMES

We know nothing about Malachi except his name, which means "messenger." He was the last of the prophets, and between him and the time of the New Testament there is no recorded prophecy, or prophetic utterance. He was one of the "minor prophets," but his message was not of minor importance.

The times in which he spoke were "out of joint." A spirit of discouragement, cynicism and heedlessness was prevalent. Both priests and people were guilty of neglect of the law of God. Divorces and pagan marriages were common. The people had ceased to pay their tithes, and they were irreverent in following the services and observing the rituals of the Temple worship. They told each other that God was not particularly interested in their ways and especially in their wickedness. Malachi indicts them both for their sins of commission and of omission. He spoke with passion and with power.

Watch Your Step, Mr. Preacher! !

Malachi's first blast — if it could be called that — was against the priests, those who were charged with the spiritual guidance and leadership of the people. They had become careless and even criminal in their priestly office. They offered polluted bread and blemished sacrifices unto the Lord. They performed their offices in a perfunctory and formal way, like tired old men just putting one foot before another. They were traitors to their high office and their sacred responsibilities. And because of all of this, the people laughed!

The minister or preacher has many hard tasks and many varied duties. But his first and most important and most difficult task is to live like a minister ought to live. He must be a man of God. His life is the life of his preaching. What he is speaks so loudly that people cannot hear what he says. To be sure this does not mean that he must be a prude or a prissy, a stuffed-shirt or a high hat. He need not, indeed he must not adopt a "holier than thou" attitude. But his life must be blameless. There must be not the slightest hint of suspicion about his personal life, there must not be any double life, there must be integrity of character at all costs. Although his life must be blameless it will not, because it cannot, be sinless. He is a human being. People must take that fact into consideration. But if he is to be a good minister of Jesus Christ he must be willing to pay the price. He must always try to live in such a way "that the ministry be not blamed." And it should be said that the people ought to pray for their minister. If any man needs the prayers of good people, it is the minister. If those who criticize the minister would pray for him what a difference it would make.

Watch Your Step
Mr. Church-Member! !

There is an old saying "like priest, like people." Malachi had something to say to the priests. He also had something to say to the people. They had not been living as becometh the people of God. They had been lax in their worship and in their giving. Malachi puts special emphasis upon their failure to pay their tithes. He flatly says that much of their trouble lies right at this point. But the day of reckoning is at hand. God is going to send his "messenger" who will refine the people even as fire purifies the dross out of the precious metal, and he will cleanse the people even as a "fuller" — he would correspond somewhat to our modern "dry cleaner" — cleanses with his powerful soap. It will be a time of spiritual renewal. Then they will "offer unto the Lord an offering in righteousness." He spoke to the needs of that day and of this day. Religion has a tendency, or perhaps it should be said that there is a tendency, to become formal, to lose its fire and enthusiasm, its spiritual power. This tendency is seen in history in many instances. The Early Church lost something of its radiancy and enthusiasm after New Testament days. Religion was at a low ebb just before the Reformation. John Wesley lit the fires of revivalism in England even though the Church was established and was well-supported because it was cold and formal. The same tendency is shown in the lives of individuals. A new convert tends to lose his enthusiasm in time. A revival quickens the life of a church and even of a community, but gradually and it seems, inevitably, its effects become dissipated. The individual needs constantly to be renewed. That is one good reason for regular attendance at services of worship. That is a good reason for private devotions. Jesus in a saying not recorded in the New Testament is represented as saying "He who is near me, is near the fire." And in one of his letters Paul enjoins his friends to "maintain the glow." The Lord's Day stands for something desperately needed in our modern world.

Concerning attendance or non-attendance at Church, the following paragraph is in point: "I am the Empty Pew. I vote for the world against God. I deny the Bible. I mock at the preached word of God. I rail at Christian brotherhood. I laugh at prayer. I am a witness to solemn vows broken. I advise men to eat, drink, and be merry for tomorrow we die. I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."

God's Dare

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out upon you a blessing that there shall not be room enough to receive it." That is God's dare. Have you taken his dare? Are you a tither? Do you know of anybody who ever tithed who stopped it? Or if he stopped it, did not regret it? Many revivals are needed in America, but none is perhaps more needed than a revival of tithing.

SUNDAY SCHOOL LESSON
SEPTEMBER 23, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Raising Standards To Meet State Requirements

Dear Friends:

In July of this year you will remember that we were licensed as a Foster Home Agency of the North Carolina Department of Public Welfare. You may or may not know that our Home as a group caring agency has never qualified to be licensed as such. Church related Homes are exempted from being licensed. All other group caring agencies in the state must maintain certain standards and be licensed by the Department of Public Welfare. We would like very much to see our Home qualify for license as a group caring agency.

Thus we are in the process of doing certain things that would help us to qualify. For one thing, our housemothers began a fourteen hour Home Nursing Course given by the Health Department of the State of North Carolina today, September 11. They will go to the Health Department in Burlington once a week for a two-hour period until their hours for the course are fulfilled.

Another thing that we are doing is planning fire drills for each of our buildings. Mr. Jimmy Moore, in charge of Fire Prevention for the Burlington Fire Department, is helping us with this. Mr. Moore is also a member of our Beverly Hills Church in Burlington. We hope we will never be so unfortunate as to have a fire in one of our buildings, but should it happen we would like for all our children and staff to know what to do.

There are many other requirements in order to maintain the standard we must meet to be licensed. Some of them we are already meeting, others like the two we have just mentioned we are working on.

We are endeavoring to do all we can to maintain a home that will be as near like an individual family's home as possible. Meeting these various standards as set up by the Department of Public Welfare will help us to go a long way in fulfilling this desire.

A leadership training school will be held at South Norfolk Christian Church for our churches in the Norfolk area beginning October 4 and continuing each Thursday evening for six weeks.

REPORT FOR SEPTEMBER 10, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$27,541.19
Virginia Valley Conference	$ 58.00	
Eastern Virginia Conference	414.05	
Eastern North Carolina Conference	191.49	
Western North Carolina Conference	87.00	
North Carolina and Virginia Conference	337.62	
Total		$ 1,088.16
Grand Total		$28,629.35

SPECIAL OFFERING

Amount brought forward		$55,698.84
Mr. & Mrs. D. M. McClelland	10.00	
M. P. Chamberlin	18.00	
Wake Chapel Women's Fellowship	76.00	
Elon Sewing Group, Hendersonville Church	50.00	
Women's Fellowship, Hendersonville Church	60.00	
A Friend	10.00	
In Memory of Mrs. Ed Wheeler		
In Memory of Mrs. Fred Taylor		
In Memory of Mrs. Raleigh C. Harrell, Sr.		
In Memory of Mrs. Emma Small		
Total Memorial Gifts	30.00	
Special Gifts	169.72	
Total		$ 423.72
Grand Total		$56,122.56
Total for the Week		$ 1,511.88
Total for the Year		$84,751.91

SPECIAL SERVICES AT OAKLAND

Oakland church, Chuckatuck, Virginia, where Rev. W. T. Scott, Sr., is pastor, is observing several special events this fall:

Every Family Visitation Day — September 23 — Thirty teams of two persons each will visit members of the congregation.

Rally Day and Promotion Day — September 30 — Goal of 350 for Sunday school, with each department and adult class setting a goal.

Church Roll Call Sunday — October 7 — The name of each member of the church will be called on World Wide Communion Sunday.

Week of Special Services — October 14-18 — Rev. Kenneth D. Register of Beverly Hills, Burlington, guest preacher.

Business Meeting — October 21 — Combined with fellowship supper.

REVIVAL AT EURE'S CHURCH

Mrs. John W. Artz

Eure's Christian Church, Gatesville, North Carolina, held its annual revival September 2-7. The usual special song service each evening was greatly enjoyed.

Rev. Elmo M. Allcox, pastor of the church, had as his visiting minister Rev. Rosser L. Clapp of Garner. The average attendance was about 210. Ten new members joined the church and there were many re-dedications of lives.

Eastern Virginia Conference Laymen's Rally will be held September 30 at Bethlehem, Suffolk. Awards will be given to the group accomplishing the most in the past year and for the church with the largest number present. Lieutenant Governor Mills Godwin is to be the speaker.

Leadership Training Schools

ALAMANCE COUNTY

An Alamance County Leadership Training School will be held on October 8-11, 1962 at the First Christian Church in Burlington, N. C. Classes will be held each evening Monday through Thursday from 7:30 to 9:30. Theme for this school will be: "The Church in the Learning-Witnessing Community." The five courses to be offered and the teachers are:

"Meeting the Needs of the Pre-School Child" — John S. Graves.

"Relating the Bible to Primary-Junior Needs" — Mrs. Melvin Moose.

"Growth and Development of the Christian Young Person" — Rev. James Cress.

"The Adult in the Learning-Witnessing Community" — Rev. Walter Dobler.

"The Gospel of Mark" — Rev. J. W. Morrison.

This school will be helpful to ministers, parents, church school officers and teachers and church officials. There will be a registration fee of $1.00 per person attending from each church.

Ken Register, Dean

* * *

SUFFOLK AREA

The Suffolk Christian Church of Suffolk, Virginia, will be host to a Christian Leadership Training School for Congregational Christian Churches to be held during October on each Tuesday from 7:30 to 9:30 p.m. This school is for teachers, prospective teachers, leaders and other interested laymen. It will be one of two such schools being held in Tidewater this fall, and is sponsored by the Committee on Christian Education of the Eastern Virginia Conference.

Mrs. E. C. Wilkins, director of Christian education of the Suffolk church, will serve as dean of the school, supported by a special committee consisting of Mrs. R. E. Brittle and W. R. Savage. Other officers of the school will be Rev. R. E. Brittle, Registrar; Rev. Harold Tribble, Secretary; Rev. R. T. Grissom, Treasurer; Rev. William T. Scott and Rev. W. A. Grissom, directors of publicity. Rev. Ellis N. Clark of Sunbury will serve as chaplain, and Mrs. Stanley Johnson of Suffolk will be pianist.

Courses to be offered and the instructors are: Bible Study, Rev. Loyal L. Pearch, Driver; General Sunday School Administration, L. T. Judkins, Suffolk; Youth Workers, Mrs. Harold Tribble, Franklin; Junior Workers, Mrs. Bob Alphin, Windsor; Primary Workers, Mrs. Ellis N. Clark, Sunbury; Pre-School Workers, to be announced; Churchmanship ("Know Your Church"), Rev. Carl C. Dollar, Holland.

Churches participating in the school will include: Antioch, Berea, Bethlehem, Burton's Grove, Centerville, Cypress Chapel, Dendron, Franklin, Hunterdale, Holland, Holy Neck, Isle of Wight, Liberty Spring, Mt. Carmel, Mt. Zion, Newport News, "First" and "Warwick"; Oakland, Spring Hill, Suffolk, Sunbury, Waverly and Windsor.

William T. Scott and
William A. Grissom,
Publicity Directors

Women's Fellowship To Sponsor "SUN" Drive

By Betty Bane

The Women's Fellowship of Center United Church of Christ, South Boston, opened the 1962-63 year of work with a joint meeting of the morning and evening circles September 4. A full program for the year was outlined by the new president, Mrs. Dwight Moore.

Tray favors for the two South Boston Hospitals were made by the Women's Fellowship and distributed September 2 and 9.

A church-wide subscription campaign for **The Christian Sun** will be launched September 23 and will close October 7. It is the hope of the Women's Fellowship that this excellent reading material can reach each home of our church members. (An excellent idea!—Editor)

An "East Asian Family Night Supper" has been planned for November. Church families will become especially interested in our world mission study this year by eating a meal that uses food native to East Asia. A film will follow the supper.

Officers for the year include: president, Mrs. Dwight Moore; vice president, Mrs. Woody Bane; secretary-treasurer, Mrs. T. E. Earp; corresponding secretary, Mrs. L. C. Satterfield; home secretary for students, Miss Willie Adams. Committee chairmen are: Christian education, Mrs. Bane; spiritual life, Mrs. E. M. Walton; friendly service, Mrs. Lillie Wilkerson; stewardship, Mrs. Irvin Anderson; social action, Mrs. Jack West; missionary education, Mrs. Clarence Moore; house, Mrs. Archie Morgan; flowers, Mrs. John Davis and Mrs. Ross Brown; membership, Mrs. H. L. Martin. Circle chairmen are Mrs. T. S. Earp, Hester Landrum (morning) circle, and Mrs. L. T. Ferrell, Patti Adams (evening) circle.

The Senior Pilgrim Youth Fellowship of Wake Chapel, Fuquay-Varina, conducts a special outdoor worship service the first Sunday of each month.

Women of Elon College Community Church are to hold a "sewing day" September 26 at the home of the president, Mrs. Carl Dawson, to make garments for Southeast Asia.

MEN ARE INVITED

Men from nearby churches are invited to share in the workday for the High Point church this coming Saturday (September 22). In the event of rain, the W. N. C. laymen voted to come the next Saturday. Noon meal will be provided by the church. Bring tools for clearing land. The church site is located on Chestnut Drive west of 10-A. Turn off Main Street on English; turn right on Chestnut, going ½ mile after you cross 10-A.

F. C. Lester, Pastor

The Piedmont Virginia Area Laymen's Fellowship enjoyed its quarterly meeting September 7 in the form of a fried chicken supper at Liberty church, Halifax County. Guest speaker for the supper meeting was Irvin Durham, layman from Lakeview Community Church, Burlington.

At Elon College Community Church the Junior High Pilgrim Fellowship (grades 7 and 8) meets at 5:00 p.m. each Sunday with Mr and Mrs. Ralph Oxford and Mr. and Mrs. W. C. Perry, Jr. as counsellors. The Senior High P. F. group meets at 6:30 with Mr. and Mrs. Dee Atkinson as counsellors.

"What Is Man That Thou Art Mindful Of Him?"

PSALM 8

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O Lord our Lord, how excellent is thy name in all the earth!

I am Man.

I stand with my feet in the furrows of earth,
And my head in the sky.

I am mid-way between the atom and the star;
I look both ways — downward into minutia, and
Upward into magnitudes; I ferret out the infinitessimals
And search out the infinities.

But I am more than atoms and greater than stars!
I make the atoms of worth and give the stars their names
I am the goal toward which the atoms strive, and the
Future explorer of stars. I measure, I weigh, I give
Meaning to all. My eye gives light to the farthest sun;
My ear gives sound to the music spheres; I hold dominion.

I am purposive, I think, I feel, I act.
I am conscious of what I am doing, and limited only from within.

I have value, gauged only by perfect love.

I have destiny, whose orbit is eternity.
I am man: Son of God, Brother with Christ, Heir of Heaven!

By Rev. Wofford Colquitt Timmons

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches,

Church History Room X
Box 232

The CHRISTIAN SUN

Vol. 114 September 25, 1962 No. 38

A [illegible] Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

National Executive Is Speaker For Women's Conferences

MISS LILLIAN GREGORY

Speaker for the three women's fellowship conferences this fall is Miss Lillian Gregory of Chicago, Illinois, who is the executive for the National Women's Fellowship of Congregational Christian Churches. She is no stranger to the area, and it is expected that she will be heard by large and interested audiences at Hines Chapel, Liberty Spring and Winchester. Miss Gregory is an ordained minister, well versed in church work, and is a good speaker.

National organizations of men and women of Congregational Christian Churches and the Evangelical and Reformed Church have been merged into the Council for Lay Life and Work of the United Church of Christ. The new organization will begin to function January 1, 1963, under the leadership of Miss Helen Huntington Smith.

EDITORIALS

"Did I Hurt Anybody?"

Elsewhere in this paper is an article by the same title as the one used here. It is a tragic story that should be considered by all. Multitudes of people are dying because of the use of alcoholic beverages.

"Did I hurt anybody?" the youth asks himself after taking his first drink. Others were drinking, and it seemed to be the thing to do. The answer is: "Yes, son, you did hurt somebody. You hurt yourself, and your friends. You will never be quite so clean and wholesome again, and you will always look back to that moment as the turning point in your life." The same can be said of a girl who joins the crowd in drinking alcohol. She lowers her standards; she is lucky if there is no drunkenness and moral turpitude. She will sneak home ashamed, unwilling to face her family, perhaps defiant. She is a different person. Yes, young lady, you did hurt somebody — yourself, your family, your best friends.

How about that cocktail before meals used by adults? The father says: "Did I hurt anybody?" Yes, Papa, you did hurt somebody. You told yourself that you could not digest your food well without this tranquilizer; you confessed a weakness, and started a greater one. You hurt yourself, and lowered your self respect. And what about your children? Are they to learn to drink, perhaps become drunkards, because you taught them how? Don't wait until tragedy strikes to know that you hurt somebody — somebody very dear to you.

Communism in Cuba is exceedingly dangerous to the Americas, but perhaps the greatest problem for the United States is alcohol. We are said to be the most drunken country the world has ever known. We call it sickness, a prettier name, but no less dangerous. Our highways witness to the effect of drinking; they are littered with wrecked cars and human beings. One drunken driver can kill two loads of happy tourists. It is in the record that most accidents are accompanied with if not caused by alcohol. Broken homes witness to alcohol. Murder is another witness — "I didn't know what I was doing." Crime accounts cover the pages of newspapers and much of it is directly related to alcoholic beverages. Even a state Debutante Ball is turned into a brawl because of drinking alcohol.

"Did I hurt anybody?" Of course you did. Your "sickness" was of your own making. Without the alcohol there would be no drunkenness. No one seeks leprosy, bubonic plague, or smallpox. They are diseases, too, and they have a beginning. They start with the germ just like drunkenness begins with a drink. No germs, no disease; no drink, no drunkenness. It is just as simple as that.

Why wait until tragedy has struck before making the decision to steer away from disease? We quarantine certain diseases; and we sell the alcohol that causes much more "sickness" than the other things. How silly can we be?

"Did I hurt anybody?" If you drank alcohol you did. It is to be hoped that it was not fatal, but it certainly was tragic. Your stomach and liver did not like it, for it hurt them, and, if continued, may destroy their usefulness. Your family felt let down when you stumbled in to bed, or were brought in by a friend, or when you boisterously bragged about some silly thing you did. That car wreck caused by alcohol brings tragedy to many people, and may snuff out the life of those who could have meant much to our world.

"Did I hurt anybody?" Ask God who gives to all men life, and the hope of usefulness and immortality. "Yes, you did hurt somebody."

We Can Do Better

The budget of the United Church of Christ for this year is slightly more than fourteen million dollars — to be paid by more than two million members. This is a world-wide program of Christian service that includes all we do outside the local American churches, which means in round figures about one dollar per month for each church member. We call it Our Christian World Mission.

About one-third of the total membership of the United Church of Christ came from the former Evangelical and Reformed Church and the remainder were Congregational Christians. In assuming responsibility for the budget for the first year of cooperative work the Evangelical and Reformed people agreed to raise one-half of the total amount. Two-thirds of the people were expected to raise the other half.

Strange as it may seem — and it is strange indeed since Congregationalism boasts of being one of the richest church groups in America — it now appears that the Congregational Christian gifts to Our Christian World Mission will fall more than two million dollars below what is needed, the budget will be out of balance by that much because Congregational Christian people are not responding with adequate contributions.

We can do better, much better.

We have the money. Nobody would dispute that. Certainly our people can give one dollar each month for Our Christian World Mission. In fact it is much less that we are expected to give — it is nearer fifty cents per month, and we are not doing that.

Who is responsible? The money comes from local church people. It goes through Convention and Conference offices.

Leadership rests on national officials, superintendents of area groups, pastors, and church officers. National and area papers share in presenting the claims of the Kingdom. Sunday schools, Fellowships of many kinds, and all who hold office locally or in larger groups must bear responsibility for the success or failure to receive adequate funds for the work of the Church. Friends, we can do better — and we must. This is no time to fail the Church of Christ. We have the remainder of this year in which to make the change. Now is the time to begin. We can do better.

Translations Of The Bible

Continuing the translation begun by William Tyndale in 1525, the Revised Standard Version is the fifth authorized English Bible:

1539—The Great Bible
1568—The Bishops' Bible
1611—The King James Version
1881-5—The Revised Version (paralleled, in 1901, by the American Standard Version)
1952—The Revised Standard Version

Steps in the Preparation and Distribution of the Revised Standard Version:

1937 International Council of Religious ducation appoints committee to prepare a version of the English Bible which will "embody the best results of modern scholarship as to the meaning of the Scriptures and express this meaning in English diction which is designed for use in public and private worship."

1946 Publication of Revised Standard Version of the New Testament.

1952 Publication by Thomas Nelson & Sons of the Revised Standard Version of the Holy Bible.

1957 Publication of the Revised Standard Version of the Apocrypha, a translation made by the Standard Bible Committee at the request of the Protestant Episcopal Church.

1962—Publication of the Revised Standard Version by six publishers:
William Collins & Sons, Ltd., New York
Harper & Brothers, New York
A. J. Holman, Philadelphia
Thomas Nelson & Sons, New York
Oxford University Press, New York
World Publishing Co., Cleveland

The Tryon Women's Fellowship held their first general meeting of the 1962-63 year September 24, beginning at 10:00 a.m. with a review of "Asia's Rim" by Miss Edith Penney, followed by a communion service in the sanctuary.

Vol. 114 No. 38

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

WESTERN N. C. CHURCHES TAKE NOTE

Last Saturday laymen and ministers from three churches helped High Point start the process of clearing its new church site. Much was accomplished. Another such "work day" with dinner provided by the church will be held this coming Saturday, for those who stayed away last week because it "looked like rain!"

* * *

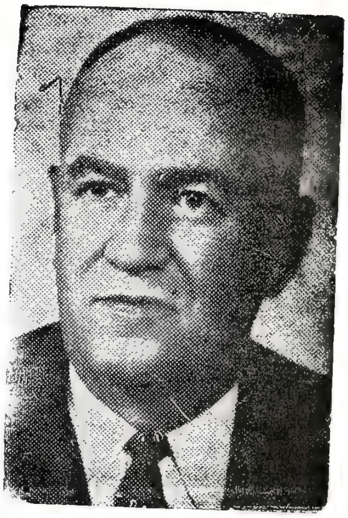
Laymen of the Conference will meet at 6:30, Saturday, September 29, at the Asheboro church for their quarterly rally, according to announcement by President Lamb.

* * *

Next Sunday (September 30) churches are asked to take a special offering for the Building Fund of the High Point church. This money should be forwarded to Ira L. McDowell, Route 3, Asheboro, conference treasurer.

* * *

Conference young people will hold their regular Fifth Sunday Pilgrim Fellowship Rally at Albemarle next Sunday. Registration begins at 2:30 according to announcement by Sandra Hubbard, secretary.



REV. TUCKER HUMPHRIES RESIGNS

Rev. Tucker G. Humphries resigned September 2 as pastor of the Congregational Christian Church of Franklin, Virginia, effective October 1. In thanking his congregation for six happy years, Mr. Humphries stated that the finances of the church have been good, the attendance excellent, and the spirit wonderful.

Mr. Humphries began his ministry here November 1, 1958, coming from Reidsville, North Carolina, where he had served seven and a half years. Previous to that he was pastor of the Church of Wide Fellowship, Southern Pines. November of this year marks the 25th anniversary of his ordination as a Congregational Christian minister.

Since coming to Franklin he has served as president of the local Council of Churches, president of the Franklin P.T.A., chaplain of the Southampton prison farm, and has been a member of the Lions Club. He has been constantly in demand as a speaker for schools, service clubs and other organizations and has held many revivals in churches of the Eastern Virginia Conference.

Last January 29 Mr. Humphries was stricken with a vascular thrombosis, which has incapacitated him. The Humphries will continue to make their home in Franklin.

An attendance goal of 280 has been set by Wake Chapel, Fuquay-Varina, North Carolina, for Rally Day for the church school and World Wide Communion Day for the worship service. Average attendance in August was 156 at Sunday school and 186 at worship.

Churches Make News; We Print It

First, Portsmouth, has set a goal of 125 members in church on World-Wide Communion Sunday and 200 in Sunday school on Rally Day.

Rev. Dwight Moore is preaching a series of sermons at Center, South Boston, on "Faith and Family Life." September 9 was observed as "Christian Family Sunday."

A new church school class for young adults (up to 35) is being organized at Union, Virgilina, with Clyde Elliott as teacher. Ninety persons in this age group are "prospective members" for this class!

Eure's Christian Church in Gates County is beginning the construction of a new parsonage, which is to be near the church. Any member of the Eastern Virginia Conference desiring to make a contribution to this parsonage fund may send it to Mrs. John Artz, Gatesville, North Carolina, who says "It will be greatly appreciated."

Rev. Melvin Palmer of First E. and R. Church, Greensboro, conducted special services at our Asheboro church September 9-14. He was the preacher for the installation of Rev. John Steelemyre as pastor of First E. and R. Church, High Point, September 16. Rev. Richard Cheek of Heidelberg, Thomasville, led that service.

Laymen led the services at Great Bridge, while the pastor, Rev. Bill Simmons, was on vacation. The first Sunday Mr. E. E. Waterfield led the worship and Mr. Billy O'Brien, head high school football coach, spoke on the importance of Christianity in modern sports. The following Sunday Mr. Douglas McClain led the worship and Mr. Floyd Sawyer spoke on "Automobile Religion."

At a recent meeting of the Mission Board Superintendent Fields showed colored pictures of several churches. Among them was a lovely little church recently built by our Union church near Dendron, Virginia. This was the home church of Dr. R. E. Brittle, pastor of Bethlehem (Suffolk), and he was shown standing near the door of the church. Another picture showed Long's Chapel (Burlington) which was completed recently.

The new director of alumni affairs at Catawba College is J. Fred Corrier, a 1960 cum laude graduate and an industrialist. He succeeds Leonard S. Crotts, and began his work September 1.

Bayside Church, Norfolk, has two choirs under the leadership of Mrs. Margaret Trouland, the Carol Choir (grades 1-5) and the Chancel Choir (grades 6-12). They alternate singing for the 9:45 and 11:00 services.

Great Bridge church people hope to be in their new church building within a month or so. The building now used for worship services which is more than 100 years old will be used for religious education purposes.

Catawba College Day will be observed by Southern Synod Evangelical and Reformed churches November 4, 1962. When the merger has gone a bit further in our area, perhaps Congregational Christian churches can share in this, as the Evangelical and Reformed churches will share in Elon College Day.

Rev. F. Ervin Hyde, Elon College graduate who formerly served churches in the Southern Convention, is moving from Chicago to Manistee, Michigan. For five years he has been pastor of The Congregational Church of Rogers Park. His son is now a student at Elon College. Incidentally, Mr. Hyde continues to subscribe to The Christian Sun!

The Children's Choir of Center, South Boston, resumed practice September 12. Rev. and Mrs. Dwight Moore direct the group, which is composed of 20 boys and girls from grades one through seven. Mrs. Irvine Anderson is pianist. This choir has its own robes, and sings once each month for worship services and on special occasions.

Does any Southern Convention church do this? Men of First, Ashtabula, Ohio, where Rev. Thomas Britton is pastor, meet twice a month at a restaurant for breakfast (7:00-8:30 a.m.). There are no officers and no dues. The agenda is breakfast, study, discussion. Currently they are studying **Believing in God** by Daniel Jenkins.

HOMECOMING AT PINEY PLAIN

Mrs. G. W. Woodall

Sunday, September 9, we held our annual homecoming at Piney Plain church, near Raleigh. The fellowship of singing, worshipping, and eating together was enjoyed by all.

We were honored and glad to have with us Rev. Walstein Snyder, who brought a most inspiring message as our speaker for the morning worship service. He brought with him nineteen children from the Congregational Christian Home for Children at Elon College. They presented a wonderful program of singing, poems, and devotional reading. This was enjoyed by all very much.

After the service Mr. Snyder and the children joined us in a delicious meal on the church grounds. We hope they had a nice time and that they will visit us again soon.

E. & R. MINISTERIAL CHANGES

In the Southern Synod of the Evangelical and Reformed Church the following ministerial changes have recently been announced:

Rev. James Cress from Brick, Whitsett to Ursinus, Rockwell.

Rev. Harold Holton, to St. Paul's Keller Charge, Enochville, following work at Lancaster Seminary; Mr. Holton was a research physicist who decided to enter the ministry.

Rev. John W. Settlemyre from Mt. Hope, Whitsett, to First, High Point.

Rev. Josh Levens from St. Thomas to Bethlehem, Winston-Salem.

Rev. Joseph B. Hennessey from First, Charlotte to Apollo, Pennsylvania.

Rev. Merle Sollinger, New Gilead, Concord, to enter secular work at Dunn.

Rev. George Hampshire from Grace, Rockwell, to enter Episcopal ministry.

Women's Fellowship officers at Wake Chapel, Fuquay-Varina, were installed September 6. The pastor, Rev. Carl F. Dunker reviewed the book, "Paul Launches the New Testament."

Our Tryon church is having a Family Night Supper Friday evening, September 28, with Mr. Harold Miner, president of CARE, as the guest speaker. He will show slides from Europe and Africa.

This Interested Me

By Emily C. Lester

When my husband and I read an announcement in last Tuesday's Greensboro **Daily News** saying Manly Wade Wellman, writer from Chapel Hill, was to speak at Elon College that evening on "Creative Writing in North Carolina," we decided to take an "evening out" and absorb some much-needed culture.

The Little Theatre was filled to hear this famous writer of some 50 books and several hundred short stories tell what was "right" about North Carolina as far as members of his profession are concerned.

Mr. Wellman agreed with his friend, the outstanding playwright and poet, Paul Green, whom he quoted as saying, "In North Carolina the climate is right for writers." Incidentally, Mr. Green attended one of "our" churches near Raleigh when he was growing up.

Mr. Wellman emphasized that good climate is not enough — there must be seeds, which must be cultivated. He named friends of his who are North Carolina writers of renown. Many of them, like Mr. Wellman, make North Carolina their home by choice. He then proceeded to "call the roll" of a number of young writers, who are coming to the forefront today, proving that it is not alone the "older generation" of North Carolinians who have found an irresistible urge to write in this state.

An important part of the "cultivation of the seeds" will be done in a weekly class on "Creative Writing" which Mr. Wellman is conducting at Elon College this semester. Fortunate are the dozen students who can develop their writing skill under such competent leadership!

Although North Carolina has been referred to as "A Valley of Humiliation between two mountains of pride" (Virginia and South Carolina), Mr. Wellman reminded his listeners of the first reference to "A Valley of Humiliation" in literature — in Pilgrim's Progress, where it says something to the effect that "Here I have found pearls, talked with angels, and spoken with God."

Mr. Wellman feels North Carolina is a place which encourages writing as some areas encourage their young men to go to sea, or to plant certain crops. From the mountains to the seashore, he says he has been received in the way he prefers — as a man, not as a freak or as someone of high estate.

When he asked his audience in closing what Emerson said would make the world beat a path to a man's door, we answered in true American utilitarian fashion "a better mousetrap." Then he smilingly gave the whole quotation: "Write a better book, or preach a better sermon, or build a better mousetrap. . ."

Mr. Wellman is not only a fine writer, he is a speaker with a meaningful flow of words.

* * *

As a postscript to this unusual (for us) cultural evening, we visited "Cousin John" and Adelia Truitt. There ice cream and conversation finished with the reading of two of Dr. Truitt's recent poems — from his sick room last spring. He reports a book of his poetry is now in "galley proof" form, which means it is near publication.

About ◆ ◆ VIRGINIA'S GREAT NATURAL BRIDGE

Among the works of nature which have instilled awe in mankind are the great natural bridges, nearly all of which are in the United States.

There is a massiveness about great natural bridges which is impressive in itself, but, in addition, they have always arrested attention because of the impression that nature has sought to imitate human works.

The Rainbow Bridge in Utah is the largest known natural bridge in the world, but since it was not discovered until October 7, 1908, the Great Natural Bridge in Virginia is the most famous of all such bridges in this country. This structure is not only famous in the United States but it is known throughout the world.

Virginia's famous natural bridge stands in Rockbridge County, forming a natural span across Cedar Creek. The top makes a crossing from one side of the gorge, through which a stream flows, to the other with an incline of approximately 20 feet. The width of the bridge on top varies from 50 to 150 feet. The distance from the stream to the under side of the arch is 238 feet, but the area spanned is in no place more than 90 feet.

One reason why Virginia's Natural Bridge is more famous than all others is that it has been known so much longer. The first settlers were told about it by the Indians. A Royal grant dated July 5, 1774 conveyed the land on which the bridge stands to Thomas Jefferson. It is interesting to note from the record that the bridge remained a part of the estate of Jefferson until 1833, or seven years after Jefferson's death.

Natural bridges are slowly but constantly being formed by stream erosion, and the late Dr. Charles D. Walcott, for many years connected with the Smithsonian Institution, pointed out in his writings on the wonders of nature that the natural forces which have made natural bridges are as busily engaged in destroying them. Ultimately, he claimed, the eroision which opened archways will wear away the supporting piers.

However, in writing about natural bridges, and making specific reference to Virginia's Great Natural Bridge, Dr. Walcott stated that the structure might well be expected to last for centuries, so there is no great urgency for hurrying to take measures of protection or to see the Old Dominion's famous natural attraction.

C. B. Riddle

KINDNESS

"What is real good?"
I asked in a musing mood:
"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool,
"Love," said the maiden,
"Beauty," said the page,
"Freedom," said the dreamer,
"Home," said the sage,
"Fame," said the soldier,
"Equity," the seer - - - -
Spake my heart full sadly: "The answer is not here;" Then, within my bosom, softly, this I heard:
"Each heart holds the secret—
Kindness is the word."

—John Boyle O'Reilly

"Did I Hurt Anybody?"

By Bill Dover
In the Shelby Daily Star

The heavy-set man was sitting on a table in the X-ray room at the hospital. His face was bloody. He covered himself with a sheet.

Three highway patrol officers stood next to the table, asking the man questions. The officer in the center had a clipboard. He was taking notes.

The man told the officers he had been to the Sportsmen's Club on Charles Road. It's a small private club.

"I had a few beers," he said, in a sorrowful, low tone. "I had quite a few beers."

Then he asked a pitiful question. Everybody knew the answer but him. "Did I hurt anybody bad?" One officer nodded and said he had.

"I didn't kill anybody, did I?" the man hesitatingly asked. The officer said he had. A couple of more questions were asked by the officers.

"And I killed somebody," the man said, almost in disbelief. "I must have went to sleep. I was under the influence a little bit?"

The officers left the room. The man was charged with murder and driving drunk.

* * *

Out in the hall, a 13-year-old boy lay on a movable bed. His pants were splattered with blood. He grimaced occasionally, with the tears almost coming.

At the other end of the hall, another 13-year-old boy lay on a bed in the emergency room. His pants were also splattered with blood. The doctor was busy sewing up a cut on the boy's face above the left eye.

Somewhere in the hospital two other young children were lying on beds. They had already been treated and admitted to the hospital. The little girl was nine and the boy, only three.

Their mother was dead. She had keen killed only minutes before in a headon collision. She died instantly. The children did not know this then.

The mother had taken her three children to the Colfax fair at Ellenboro. They enjoyed themselves seeing all the lights, riding the rides, eating cotton candy . . . children love the glamour of a fair.

Around 9:30 p.m., the mother decided they should go home. All four returned to the 1954 blue automobile which the mother had borrowed from her step-father and her mother who live just down the street.

The little girl got in the front seat with her mother. The two 13-year-old boys were each sitting next to a window in the back seat. The 3-year-old child was tired and sleepy. He lay across their laps. Also, the young girl rested her weary head on her mother's lap.

They traveled the short side road to U.S. 74. They made a left turn and headed toward Shelby. The kids were sleepy. One of the older boys had his head against the rear window.

They rode safely down the busy highway. But they never made it home. After they had ridden about eight miles, they came to a slight left hand curve.

* * *

This is where the accident happened. The man in the 1956 model vehicle traveling the opposite direction turned the car into the path of their car.

They hit headon. The two cars were demolished. The mother's car was knocked off the right side of the road down a 15-foot embankment.

The mother was pinned beneath the steering wheel. It took rescue workers 20 minutes to free her. They finally had to break the front seat loose. The shattered front window on the mother's side was covered with blood.

A child's jacket lay in the front seat. A small straw hat, apparently bought at the fair, lay on the seat also.

All were taken to Cleveland Memorial Hospital by ambulance, including the man who was the sole occupant of the other car. The mother was pronounced dead on arrival. The children and the man were given emergency treatment. None was too seriously injured.

* * *

Officers wrote the last chapter of a young mother's life on the accident form:

D.O.A.—dead on arrival.

In the space for witnesses' comments, the trooper wrote:

"I had quite a few beers."

"And I killed somebody."

Ask Those Who Pick Up The Pieces

Two speakers in the Asheville area minced no words recently in their frontal attacks on what the liquor industry is doing to our nation.

Dr. Clovis Chappell, well-known Methodist preacher and author of many books, declared flatly at Lake Junaluska that "the United States is the drunkest nation on the face of the earth today or in the history of the world."

He added that the liquor industry has made drinking respectable so "those who don't drink are made to look like ridiculous do-gooders." The result is that 75 per cent of our people drink more or less, "which means that millions of church people are drinking."

Meanwhile over at the convention of the National Association of Coroners, meeting in Asheville, Dr. William A. Wolff of the Bowman Gray School of Medicine was dealing with drinking problems which coroners face in their day-to-day duties. Many people become fire victims because of intoxication, he said. "Frequently even the pain of being burned is not enough to wake a person from an alcoholic stupor in time to save himself."

He went on to say that alcohol and suicide frequently go hand in hand; that somewhere along the line alcohol is involved either directly or indirectly in most crimes of violence; and that an extended study of thousands of fatalities indicated that 66 per cent of the drivers involved in fatal accidents were intoxicated; 67 per cent of the pedestrians were intoxicated; and 65 per cent of the passengers were intoxicated. Those are frightfully high percentage figures, almost too high to believe.

"It has been our experience that alcohol has been an actual or potential factor in nearly every type of case investigated," Dr. Wolff concluded.

Do you doubt these figures? If so, talk to a coroner, or your local police chief, or a state highway patrolman. They deal first hand with wrecked cars as well as wrecked lives. Most of us are removed from these unpleasant events, but not coroners, policemen and patrolmen. They are old hands at picking up the pieces strewn along the roadside by the liquor industry.

—Biblical Recorder

Challenge Facing The Church

By Robert Marks

The church in the South is facing the challenge of a new society and a new way of life. Unless the church, rooted in a "frontier" past, predominantly rural and isolated, meets this challenge successfully, it will be forced to adjust to a weakened role in the life of the South.

So runs the thesis of Dr. Samuel S. Hill, Jr., a Baptist minister and chairman of the Department of Religion at the University of North Carolina, in a forthright and refreshing evaluation of the role of the church in the South.

Writing about "The South's Culture—Protestantism," in the current issue of Christian Century, a non-denominational weekly, Dr. Hill discusses the cultural patterns that have shaped the church in the South and points to the challenge that lies at hand.

Traditional Features of Southern religion, chiefly Baptist and Methodist, he writes, are emotionalism, absence of self-criticism by the church as an institution, an almost exclusive concern with personal and immediate conversion, individualism, a disinclination to engage in reflective thinking, a respect for emotion-laden oratory in preference to content, and development of a society that identifies personal vices, such as drinking, gambling and dancing, as the foremost social problems.

"Urbanization and immigration, great shaping factors in mainstream America, have not figured in the South's history," Dr. Hill writes. "Rather, the frontier situation, with its tradition of revivalism, has played the paramount role there. Moreover, during the past 130 years the South has not been part of the mainstream of American life. In the eyes of Southerners and non-Southerners alike, it has long been a region apart, and its cultural climate by and large has not been favorable to the emergence of historical and sociological interpreters."

As A Result of this ingrown culture, Dr. Hill adds, "the Southern church . . . has been prevented from seeing how it is by the nonreflective temper of the Southern way of life." The Southern church has measured its success by the size of its congregations. It religion has been emotional. "Joy, fellowship, fear and threat are more characteristic of Southern religious life than institutional self-assessment — or, for that matter, than perceptive theological formulation and affirmation."

The Southern church still sees its mission as almost exclusively conversion-centered, Dr. Hill continues. Its religion is "straight from God, so to speak." There is a disinclination to engage in reflective thinking. The value of a speech or sermon or hymn is judged by its ability to elicit a "feeling-response." Rhetoric is honored more than thought in a speech from either the soapbox or the pulpit.

What Of The Future of the Southern church? What will be its role as the South changes, becomes more urban, more industrialized, and moves further away in time from its frontier past?

As the South changes, the church will have to change also, Dr. Hill concludes. "If it continues to conceive of its mission and ministry in the narrowly evangelistic fashion appropriate to the old cultural situation, it will be irrelevant to the new society that is rapidly developing around it.

"The church seems already to have lost its hold on the people. No longer is the local minister the 'first citizen' of the community; no longer is he believed to be literally the voice of God.

"The Southern church will have to come to terms with the new culture. No longer can it assume that its responsibility is met when individuals are converted. Private morality will never be obsolete, but in our complex world it can hardly be equated with certain forms of abstinence. The church will have to recognize that it must minister in relation to anything which affects any child of God in any way."

—High Point Enterprise
Sunday, Sept. 16, 1962

DRINKING BY WOMEN BANNED TILL THEY'RE 50

Nairobi, Kenya, July 25 (Reuters)—Drinking has been banned for all women under 50 in Kenya's Nandi tribe after the local African district council decided it "causes immorality among our women."

Scientists say there is enough ice in the region around the south pole to cover the entire world with a blanket of ice 120 feet thick.

SOMETHING TO PONDER

A report from the Stewardship Council of the United Church of Christ should give us pause. As of May 31, 1962 (5 month period) a total of $3,498,142., had been received for our Christian World Mission. This is toward an annual budget of $14,300,000. Of the amount received $2,484,973., came from Evangelical and Reformed Churches. The Congregational Christian Churches provided only $1,013,168. If the Congregational Christian churches are to pull their share of the load, they will have to do far more in the last seven months than they did in the first five.

—Fairfield, Connecticut,
Newsletter

ALCOHOLISM MORE PREVALENT THAN CANCER

In recent years more attention has been centered on the problem of alcoholism than any of the problems of alcohol.

Alcoholism in the United States is now SEVEN TIMES more prevalent than cancer. There are SIX TIMES as many alcoholics as there are active and inactive cases of tuberculosis.

Here are the figures:

Alcoholism	5,015,000
Tuberculosis	800,000
Cancer	700,000

And still the American people raise millions of dollars each year to fight cancer, TB and polio, but spend billions ($10,700,000,000) to help spread the virus that causes alcoholism.

Va. Church Temperance
Council, Inc.

TRAIN WRECK IS BLAMED ON ENGINEER'S DRINKING

The Interstate Commerce Commission said an engineer had been drinking beer, blamed him for the wreck of a Northern Pacific passenger train. A child was killed and 272 persons were injured in the wreck near Missoula, Mont., June 10.

The ICC reported on September 10 that beer drinking had "substantially impaired" the engineer's condition and that the train was traveling at 87 miles an hour — nearly three times the maximum permitted by regulations at the point of the accident.

Both the engineer and the fireman — who also had been drinking beer, the ICC said — were fired after the wreck.

U. S. News & World Report

Report From Purdue

NATIONAL CONFERENCE ON CHRISTIAN EDUCATION

Mrs. Clyde Pittman, Tryon

This conference was sponsored by the United Church of Christ. . . The last count showed 3,987 delegates, of all ages and most every color. Most of the states were represented, including Hawaii.

All the programs and worship services were planned to help us see ourselves as (1) a PERSON who is part of a changing, threatened, confused world; (2) as a MEMBER of the Christian Community, judged, called and empowered by Jesus Christ; (3) as a LEARNER needing to "learn Christ" in every situation of human decision and personal relationship; and (4) as a TEACHER and WITNESS seeking to fulfill Christ's mission among men.

Each day's program was begun with a worship service attended by all the delegates. This was similar to our regular church service and the short sermons, delivered by Oliver Powell, centered around the theme of soil, seeds, sowing and the sower, stressed the importance of starting where we are, with what we have to work with. From 9:45 until 11:30 we divided into many small groups for discussion of the program given the night before. By means of a closed circuit TV system, each group listened to a panel discussion with Dr. Ross Synder, Dr. Roger Shinn and several others; and then discussed it further themselves. We were impressed by the integrity and content of opinions expressed by the delegates, especially the youth.

Afternoons were spent in special interest groups, exhibits, book browsing, etc.

The evening programs were outstanding. This United Church of Christ is a thinking denomination, and the programs were designed to arouse our minds and emotions. The first evening assembly included the first public showing of a magnificent color movie describing the story of creation in Genesis, emphasizing that God meant it to be good. This was followed by a "movie," showing all the violent, crazy things man does in his search for excitement, entertainment and power, making God's good world a cockeyed world. Another night we saw the first public showing of an English film, "Whistle Down the Wind." This was a story about some youngsters who mistook a hiding criminal for Jesus. This was very entertaining, but also contained food for thought.

The third night we saw a play, "The Happy Journey from Trenton to Camden," by Thornton Wilder, with excepts at intervals from "Waltz of the Toreadors," "The Leader," and "Death of a Salesman."

NORFOLK AREA TRAINING SCHOOL

By Beatrice George

The Committee on Christian Education of the Eastern Virginia Conference, the Leadership School Committee of the Sunday School Convention of the Eastern Virginia Conference, ministers and lay representatives from our churches in the Norfolk-Portsmouth area met at Christian Temple, Sunday afternoon, September 2, to make plans for a Leadership Training School in this area.

It was decided to hold the school at South Norfolk Congregational Christian Church, beginning on Thursday, October 4, at 7:30 p.m., and continue each Thursday evening for six successive weeks. Reverend Samuel D. Nelson, Jr., pastor of Lynnhaven Colony Community Church, will be the dean of the school, and Miss Beatrice George of South Norfolk church will be the registrar.

Dr. Leon E. Smith, chairman of Committee on Christian Education presided and appointed the following committee to select the faculty and curriculum:

Rev. Frank R. Hamilton, minister of Christian Temple.

Rev. William (Bill) Simmons minister of Great Bridge.

Mr. John A. Halstead, superintendent of Rosemont Sunday School.

The classes will meet for a two hour session each week from 7:30-9:30 p.m. with courses on Bible, administration and teaching in the church school.

It is hoped that a large number of our church leaders, and Sunday school teachers and officers will avail themselves of this opportunity to "Study to show themselves approved" . . . in this all important work to which they have been called.

JOIN IN WORLDWIDE BIBLE READING

Thanksgiving to Christmas

Christians in America are being urged to join with Christians in fifty other countries in the 19th annual program of Worldwide Bible Reading, sponsored by the American Bible Society.

Every day, from Thanksgiving to Christmas, in what has been called "the world's largest Bible reading class," millions of people throughout the world will read simultaneously a pre-selected passage from the Bible, each in his own language.

The suggested readings are listed in the Worldwide Bible Reading bookmark, of which over thirteen million copies are distributed free each year in English alone.

Free Packet Available

A sample bookmark is included in a free packet of Worldwide Bible Reading materials being mailed this month to about 180,000 pastors. If your church has not received its packet by September 30, you can get one by writing the American Bible Society, 450 Park Avenue, New York 22, N. Y.

The packet also includes a poster emphasizing this year's theme, "The Bible — Word of Power," a sample bulletin insert for Universal Bible Sunday, the second Sunday in December, and a brochure with sermon suggestions.

Churches of more than sixty denominations order supplies of the bookmarks every year and arrange for their distribution by stores, schools, libraries, hotels and motels, as well as in hospitals, nursing homes and other local institutions.

Idea Originated With Marine

The idea for Worldwide Bible Reading originated during World War II, when a lonely Marine on Guadalcanal wrote his family in Philadelphia to suggest that they seek to maintain close spiritual ties by agreeing on selected Bible passages in advance and reading them together on the assigned day, wherever each member of the family might happen to be.

At the request of the mother, the American Bible Society provided a list of suggested readings. A year later the Society published a similar list for general use, and the program was soon adopted by churches and individual Christians in many parts of the world.

Church Building In The Convention

Clyde L. Fields, Superintendent

Our attention has been called recently to a number of churches which are erecting new buildings or additions to present facilities in the Southern Convention.

HOPE MILLS

The Hope Mills Church, near Fayetteville, North Carolina, is in the process of building a new sanctuary. The building is about half completed, under the leadership of Rev. A. M. Campbell and the Hope Mills congregation. A loan from the Church Building Society has helped to make this possible.

LYNNHAVEN COLONY

The Lynnhaven Colony United Church of Christ, near Virginia Beach, is erecting a new and beautiful sanctuary, at a cost of nearly $100,000. The building will be completed during the month of October. Rev. Samuel Nelson, pastor, and the Lynnhaven Colony Church congregation are to be congratulated on the erection of this beautiful new worship unit for this rapidly growing church. A bond sales program enabled the Lynnhaven Church to finance its new building.

GREAT BRIDGE

The Great Bridge Congregational Christian Church, under the leadership of Rev. Bill Simmons and the Building Committee of the congregation are erecting a beautiful new worship unit at a cost of nearly $100,000. The structure is underway and will be completed this fall. The building of the new church was made possible by a bond sales program, and the Great Bridge congregation responded with enthusiasm to the same.

PLEASANT RIDGE

The Pleasant Ridge Church, near Greensboro, North Carolina, under the direction of the minister, Dr. W. E. Wisseman, and the building committee of the congregation, have provided extensive remodeling and addition. This Church is located near Guilford College in a rapidly growing area and is making excellent progress in its program and building.

HAYES CHAPEL

The Hayes Chapel Christian Church at Garner, North Carolina, is completing a beautiful new sanctuary of considerable size and beauty. The writer of this article is not aware of the cost of the building, but is of the opinion that it must be between $60,000 and $75,000. Rev. Conrad Cornelius and the members of the Hayes Chapel Church are to be commended for the erection of this beautiful new building for the Garner area. The Superintendent of the Southern Convention will be present for a Service of Consecration, September 30, at 2:00 p.m.

Several other churches in the Southern Convention are planning building programs in the near future. Other churches might be already in the process of building and information is not available to us at this present time. Churches having building programs should send the information to The Christian Sun for publication.

Elon College Community Church will observe Rally Day and Promotion Sunday September 30, following meeting for officers and teachers on September 16.

DO YOU WORSHIP AS A FAMILY?

What stake does our family have in the church? How long has it been since you worshipped with your family, last Sunday or last spring? With the pressures of modern life mounting on all sides it is easy to push our worship of God to the side. Still, to yield to this temptation is to imperil the stability of our children, our home and our nation. It is almost a truism to say that people must worship something. Will it be God who made us or will it be gods of our making?

Many American parents are doing by neglect what the communist countries are doing by design and intent — banishing God from the lives of their children. It is most unreasonable to expect children to grow up with mature religious convictions when a vital faith is absent in their parents. Strengthen your own faith and that of your family by worshipping with them this Sunday.

—Center News

Stewardship And Missions Retreat

About 40 persons attended the second retreat on Stewardship and Missions held at Moonelon Conference Center September 14-15. Included were two fraternal delegates, Rev. Terrell Shoffner, Charlotte, from the Southern Synod and Rev. Purcel Alston, Greensboro, from the Convention of the South.

Leader for the sessions was Rev. Kenneth Register, chairman of the Southern Convention Mission Board, who added a touch of humor to the proceedings.

Rev. Carroll Lewis, with able assistance from song leader W. H. Baker, led the opening worship using as the theme for his meditation "Personal Stewardship." He included: stewardship of prayer, time, getting, sharing. He suggested one should make money honestly, use money wisely, and dedicate money religiously. Rev. Bill Traylor led the evening prayer.

Dr. Paul Strauch, graduate of Catawba College, who is stewardship education secretary for the Stewardship Council of the United Church of Christ, led a period of depth Bible study on the subject of the "Biblical Basis of Personal Stewardship." Part of the groups did "word study" and part "faith study" on this subject, with report back to the entire assembly.

"Protestant Witness in Europe" was presented by Supt. and Mrs. Clyde Fields in the form of a travelogue with slides. Convictions expressed were: The Protestant Reformation is a continuing necessity in Europe; missionaries and mission giving still needed; there is increased fellowship and understanding among denominations; importance of separation of Church and State; congregational polity is going to be the polity of the world Church; people are witnessing with courage in many parts of the world.

The closing moments on Friday evening came in the form of a personal testimony by D. Marsh McLelland, who believes in putting his faith into action.

Although this writer could not be present for Saturday morning, it is safe to predict, after the excellence of Friday's program, that the address by Dr. Strauch, the leadership by Prof. Robert Dickens of Wake Chapel and Duke University in the field of church administration and finance, the group discussions led by Mr. Register and Rev. Carl Wallace, and the closing worship led by Rev. Carl Dunker were worthwhile and valuable.

Emily C. Lester

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

BAYSIDE INSTALLS OFFICERS

Barbara Messick

The new officers of the Bayside Christian Church P. F. were installed recently. Among those installed were: Benjamin Steverson, president; Carol Smith, vice president; Daphne Gubesch, secretary; Wayne Dale, treasurer; Linda Woodard and Kay Hartzog, Faith co-chairmen; Barbara Smith and Barbara Messick, action co-chairmen; Butch Dalquist and Robert Howard, Fellowship co-chairmen. Mr. and Mrs. D. B. Smith, Jr., are the advisors; they have served faithfully for nine years.

Mr. Lewis Thurston was made an honorary member of the group at this time. He has been a real friend of the youth at Bayside, and the group wishes to express their gratitude to him in this manner.

LAST CALL FOR N. C. & VA. RALLY

Betsy Jones, President

Don't forget the N.C. & Va. Conference fall rally to be held at Camp Moonelon, Elon College, N. C., September 29-30, 1962. Registration will begin at 3:00 p.m. on Saturday and the rally will close around 4:00 p.m. on Sunday afternoon. The number which can attend from one church is unlimited, but we ask that they be of high school age. Remember you can bring a friend along too.

The cost will be $2.50 each and you are asked to bring a sack supper for the evening meal Saturday night. Be sure to bring linens, blankets, pillow, toilet articles, and camp clothes. (You will be attending church in Elon College and you will want to come prepared for this.)

Would you please send the number of people planning to attend to Miss Betsy Jones, 124 West Lynch Street, Durham, North Carolina, **not later than** Tuesday, September 25.

DEAR P. F.'ERS,

It seems that you have slackened somewhat in your zeal to send in articles. This is a reminder telling you that other youth groups are eagerly awaiting to hear about your group and vice versa!

Send all articles to:

Connie Trueblood
8025 Honeygrove Road
Norfolk 24, Virginia

NEW ARRIVAL

The Senior High Pilgrim Fellowship of Lynnhaven Colony United Church of Christ would like to extend hearty congratulations to their beloved advisors, Mr. and Mrs. Harry Corr. The Corr's are the proud parents of a new baby girl, Cindy; Andy, their small son has long been a favorite with the P. F. group.

The Lynnhaven youth again say "Congratulations!" to a most deserving pair.

Eastern Virginia P. F. Makes Plans

Betty Howell, Secretary

On September 15, 1962, the Eastern Virginia Pilgrim Fellowship Executive Board met at Suffolk Christian Church. Officers present were: Mary Ann Barnes, Ellen Smith, Betty Howell, Jesse Weaver, Sheila Hughes, Barbara Messick, Mary Dixon Rawles, Penny Dollar, Alex Oliver, Sandra Dickerson, Judy Brinkley, Connie Trueblood, and Mrs. E. C. Wilkins and Mr. Bob Sydenstricker, advisors.

Connie Trueblood reminded the officers of the importance of sending articles to the Youth Page of The Christian Sun.

Eastern Virginia will have two caravan groups for the coming year. One group will serve the Norfolk area; the other group, the Suffolk area. Committee chairman and committee members are as follows: (Norfolk) Ellen Smith, chairman; Sheila Hughes, Barbara Messick. (Suffolk) Paige March, chairman; Alex Oliver, Jesse Weaver and Mary Dixon Rawles. It is hoped that the conference churches will take advantage of these caravan groups!

It was decided that the fall rally, October 7, will be held at Waverly. The rally will open with a song fest beginning at 3:00 p.m. Responsible for devotions is the Cypress Chapel Pilgrim Fellowship. A special offering will be taken; all money will go to the Children's Home in Elon College, N. C. The program will be presented by John Kernodle and Bruce Hoffmann, who will tell about the Rotterdam meeting. Refreshments will be served. The rally will close with a friendship circle.

November 4, 1962, Eastern Virginia will hold a workshop from 3:00-4:30 p.m. at the Suffolk Christian Church. The purpose of the workshop is to inform the local P. F. concerning the three commissions, to give helpful program hints and to answer any questions which might arise. There will be a class for each commission — Faith, Action and Fellowship; a class for advisors will also be held.

Last year's budget was read by Jesse Weaver, treasurer. It was decided to use this same budget for the year 1962-63 also.

A brief report on the National Council and Youth Ministry were given by Alex Oliver and Mary A. Barnes, respectively, who were present at the Purdue Council this summer.

Following the adjournment of the meeting, the officers and advisors lunched together before leaving for their respective homes.

Youth Poll Reveals Likes And Dislikes

Church-going teen-agers vote overwhelmingly for Peanuts, MAD Magazine, and Carol Burnett.

Red Skelton, Bob Hope and Jerry Lewis run neck-and-neck in a poll on tastes in humor taken by YOUTH, a magazine for young people of the United Church of Christ.

Peanuts with 90 of a possible 210 votes swamped 33 other comic strips mentioned as favorites by the boys and girls. No other strip had more than five votes.

MAD led the "funniest magazine" field with 115 votes.

Carol Burnett knocked the competition out of the box with 150 votes as "funniest commedienne." Lucille Ball ran second with eight.

Among the comedians Red Skelton was a slight favorite with 44 votes, Bob Hope had 35, Jerry Lewis 33, Bob Newhart 22, and Shelley Berman 15. Skelton also led in the "funniest TV program" category with 22 votes, followed by Dick Van Dyke with 15. More than 30 TV shows were mentioned.

The Protestant teen-agers listed 60 books as "the funniest I ever read." Leading with 24 votes was **Kids Say the Darndest Things.** Unexpected listings were **Gone With the Wind** and **Six Crises** by Richard Nixon.

Of 50 movies mentioned, "The Absent Minded Professor" led with 17 votes.

The United Church of Christ young people ranging in age from 15 to 19 also expressed their views about the kind of humor they don't like:

Off-color jokes, especially when told by adults, embarrass them. They don't like humor that depends on personal, physical peculiarities. They don't like racial jokes. They don't like practical jokes that are "carried too far."

The question "What is the most ironic thing about the world today?" pulled some short answers: people, life, race prejudice, grain surpluses, the Berlin wall.

And some longer answers: "The way adults tell you to do something and then turn around and do the opposite"...

"Expecting nations to get along with each other when people can't get along in their own countries."

"The struggle for material possessions that must be left behind."

"Man's pretensions about being civilized."

"The fact that the most segregated hour of the week is the Sunday church service."

"The way Americans justify so many of their actions because they think they are the only good people."

"The similarity of the behavior of far right anti-communists to that of the communists."

"America's fiery words and complacent actions."

One of the more pessimistic noted as irony "the fact that the world still manages to turn once a day." Another, that "everyone seems to be going in the wrong direction, thinking it's right." Another figuratively threw up his hands and said merely, "I'm glad it's an adult world."

However, the boys and girls agreed unanimously that humor helps make life worth living. Among their reasons: "Humor relieves tense situations . . . keeps the mind sharp . . . helps you relax . . . keeps you from being too self-important . . . helps keep life on an even keel . . . gives perspective to life."

One of the youngsters wrote, "Humor has a penetrating way of speaking the truth so you have to listen."

The YOUTH poll was taken among young people attending the denomination's National Conference on Christian Education at Purdue University in August.

Betty Bracey has been installed as the new president of the Senior High P. F. of the Suffolk Christian Church. Serving with her will be: Tommy Savage, vice president; Bob Johnson, treasurer; Cindy Baines, secretary; Brenda Darden, fellowship chairman; Alice Darden, action chairman, and Brenda Bryant, faith chairman.

The three youth groups at Christian Temple, Norfolk, had their first meeting of the fall September 9, with refreshments at 5:30 prior to their meetings. Counselors are: Juniors, Mrs. Martha Byrd and Mrs. Mary White; Junior Highs, Miss Nancy Gibson, Miss Nettie Saied; Senior Highs, Mrs. Flora Moye.

If you won't talk to God on a clear day, there isn't much use to yell at Him in a storm.

CAN I BE A CHRISTIAN WITHOUT JOINING A CHURCH?

Answer:

Yes—it is as possible as being. . .
A student who won't go to school
A pilot without a landing field
A tuba player without an orchestra
A seaman on a ship without a crew
A grocer without customer
An author without readers
A scientist not sharing his findings
A secretary without a job.

Harwich Port, Mass.
—Pilgrim's Progress,

Asheboro Pilgrim Fellowship had its fall organizational meeting September 2, following a snack supper. New officers were installed. The youth choir is to rehearse each Sunday preceding the P. F. meeting.

A NEW TELEVISION SERIES FOR BOYS AND GIRLS

Breakthru, a new television series for boys and girls in the formative years, which seeks through drama and conversation to develop moral understanding and Christian insight, will begin in our area soon.

It is a series of thirteen half-hour dramatized television programs, planned especially for boys and girls in the fourth, fifth, and sixth grades — approximately the nine through eleven year age groups.

Breakthru is a new type of television series employing drama to stimulate children's viewing. It combines the imaginary portions with realistic methods of discussion and questioning, and the result is a thought-provoking program which leaves a lasting impression on young minds. And beyond this, Breakthru is a religious series, because it emphasizes in every program, directly or indirectly depending on the content of the drama, that God's love for all His creatures is the great motivating force in all Christian living.

The schedule in North Carolina is as follows:

Beginning October 6 for 13 weeks at 9:30 a.m. Saturdays over WRAL-TV, Channel 5, Raleigh.

Beginning on the same date at 8:00 a.m. over WECT, Channel 6, Wilmington.

Beginning November 4, 9:00 a.m. Sundays over WSOC-TV, Channel 9, Charlotte.

Ruth H. Dunn, Director
Audio-Visuals

John Heralds The Christ

Background Scripture: Luke 1:1-25; 57-80; 3:1-20; Mark 6:14-29.

Devotional Reading: Isaiah 40:1-11.

A PROMISED CHILD AND A CHILD OF PROMISE

John was **a promised child.** His father Zacharias and his mother Elizabeth were without a child, and were both well advanced in years. But one day while Zacharias was ministering in the Temple, an angel of the Lord appeared unto him and told him that he and his wife were to have a child, and better still from the standpoint of a Jew, a male child. This promised child was to be called John. He was also to be a **child of promise.** He was to be great in God's sight, he was to be filled with the Holy Spirit, he was to turn many of the sons of Israel to the Lord their God, he was to be the forerunner of the Messiah himself, and to prepare the people for the coming of the Christ! Indeed Jesus said that "among them that are born of women there hath not risen a greater man than John the Baptist." (Matthew 11:11:.) John was a promised child of great promise, which he fulfilled in every way.

Desert Discipline

"John grew and was strengthened by the Spirit. And he lived in desert places until the day when he was displayed to Israel." (Luke 1:80.) Dr. Barclay says: He had no formal education and no formal training for the ministry. But he had special training for his mission. He lived in out-of-the-way places. He had time and more time for thought and meditation and prayer. Living simply and close to nature he lived close to God. His inner soul was nurtured by the Spirit. He dressed simply, lived simply, thought deeply, dwelt deeply. And when God's call came he was ready." To be sure he was an exception. A modern minister could not get adequate preparation for his ministry by going out into a desert for twenty or thirty years. But ministers would probably be more effective preachers if they could have more quiet time alone with God. There are so many wheels to keep turning that one loses his perspective and poise and power. And that goes for laymen as well as ministers. We do not know how to be still, to listen to the "still small voice." Our patron saint is St. Vitus. A careful study of the life of Jesus will reveal that he spent much time apart from people and alone with God.

Preparing the Way of the Lord

"The voice of one crying in the wilderness, Get ready the road of the Lord, make his paths straight; every ravine shall be filled up; every mountain and hill will be made low; the twisted places will be made into straight roads and the rough places smooth." They did that in olden days, especially when making ready for a trip a king was to make. It is, of course, a familiar figure in our day of road building. Low places are filled in, high places are cut down, curves are eliminated, grades are made easy, roadways are made smooth and even. John was a forerunner of Christ, he was to make ready for the King. So likewise are we. What is the business of the minister but to prepare the hearts of his people for the coming of the King? And what is the mission of the Sunday school teacher but to prepare the minds and hearts of the members of the class to receive Jesus Christ as Saviour and King? And more. What is the mission of every member of the Church but to make ready for the coming of the King, so to live, so to work, so to witness, that the Kingdom of God may come! In a real sense we are all "couriers of the king." Upon each and every one of us is laid the perennial duty of seeking to make life fit for the King to see. And that gives meaning and dignity and worth and joy to life as nothing else can.

Preaching Repentance

John's message was really not the gospel, for the gospel is "good news" and John's message was "bad news," a message of terror. He summoned men to repentance and warned them of the wrath to come. As a dweller on the desert he had seen the vipers and snakes scurrying in terror from the menacing flames, and he likened the people who came to hear his message to these vipers and snakes. In lurid pictures which his hearers would readily recognize he likened the coming judgment as a fire which burned out the dross, and as a threshing process which separated the grain from the chaff. He called upon men to repent, to change their minds — that is what the word "repent" really means, a turn about face. His method and his message were effective. He preached for action and he got action. He did not deal with the theoretical or theological subtleties of life.

SUNDAY SCHOOL LESSON
SEPTEMBER 30, 1962
By Rev. H. S. Hardcastle, D.D
A Retired Minister
United Church of Christ
Portsmouth, Virginia

According to Luke he emphasized three things in his general message:

a. **He told the people that racial privileges meant nothing.** The Jews had not the slightest doubt that in God's economy there was a "most favored clause" in it. They felt that God would judge the nations with one standard and the Jews with another. In fact they held that a man was safe from judgment simply in virtue of the fact that he was a Jew, a "son of Abraham." John said "Baloney." Racial privilege meant nothing. He had something to say to his day, and he has something to say to our day. There are countless folks who think that there are favored colors or classes or nations in God's sight. But God is no respector of persons. Men have got to "change their minds" or repent of this sin.

b. **He demanded that men should share with one another.** It was the beginning of the social gospel which demands that God will never absolve the man who has too much while others have too little. Or nations.

c. **He insisted that a man work out his salvation in the job which he had by doing it as it should be done, rather than to leave his job.** Let a tax-collector be a good, honest tax-collector; let a soldier be a good soldier. A man is to serve God where God has set him. There is an old Negro spiritual which hits the nail on the head, when it says "There's a king and captain high, and He's coming by and by, and He'll find me hoeing cotton when He comes!" The fact is that for most of us, if not all of us, the place where we serve God must be the place in which we live and work.

Tranquilizer or Troubler

John did not put people to sleep. There was nothing soothing or soft about his preaching. He hewed to the line and let the chips fall where they

(Continued on Page 15)

Golden Jubilee In Eastern Virginia

The "Golden Jubilee Conference" of the Women's Fellowship in Eastern Virginia will be held October 4 at Liberty Spring church, near Suffolk, according to announcement by Mrs. J. H. Booth, Jr., president. The group will be welcomed by Mrs. Luther Wilkins, president of the host Women's Fellowship.

Featured speaker at the morning session will be the Rev. Lillian S. Gregory, executive secretary of the National Women's Fellowship, from Chicago, Illinois.

Mrs. W. E. Wisseman, whose mother, Mrs. C. H. Rowland, served as president of the Eastern Virginia women for the first twelve years, will speak at the afternoon session on "Our Challenge in Today's World." She will also install the new officers.

The fiftieth annual session will open at 10:00 a.m. with a worship service led by Mrs. Wilkerson Holland of Holland, spiritual life chairman for the Southern Convention Women's Fellowship.

A special feature will be an extra section in the Program and Report Book containing a history of the women's work for the last 50 years written by Mrs. L. W. Stagg, and a challenge by Mrs. W. E. Wisseman. This Golden Jubilee booklet will be dedicated to Mrs. Stagg, who has served as historian for a number of years and has been active in the life of the women's organization since its beginning.

WOMEN'S FELLOWSHIP SUNDAY

Women's Fellowship Sunday is to be observed November 4. The current issue of **Guide Posts** (September-October) contains a four page insert with suggestions for use on this day. Featured is a meditation by Mrs. E. E. McClintock, formerly executive secretary of the National Women's Fellowship.

A worship service, quotations from "witnessing women," and suggestions for varied ways to observe this special day are given.

If you do not subscribe to **Guide Posts** (50¢ a year), you may order individual copies of this issue for 8¢ each from National Women's Fellowship, 19 South LaSalle Street, Chicago 3, Illinois.

Hunterdale Women's Fellowship

Mrs. Jay G. Joyner, Jr., Reporter

The Women's Fellowship of the Hunterdale United Church of Christ, Franklin, Virginia, has completed its year's work for 1961-62 under the fine leadership of our new president, Mrs. Alvis T. Barrington.

Our fellowship is composed of five circles, each having a membership of approximately 12. Each has held regular meetings with good attendance and well-planned programs. Through the loyalty and interest of our groups we are glad to report that we have met all requirements and also participated in many extra activities and projects.

During the past year we voted to raise our apportionment. We contributed to the American Bible Society, and supported Our Christian World Mission for one minute. A contribution was made to the Field's trip to Holland and a donation was sent to a Turkish student at Elon College. We have presented three of our members with Life Memberships and purchased one C. M. A. membership.

Our Friendly Service quota was met with an over and above amount for purchasing first aid kits and supplies for the migrant ministry; sheets and table cloths for Southern Union College; a donation to India for nursery equipment; a donation to Greece for athletic equipment; a gift of money to our Elon Home for Children; and clothing to Greece.

Our Bible study for the year was presented in each circle. Our foreign mission study book on Latin America was presented by our guest, Mrs. E. T. Underwood. Our home mission study book "Edge of the Edge" was reviewed by Mrs. Harold W. Tribble, Jr.

Our fellowship was represented at the fall and spring rallies and the summer conference. We encouraged the use of advent wreaths and worship services in the homes during the advent season. The arrival of each new baby is honored by placing a rose on the altar during the worship service. Through the efforts of our Fellowship our junior choir is wearing new robes and we are in the process of purchasing robes for our youth choir.

We are indeed grateful for the good year we have had together. With the help of our pastor and his wife, Rev. and Mrs. Harold W. Tribble, Jr., and under the presidency of Mrs. Barrington, we pray that our Fellowship will continue to grow and the Lord will guide us as we work together during the coming year.

N. C. WOMEN'S CONFERENCE

Directions for Reaching Hines Chapel

Traveling from the East, take Highway 70 to Greensboro, Highway 421 or 87 from Sanford, Highway 220 from Asheboro, Highway Interstate 40 from Winston-Salem, all traffic will merge in Greensboro to take U.S. Highway 29 North toward Reidsville. Four miles north of Greensboro beyond the W. F. M. Y. Television Station, turn right on Hycone Road. (This is on next overhead bridge on 29 beyond Memorial Cemetery on right of highway.) Traveling 3 miles on Hycone Road, turn left on first hard surface road and continue 2 miles to the church on the right.

Traveling from Reidsville and points north, take Highway 29 south, come in through Monticello, and turn left at first hard surface road beyond the Monticello Church and continue to Hines Chapel.

Local fellowships of the Elon and Alamance County area who know the "back road to Greensboro," may come through Gibsonville, turning at Apple's Store, and continuing to the North-East Consolidated High School, take either the first or second turns right beyond this.

WORLD COMMUNITY DAY

The interdenominational observance of World Community Day is scheduled for November 2. This year's theme is: "Deepen the Channels to Peace."

A packet of materials, which includes the book "Channels of Peace in Southeast Asia," may be ordered for 50¢ from: Office of P. & D., National Council of Churches, P. O. Box 340, Manhattanville Station, New York 27, New York. Orders must be in by October 20.

Our Lynnhaven church in the Norfolk area is seeking to secure $100,000 for building purposes by the sale of bonds. Eighty thousand had been secured at last report, and the additional amount is greatly needed — soon.

First Wedding In Holt Chapel

Dear Friends:

Following is a write-up of the marriage of Miss Dorothy Rebecca Spicer to Edwin Frank McDaries which appeared in the Burlington paper following their wedding earlier this month. Dorothy is the first young lady from our Home for Children to be married in Holt Chapel. As indicated in the news item, this was a very beautiful wedding and we were very happy to have had a part in the ceremony.

Chapel at Elon College Children's Home is Scene of Spicer-McDaries Wedding

Holt Chapel of Congregational Christian Home for Children was the scene of a ceremony uniting in marriage Miss Dorothy Rebecca Spicer and Edwin Frank McDaries yesterday afternoon at 4 o'clock.

The bridegroom is the son of the late Mr. and Mrs. Clarence Edwin McDaries and the grandson of Mrs. J. A. McDaries of Bellemont Road, Burlington, with whom he has lived since his early childhood.

The bride was graduated in 1962 from Elon College High School. The bridegroom is a 1962 graduate of Southern High School.

The Rev. Walstein W. Snyder, superintendent of the children's home officiated at the ceremony, and Mrs. Roger King, pianist, and Jay Crutchfield, soloist, provided music.

The bride and groom entered the chapel together. Her gown of white peau de soie and Alencon lace was fashioned with bouffant skirt ending in a chapel train. Lace scallops detailed in lustre beads outlined the scooped neckline of the fitted lace bodice and the long sleeves tapered to calla points over her hands. Her fingertip-length veil of silk illusion was attached to a crown of rose petals and she carried a white Bible topped with orchids.

The bridegroom's sister, Mrs. Vernon Short of Burlington, was matron of honor. Bridesmaids were Miss Jessie Spicer, the bride's sister, and Miss Ann Rich of Burlington. They wore identical dresses of yellow taffeta with matching overskirts of yellow organza and headdresses of yellow taffeta with face veils. The matron of honor carried a colonial nosegay of pink asters and the bridesmaids had lavender asters and babies' breath in nosegays.

The groom's brother-in-law, Vernon Short, was best man. Ushers were James Rich and Eddie Childress, both of Burlington.

The wedding was directed by Mrs. Snyder.

Mrs. Nora Lambeth, the bride's housemother, chose a dress of royal blue lace with matching accessories for the wedding. The bridegroom's grandmother wore a navy dress with matching accessories.

Following a wedding trip to Myrtle Beach, S. C., the couple will be at home at 21 Kime Street after September 4th.

For travel the bride changed into a green and black ensemble with black accessories and lifted the orchid from her Bible to wear as a corsage.

REPORT FOR SEPTEMBER 17, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$28,629.35
Eastern Virginia Conference	$ 132.00	
Eastern North Carolina Conference	204.00	
Western North Carolina Conference	15.15	
North Carolina and Virginia Conference	339.00	
Total		$ 690.15
Grand Total		$29,319.50

SPECIAL OFFERINGS

Amount brought forward		$56,122.56
H. A. Rawles, Suffolk, Va.	15.00	
A Friend	100.00	
Auburn Women's Fellowship	5.00	
Paradise Hills Community Church, San Diego, Calif.	10.00	
Piney Plain Christian Church, Raleigh, N. C.	55.00	
Mary Sue Brittle Sunday School Class (Nans. Ch.)	5.00	
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
A Friend	2.00	
Philathea Class, Suffolk Christian Church, Suffolk, Va.	15.00	
Auburn Women's Fellowship	5.00	
In Memory of Mrs. George Matkins		
In Memory of Richard L. Cooper, Jr.		
In Memory of Mrs. Annie S. Preston		
Total Memorial Gifts	25.00	
Special Gifts	187.34	
Total		$ 429.34
Grand Total		$56,551.90
Total for the Week		$ 1,119.49
Total for the Year		$85,871.40

TODAY'S DEPOSITS

If you had a bank that credited your account each morning with $86,400, that carried over no balance from day to day, and allowed you to keep no cash in your account, and every evening cancelled whatever part of the amount you had failed to use during the day, what would you do? Draw out every cent, of course!

Well, you do have such a bank, and its name is "Time." Every morning it credits you with 86,400 seconds. Every night it rules off as lost whatever of this you have failed to invest to good purpose. It carries over no balances. It allows no overdrafts. Each night it burns the records of the day.

If you fail to use the day's deposits the loss is yours. There is no going back. There is no drawing against the "tomorrow." You must live in the present — on today's deposits. Invest it so as to derive from it the utmost in health, happiness and success.

—Northview Star

WOMEN'S FELLOWSHIP ANNUAL REPORT

South Norfolk

The Women's Fellowship of the South Norfolk Congregational Christian Church with an enrollment of 120 members reports 15 new members for the year ending August 31, 1962. Quarterly meetings were held with an average attendance of 35. Planned devotionals were presented by Mrs. Carlton Chappell, spiritual life chairman. The theme "Creating and Renewing the Church" was emphasized in all meetings. Mrs. W. B. Evans served as president.

Each of the six circles held monthly meetings with an average attendance of ninety, where the Bible study taken from I Corinthians was correlated with the books "Paul Launches the New Testament" and "The Significance of the Church."

"The Land of El Dorado," Foreign Mission book review, was presented by Mrs. William W. Tarkington at the March meeting.

Reports on each quarterly meeting were sent to The Christian Sun for publication.

Five members attended the Women's Eastern Virginia Conference; eight members attended the Spring Rally; ten members attended the World Day of Prayer and participated in its program. The Fellowship sent the second vice president, Mrs. Carlton Chappell, to the Women's Conference at Elon College.

A special service was held in keeping with Women's Fellowship Sunday when the gift boxes were turned in and dedicated representing a total of $263,00. Mrs. J. Frank Morgan brought an inspiring message at this morning worship service.

All Conference apportionments were met, and six Life Memberships were given in honor of Mrs. Margaret Cousins, Miss Gladys Hanbury, Mrs. Ethel Linton (given by the Junior Department of the Sunday School of which she is Superintendent), Mrs. Pearl Newberry, Mrs. Lillian Tatem and Mrs. Ella Webb. One Memorial was given in memory of Mrs. Cordelia Sykes.

The Friendly Service quota was met and a dedication service was held for the gifts. Sent $16.00 to Mrs. Lockwood, missionary in Ceylon; $10.00 to Rev. Miller for migrant workers; $15.00 to United Council of Church Women; sent fourteen pounds of used clothing to Congregational Christian World Service Committee. 282 hours were given toward making 4,786 cancer dressings and 54 Johnny coats. Contributed $134.00 toward air-conditioning fund. Sent 20 pounds cancelled stamps to the German refugee workers.

Our Social Action projects were visiting the nursing homes and shut-ins and remembering these with gifts and flowers. A money gift of $30.00 was sent to our Christian Home for Children at Elon, plus $20.00 designated for lamps in their reception room. 862 coupons were also sent to the Home for Children.

Ten "Minutes for Missions" were given for Our Christian World Mission.

The Fellowship sponsored and entertained at a reception in honor of Mr. and Mrs. Hugh Rawls in February when they moved to North Carolina.

Mrs. W. B. Evans, President
Miss Beatrice George, Historian

SUNDAY SCHOOL LESSON

(Continued from Page 13)

would. Later he even dared to rebuke Herod for his illicit and unlawful marriage to his brother's wife. One wonders if there is not too much "soothing syrup preaching," and not enough stimulating preaching. A great preacher once said that it was the preacher's task to "comfort the afflicted and to afflict the comfortable." Certainly the minister should reprove, rebuke, and correct.

Truly Great Because Truly Humble

Great as he was, John was humble. He was only the forerunner of the Christ. "He must increase, while I must decrease." Great men, really great men, are humble men. It is significant that the only instance in which Jesus called attention to his virtues was the occasion when he said he was humble or lowly.

PROGRAM

NORTH CAROLINA FELLOWSHIP
of
CONGREGATIONAL CHRISTIAN WOMEN

FIFTIETH ANNUAL SESSION — OCTOBER 2, 1962

THEME: PARTNERS WITH GOD

MORNING SESSION

9:30	Registration	Bethel Church
10:00	Call to Order	Mrs. R. M. Cline, President
	Theme Hymn: "Take My Life, and Let It Be"	No. 335
	Worship Service	Mrs. Henry Kennedy, Jr.
	Welcome	Mrs. Roland Isley
	Recognitions	Mrs. F. C. Lester
	Appointment of Committees	
	The District Chairman at Work	Mrs. Dolan Talbert and District Chairman
	Presentation of the Speaker	Mrs. Ray Gordon
	Address	Rev. Lillian S. Gregory
	Offering: "Focus on Moonelon"	Mrs. D. W. Shepherd
	Offertory Solo	Mrs. J. R. Kernodle
	Announcements	
	Noonday Prayer and Grace	Rev. Thomas Madren

AFTERNOON SESSION

Call to Order	
Hymn: "I Love Thy Kingdom, Lord"	No. 165
History Highlights	Mrs. James S. Rayburn
Moments with Barbaros Chelikkol	
Skit: "On The Rim of East Asia"	Elon Community Church Mrs. Carl Dawson, Director
Greetings	Dr. Clyde Fields
Business Session:	
Report of Treasurer	Report of Nominating Committee
Report of Place Committee	Election of Officers
Report of Recommendations Com.	Miscellaneous Business
Installation of Officers	Mrs. Robert Kimball
Benediction	Mrs. J. T. Stanley

Help Available For Your Church School

WHAT IS THE CEA PROGRAM?

It is a servant ministry whereby a core of 1500 especially trained persons in Christian education are made available to local churches and groups to help lift the Christian education programs, to call forth such commitment in teachers and leaders, helping them to learn how with knowledge, skill and discernment, that we may be enabled to fulfill the call of God within the educational mission of the church.

WHO ARE THE CEA'S?

They are a core of competent, growing lay and ministerial leaders in Christian education who have been called into a person-to-person learning and teaching ministry. Each individual does not only give himself to study but will give leadership guidance to persons in churches and conferences, through education teams visiting local churches, individual consultations with teachers and committees both in workshops leadership schools and local church meetings. The major task of every CEA then is to discover and design new and creative ways for lifting the level of Christian education in our churches. They will serve a minimum of three years in both study and service.

WHAT ARE THEY AVAILABLE TO DO?

They are ready for assignment as leaders and teachers in workshops, institutes, members of education teams going into local churches to meet with Worker's Conferences, Boards of Christian Education, to have consultations with age group leaders such as teachers, advisors of youth work, adult workers, divisional leaders and the like. They will also be available to introduce, interpret and guide the use of curriculum materials especially the new United Curriculum. They can also serve as leaders in Parent-teacher meetings, help guide and set up vacation church schools.

HOW CAN YOU SECURE THEIR SERVICES?

Whenever you desire a CEA or a team of persons to come into your local church or to serve on a staff of a school, workshop and the like, please contact by mail or phone the following coordinating persons for the acting conferences:

Southern Synod .... Rev. Harold Myers
2121 Edgewood Ave., Burlington, N. C.

Southern Convention .... Miss Dorothy Ballinger
400 Radiance Drive, Greensboro, N. C.

Convention of the South .... Rev. Percel Alston
Greensboro, N. C.

(Individuals who are close to your immediate area should be used if possible to cut down expense and travel for CEA's as well as the local church.)

WHAT IS THE COST OF THIS SERVICE?

There is no cost for the services of the CEA personnel EXCEPT for the following:

a. to pay travel expense.

b. to pay for any lodging, meals or other expenses incurred while serving in the local church or group.

CHRISTIAN EDUCATION ASSOCIATES

The
CHRISTIAN SUN

Southern Convention of Congregational Christian Churches.
HISTORICAL SOCIETY. 1956.
Church History Room X
Box 232

Vol. 114 October 2, 1962 No. 39 | A Religious Weekly for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

CHRISTIAN UNION

The following is a selection from the Introduction to a publication entitled "Minutes of the Conferences of the Christian Church for 1870."

"The strong union sentiment which is now prevailing among all denominations, is so much in keeping with the spirit that has all along prevailed among the CHRISTIANS, that the organization is now attracting more ttention from the public than ver before, and never did its prospects look so promising and he future so hopeful as at present. All the signs of the imes point to the CHRISTIAN rganization as the nucleus around which the great Union Church of the future is to gather when the evil of party names will be seen and shunned, the Bible become the rule to all, and brotherly love and charity shall reign throughout the whole body."

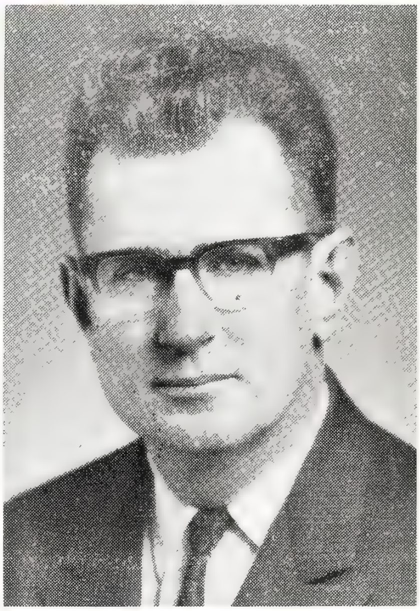
Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

New Executives For The Instrumentalities Of The United Church Of Christ

Miss Helen Huntington Smith
Council for Lay Life and Work



Dr. Harold H. Wilke
Council for Church and Ministry

Dr. Harold H. Wilke became head of the Council for Church and Ministry October 1, and Miss Helen Huntington Smith assumes full-time work as head of the Council for Lay Work December 1. Both are from Cleveland, Ohio.

Miss Smith was born in China, where her parents were missionaries of the American Board. Her 20 years as a teacher in China following graduation from Mt. Holyoke included a 200 mile trek across the mountains with 120 girls in an attempt to escape the Japanese invasion. For the last eleven years Helen Smith has been on our Ohio Conference staff as director of women's work.

Dr. Wilke served with the Commission on Church and Ministry of the Evangelical and Reformed Church 1955-61 and then became associate director of the Council which he now directs. Previously he had served as a college chaplain, a hospital chaplain, and a local minister. The Council for Church and Ministry includes enlisting and training candidates for the ministry, maintenance of professional standards, pastoral relations, in-service training, religion and health, social and parish workers, and military, industrial and institutional chaplaincies.

He and Mrs. Wilke have five sons. Reference is made to him in the feature article on page 6 entitled "Handicapped But Undaunted."

The Council for Lay Life and Work, of which Dr. J. Earl Danieley is chairman, is charged with the task of helping the laity find the best ways of serving the Church in our day. It carries on work formerly done by the Women's Fellowship and Laymen's Fellowship of the Congregational Christian Churches and the Women's Guild and Churchmen's Brotherhood of the Evangelical and Reformed Church.

EDITORIALS

Progress In Realignment

A report by President Joe A. French, found elsewhere in this paper, of a meeting of the Steering Committee on realignment brings joy and hope to those who want the United Church of Christ to become effective in our area. All three groups involved were fully represented at the first meeting, and reports indicate that all were friendly, cooperative, and aware of their responsibilities.

Some members were a bit surprised that there are so many points of agreement, so many things we all do, and in much the same way. Since we are neighbors doing the same things, it would seem to be the part of wisdom to work together rather than separately.

Those who are not confident that they want the realignment should not be frightened. They will all have their say about what is to be done. The agreement of the committee that a dividing line should be established at the 38th parallel through Virginia does not establish such division. That, like everything else, must be referred back to the Convention and the Conferences, and possibly to the churches. But there must be definite plans to suggest for consideration to the parent bodies. That is what the Steering Committee is undertaking to do.

In Wisconsin plans have been completed for the merger to become effective this fall. Both the C.C. and E. & R. executives agreed long ago that they would not be considered as the executive of the new Conference. Hence, a new man is ready to begin work as the executive of the new United Church of Christ conference in that state. This reference is simply to state that the merger can be completed, and quickly when all parties concerned are willing to cooperate. What they can do in Wisconsin we can do in North Carolina and Virginia.

A Happy Experience

Last June Dr. Richard A. Mensendiek, pastor of First Reformed Church of High Point, N. C., completed his pastorate and moved to New York state. This left the church without a minister until their new selection, Rev. John Settlemyre, arrived in September. A student was secured for four Sundays in July.

Then this larger church of our fellowship reached its hand to the small Congregational Christian Church and invited minister and church to share with them through five Sundays in July and August. We left our school auditorium and went to a beautiful sanctuary for worship and an adequate educational building for Bible study.

The experience greatly enriched both church groups. The host church was exceedingly gracious, and the visitors delighted in the larger fellowship. It was good to preach in a church again, to hear an organ, to conduct a service that was different from the usual, to speak to unknown people about the things of the spirit, and to feel friendship expressed through handshake and smile at the end of the service. Both groups became acquainted with each other, and the friendship expressed itself when many from the larger church came to eat with the smaller when money was being raised for our new High Point church.

Of course there were a few who missed the joy. They did not go. Perhaps they were afraid that there would be some "heresy" expressed, or the little church would be absorbed, or some other idea may have tormented them unnecessarlly. But those who did attend, and they were the "most," were glad that they were there. Now both churches know better what it means to be members of the United Church of Christ.

Business As Usual

Let it be understood at the outset that this is not a criticism. It might even be a compliment. It is more likely just a fact.

At the close of the meeting of the Executive Board of the Southern Convention at Moonelon Tuesday of last week these words burned themselves through the mind of the editor: "Business as usual, in a world on fire."

The Executive Board of the Convention transacts business between sessions of the Convention. It carries forward plans made by the Convention. It does not initiate projects, but does try to make operative plans made by the Convention delegates when they come together representing the churches.

Reports were made by officers, boards and institutions. These all indicated that we are at least holding our own, and in some cases there appeared to be real progress. Old churches are being strengthened, and new ones started. Our Home for Children and Elon College keep their standards high, and are reasonably well supported by the churches. The program at Moonelon is reaching young people all over the area, and appears to be rendering real service to the churches. The office staff works steadily and apparently successfully — even without the Director of Religious Education and the Associate Superintendent. Plans were presented that will soon, it is hoped, fill the vacancies with a worker located at the parsonage in Elon College and another in the house in Portsmouth, Virginia. Business of the Convention is moving along about as usual.

But it that enough? Population is said to be "exploding," races are facing each other not knowing how to move together in peace, nations hurl threats at each other that if fulfilled might destroy the human family, ministers of our United Church sit in jail because they requested to be served food at eating places, schools are closed rather than let all the children of the community attend, states defy the United States government. In such a time, and in such a world, is it good enough for churches and church organizations to do business as usual? Should we be aware of the conditions under which all people live, and should we with excitement and deadly earnest seek to save the world in which we live? What do you think?

Dr. L. E. Smith was elected president of the Southern Convention Historical Society at a meeting of the directors September 24.

Ruth Franklin is editor of "Clanton United News," new monthly newsletter of the Clanton Park United Church of Christ, Charlotte.

The Valley of Virginia Central Conference is being held October 23 at Palmyra church, Broadway. The secretary, Rev. Mark Andes, is compiling a booklet of reports to be mimeographed and presented to delegates.

A meeting to consider grouping of the churches in the Valley of Virginia Conference area will be held October 10, at Bethlehem church, with Supt. Clyde Fields and Potomac Synod President Roy Snyder present.

Rev. Guy H. Veazey has been busy in "retirement," preaching recently in seven different churches. September 23 he led both the morning and evening services at Hopedale, near Burlington.

"The Vine and Branches" commitment services will be used at Parkway United Church, Winston-Salem, during October. "Leaves," representing people present, will be attached to the Vine, symbolic of the renewal of faith in Jesus Christ as the source of nourishment for true life.

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Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

NEW PARSONAGE WELCOMES BABY

Members of Shallow Well church, Sanford, North Carolina, are proud of their new brick parsonage which was recently completed. Sunday, September 23, following the dedication of their educational building, "open house" was held at this new residence for their minister.

Rev. and Mrs. Max Vestal, who occupy this house, are proud of their new son, Mark Franklin, born Saturday, September 22. Mr. Vestal, secretary of the Southern Convention, managed to survive both events and was present for the Executive Board meeting at Elon College September 25.

Congratulations to the church upon completion of the new parsonage, and to the Vestals upon this splendid addition to their family circle!

Dr. W. W. Sloan of the Elon College religion department is serving Lee's Chapel, near Sanford, as interim pastor.

Four babies were born into the Shelton Memorial, Portsmouth, church family in July. August 19 the four were dedicated in the morning worship service. One of them was Jacqueline Lynette Joiner, daughter of Rev. and Mrs. Willis E. Joiner.

"Homecoming" was observed by our South Norfolk church September 9, with Rev. O. D. Poythress, pastor emeritus, preaching on "Christ For Me." Dr. L. E. Smith led the invocation and responsive reading, Rev. W. T. Daniel read the scripture and led in prayer, and the pastor, Rev. William Cousins, gave the benediction. "Let Mount Zion Rejoice" was the anthem rendered by the choir. A delicious luncheon, prepared by the Women's Fellowship, was served on the church lawn following the service.

The trip to the Rotterdam meeting of the International Congregational Council was one of special interest to Rev. and Mrs. Arnold Slater of Chattanooga, Tennessee, who formerly served churches in the Southern Convention. The Slaters visited his relatives in England, where he was born, following the Council session. While ceremony for a niece. Their church, there he performed the marriage Pilgrim Congregational, presented the Slaters with a gift in excess of $1,000 in order to make the trip possible, and as an expression for their many years of service there.

Laymen's Sunday is scheduled for October 21. Sample copy of the program prepared by the National Council of Churches may be secured by writing Churchmen's Fellowship, 10 West Lockwood Avenue, St. Louis 19, Missouri. The theme is "As Good Stewards."

Robert Graham, lay leader of the Methodist Conference and superintendent of church school at Memorial Methodist Church of Charlotte, will be the speaker for Laymen's Sunday, October 21, at Parkway, Winston-Salem. For 12 years he has been a national representative of the A.F. of L. and C.I.O. He will speak on "The Wonderful Gifts of Christ." The Parkway Laymen's Fellowship will have a "reorganization meeting" in the form of a supper at Parkway Chalet October 26. Rev. Kieth Wright is to serve as counsellor.

WHY I BELIEVE IN IMMORTALITY...

Everyone wants to believe that our loved ones who have passed on still live and that we shall be with them again some day. Some of us have had experiences which make us surer of our belief. I had such an experience in 1943. I was in the Navy, in charge of communications on a destroyer. Dead tired one day, I had fallen asleep in my bunk and I dreamed.

It was about my dad, whom I hadn't seen in years. In my dream — and it was so vivid it will always live in my memory — Dad walked into the room. Stretching out his hand, he said, "So long, son." It was the most natural thing in the world. "So long, Dad," I said. When I awoke, my buddies told me that as I slept, the news of Dad's death came over.

Somewhere Dad still lives, I feel certain; somewhere, where the world is eternally young. God is still "running the show" here on earth and everywhere in the universe. When the curtain rings down on one act, it simply goes up on another. And the best is yet to come.

—Arthur Godfrey
St. Paul's Newsletter

DOUGLAS ALBERT ORDAINED

Douglas Albert, native of Pakistan, who graduated from Elon College three years ago, received his Bachelor of Divinity degree from Lancaster Theological Seminary June 6.

"Doug," who came to this country through the interest of Dr. and Mrs. W. W. Sloan of the Elon College faculty, is well-known to Southern Convention people through his visits to local churches and his work at Moonelon Conference Center. His mother also visited Women's Fellowship groups in our area.

He was ordained to the ministry at our Everett, Pennsylvania, church June 10. Dr. and Mrs. Sloan attended his seminary graduation, and Dr. Sloan and Dr. James Lightbourne, Sr., shared in his ordination service. He and his wife, also an Elon College graduate, are now in Livonia, Michigan, where he is serving as associate pastor of our Nativity Church.

Layman Hubert Walker led the worship service and Miss Lillian Sharpe led the morning prayer at Mt. Zion, near Mebane, September 23, when Rev. Charles Moretz was the guest speaker.

Fall Plans At Sanford Church

Rev. David W. Shepherd, Pastor

Superintendent Snyder and the Children .... September 30, 11 a.m.
Supt. Snyder has promised that there will be 18 or 20 boys and girls from Our Home for Children with him. They will have about 45 minutes of the 11 o'clock hour for program. Following the service, everyone is invited to share in the covered-dish meal at the Proctor Building.

World-Wide Communion Sunday .... October 7, 11 a.m.
Many people of all faiths across the world will be observing Holy Communion at this designated hour. All members and their friends are urged to be present on this significant day.

Convention Superintendent to Speak .... October 14, 11 a.m.
Supt. Clyde Fields and his wife Bertie will be our honored guests and tell us about the International Congregational meeting in Rotterdam this summer.

Women's Fellowship Sunday .... October 28, 11 a.m.
The women have graciously consented to take this Sunday in order that we might have Dr. Danieley on November 4, which is designated as Women's Fellowship Gift Sunday.

Our College President Comes .... November 4, 11 a.m.
As President of Elon College and former president of the National Laymen's Fellowship, Dr. J. Earl Danieley will challenge our thinking.

Thanksgiving—And Church Loyalty Sunday .... November 18, 11 a.m.
We will observe Thanksgiving Day; dedicate our pledges for the new year; and visits will be made in homes of those unable to attend the morning service.

YOUR PRAYERS, ATTENDANCE AND COOPERATION
ARE ANTICIPATED AND VERY MUCH NEEDED!

LIBRARY NAMED FOR WOMEN'S FELLOWSHIP LEADER

Mrs. E. E. McClintock

Part of the Woman's Gift for 1960-62 was designated for a new library building at Southern Union College. The National Women's Fellowship chose to name this library in honor of Mrs. E. E. (Berta) McClintock, executive secretary for our women 1937-51. Under her leadership the Woman's Gift, Guide Posts, and many other facets of Women's Fellowship work came into being.

Berta McClintock, an ordained minister, is now retired and living at Pilgrim Place, Claremont, California. See "This Interested Me" on page 5 for further information about the library dedication.

IMPORTANT DECISION

All our lives we are called upon to make decisions, to choose between this and that, between the high road and the low road. But no decision is as important or offers more lasting promise than that of selecting a church-home and identifying one's self with those who are pledged to "good works" under the spiritual leadership of Jesus.

The church is organized for the purpose of pointing men to the way of salvation and dedicated to the holy task of making the world better for ourselves and our children. We need your help just as you need the church so that you can be the kind of person you want to be.

—Pilgrim's Progress,
Harwich Port, Mass.

About * * * This Interested Me

A VANISHING RACE

In many respects no other group of islands in the world is comparable to the Galapagos which lies astride the Equator.

Five hundred miles west of the coast of Ecuador, these strange islands have been known since 1535 when they were discovered by the early Spaniards. There are 12 large and several hundred small islands in the group. The largest, Albemarle, is 75 miles long and irregular in shape, but most of the others are circular with high craters in the center. The islands have a combined area of 2,966 square miles. That is about the size of Delaware, this country's second smallest State.

In 1835, Charles Darwin, then a young scientist, visited the Galapagos and discovered that half the flowers and birds there could not be found anywhere else in the world. Many scientists and explorers have since stumbled through the thorny undergrowth, scaled lava rocks, and found the islands to be an incomparable natural history museum.

The Galapagos have lured treasure-seekers and a few colonists from Ecuador. Tales of hidden treasure have persisted through the centuries. Pirates who looted the rich ports and churches of the west coast of South America are supposed to have buried much of their booty in these islands, and the stories seem to be borne out by the unearthing many years ago of two caches of silver ingots and old money.

Sea lions poke their heads above the waves and startle strangers with their unfriendly barks, and there are few animals meaner than the water iguana. This is a giant lizard which cavorts about the quiet bays of the islands, and is the only sea-going creature of its class known to science.

Many of the islands' giant tortoises are estimated to be 400 years old, and are probably the world's oldest living animals.

C. B. Riddle

One thing about modern art: Things can't be as bad as they're painted.
—Cleta Rich in **Randolph Guide**

The only ones you should try to get even with are the ones who have helped you.

By Emily C. Lester

It was the privilege of Graham Wisseman and me to share in the dedication of the library at Southern Union College, Wadley, Alabama on Friday, September 21, because this $50,000 building (incidentally, the most building for the money you can imagine!) was a gift from the National Women's Fellowship.

Appropriately named the McClintock Library, in honor of Mrs. E. E. (Berta) McClintock, who served for many years as executive secretary of the National Women's Fellowship, this library is a much-needed addition to the campus at Southern Union, which has greatly improved its facilities during the administration of President Walter A. Graham.

Mrs. McClintock, who flew in from Pilgrim Place, Claremont, California, for the dedication, spoke of the beginning of the Woman's Gift, that "over and above" offering from the women of Congregational Christian churches. During the depression years mission giving from our churches was low and the boards were in a desperate situation. The women vice presidents of both the home and foreign boards asked Mrs. McClintock and Mrs. Sally Medlicott of the Missions Council, if there was not some way the women of our churches could increase their giving. The first amount, dedicated at the General Council in Durham, New Hampshire in 1941, was $40,000. This last biennium a sum in excess of $250,000 was given through the Woman's Gift.

Miss Lillian Gregory, who now holds the office once held by Mrs. McClintock, had the honor of "naming the building," and leading in the service of dedication. Others sharing in the service included Mrs. Robert Reneker, president of the National Women's Fellowship, Mrs. L. T. Schoen, Woman's Gift chairman, and Mrs. Vernon Carter, representing the women of the Southeast Convention, as well as the local Wadley Women's Fellowship. The West Point Manufacturing Company, textilists, provided the library furnishings, and the director of industrial and public relations brought greetings from the company.

Personally, the trip meant a great deal to me. It gave me an opportunity to visit briefly with my niece and nephew, Dean and Mrs. A. R. VanCleave; to see old friends, like Mrs. Lois Harry of the renowned Dollar family of Alabama; to meet old friends of my husband, like W. C. Edge, former Elon student and one-time president of Southern Union. An interesting sidelight: Beamon Griffin, head of the music department, who provided special music, is from Troy, North Carolina.

However, it meant something, too, in relation to my understanding of the needs and opportunities of that area. Here is a little junior college (200 students) in a section with no other college, where incomes are low, land poor, and where there is not much industry. Here is a Thrift Shop, which needs good clothing to sell at low prices to white and colored residents (especially in need of men's work clothes and children's clothes at present, Women's Fellowship friendly service chairmen please take note!). Here is a new library building in need of books, new or used — and if they get duplicates they will share with the white and Negro schools, both of which need books because their buildings burned in recent years.

Here is our Church at work among people who want educational opportunities. We were reminded recently in this paper of the number of ministers from Southern Union who came on to Elon and are now serving churches in the Southern Convention — starting with E. M. Carter, dean of the group, and continuing to the present.

The sunshiny fall weather, the attractiveness and usefulness of the new library, the long-time friendship with and admiration for the one in whose honor it was named, and the pleasant association with friends from far and near made it a 24-hour trip long to be remembered.

IN HIGH POINT (N. C.) ENTERPRISE, AUGUST 25

Handicapped But Undaunted

(Editor's Note: A concern about the attitude of hopelessness and self pity which seems to have gotten in wake of the thalidomide scare prompts the following article about a youngster whose parents are meeting with courage and intelligence a troubling problem with hope that modern science and the fine, bright spirit of the little girl herself will help them win it. HM)

This afternoon an excited little nine-year-old Raleigh girl is enjoying "The Sound of Music" at the Lunt-Fontanne Theater in New York City. She and her parents know that beginning next week the sounds that are associated with orthopedic hospitals will be her lot for the next six or eight months.

Carol Ann Grant, daughter of Mr. and Mrs. J. Marse Grant of Raleigh, entered the Alfred I. DuPont Institute at Wilmington, Delaware the last of August. Although very small for her age, Carol will be in the fourth grade this fall.

Born with what doctors call "multiple handicaps," Carol is an example of what sheer fortitude can achieve. In medical terms, she is almost a "bi-lateral amputee," meaning that most of her arms are missing except small hands attached to her shoulders. Despite this, she's been playing croquet this summer with kids in the neighborhood, asking no "handicaps" because of hers. Doctors are still trying to decide whether to outfit her with prosthetic arms, but that decision will be made later.

In the meantime, specialists are endeavoring to correct a congenital "bone blockage" in her left knee which has hampered her walking. She spent seven months at DuPont in 1954 and a similar period in 1958 so she knows her way around the famed children's hospital.

She's particularly fond of Dr. A. R. Shands, Jr., medical director, who is well-known among North Carolina doctors. He established the orthopedic department at Duke Hospital in the early 30's, serving as director until he went to DuPont in 1937. Author of several medical books, Dr. Shands used Carol Ann's case in one of his recent volumes.

A favorite of the Grant family is Dr. Harold Wilke of Cleveland, Ohio, who recently was named to head the Council for Church and Ministry of the United Church of Christ. This is one of the top posts in this church body. Dr. Wilke was born without arms, yet he drives his specially-equipped car with his feet and two years ago traveled around the world alone. He is the father of five boys, all of whom are normal, of course. Last summer the Wilkes spent the weekend with the Grants while on their way to Lake Junaluska where Dr. Wilke was on the assembly faculty for a week. He is the author of three books.

Even though both Mr. and Mrs. Grant write a great deal (he is editor of the Biblical Recorder and she edits the North Carolina Clubwoman), they don't contemplate any books as yet. However, they derive a great deal of satisfaction from counseling with parents of children born with handicaps similar to Carol Ann's.

In recent weeks while the thalidomide scare has been in the news, the Grants have wondered if any practical plan could be worked out for them to communicate with some of the parents in West Germany and England. These babies have congenital defects in the arms, legs and occasionally in other parts of the body.

One point the Grants would try to make clear to these parents — get away from an attitude of hopelessness and self-pity. "The world doesn't come to an end with the birth of a handicapped child," they declare with considerable feeling. "We know better. It is true that some changes take place, but there are also many rewards and blessings."

Taking life a day at a time is another basic attitude that the Grants have tried to assume. "We know from experience that this is the best course and we'd like to see doctors and ministers emphasize this to parents, especially in those anxious days following the birth of a handicapped child. When you try to look too far into the future, you get frustrated and out of focus. There is always sufficient strength and wisdom to do the right thing when the time comes," they point out.

It does take patience, to be sure, "but this makes better parents out of you. The family is brought closer together and this unity is a 'must' in helping the child achieve as much as possible," they added. The Grants have two older girls, Susan, 17, a rising senior at Needham Broughton High School and Marcie, 13, an upcoming ninth grader at LeRoy Martin Junior High.

None of them are worried about Carol and her hospitalization. They will visit her for two hours the first Sunday in each month and of course they will be there when surgery is performed. They know that Carol is a confident, well-adjusted child who takes care of most situations (as her school teachers quickly learned).

Lately she's been fretting about chigger bites, but she's got it all figured out.

"When Dr. Shands takes me into the operating room, I'm going to tell him to cut those old chigger bites off the first thing," she says.

And the nationally-known orthopedist and his assistants probably will follow her instructions to the letter. She's that kind of "take charge" girl.

LOUIS WILKINS WRITES FROM TURKEY

We have finally pieced together a staff for this year, adequate in numbers, but short in qualifications. My greatest hope now is that we'll be adequate in dedication and witness. For the first time in many years (ten or more) we will have no ordained minister on campus — a great challenge to the rest of us! We never did find a qualified math teacher this year; the courses are divided among six of us. For two years we have had no teacher of physical education... I often think of the college and our church at Elon.

Fall Conferences

CONFERENCE	PLACE OF MEETING	DATE
Virginia Valley	Palmyra, Edinburg, Virginia	October 23
Eastern Virginia	Franklin, Virginia	October 25
Eastern North Carolina	Wake Chapel Church	October 30
Western North Carolina	Zion Church, Sanford	October 31
N. C. and Virginia	Union Church, Virgilina, Virginia	November 1

First Report On "Garner Day" Offering

SPONSORED BY EASTERN NORTH CAROLINA LAYMEN'S FELLOWSHIP

Shallow Well Laymen's Fel.	$125.00
Oak Level Christian Church	
Laymen's Fellowship	25.00
Mt. Gilead Christian Church	10.00
Piney Plain Church	
Rev. & Mrs. Martin Fogleman	15.00
New Hope Christian Church	27.51
Amelia Church	25.00
Southern Pines United C. of C.	
Men's Bible Class	25.00
North Clayton Christian Ch.	10.00
Rev. L. Gale Brady	10.00
Liberty Vance Christian Ch.	
Men's Fellowship	38.50
Plymouth Christian Church	22.36
L. D. King	5.00
T. Glenn Ogburn	5.00
Popes Chapel	
Miss Ethel M. Holmes	1.00
Mr. T. D. Moore	1.00
Miss Peggy Moore	1.00
Mrs. Margaret Moore	1.00
Mrs. Ben Perry	1.00
Mr. G. T. Perry	1.00
Mrs. Latrella Perry	1.00
Mrs. Mary Conyers	1.00
Mr. J. W. House	1.00
Mrs. Meta Pergerson	1.00
Mrs. Charlie Pergerson	1.00
Mr. H. B. Conyers	1.00
Mr. Bobby Winstead	1.00
Mr. Ben Perry	1.00
Mr. Richard Holmes	1.00
Mrs. Joyce Holmes	1.00
Mr. Howard Conyers	1.00
Mrs. H. L. Grissom	1.00
Mrs. Adele Perry	1.00
Mr. William Lee Evans	1.00
Mrs. Bessie Evans	1.00
Mrs. Margaret Finch	1.00
Mr. Julian Pergerson	1.00
Mr. Eugene Bragg	1.00
Pleasant Hill Christian Ch.	
Mr. Leonard Honeycutt	10.00
Wake Chapel	
Rex Powell	10.00
Ray Powell	15.00
Ellis C. Powell	5.00
Douglas Powell	10.00
Rennd Cotten	10.00
Melvin Cotten	5.00
Bright Cotten	5.00
Joe Millis	3.00
C. W. Russum	10.00
Fred Jones	10.00
Joe Saunders	10.00
Thurston Adcock	5.00
Roger Johnson	5.00
Johnnie McKinnie	2.00
M. M. Johnson	20.00
Calvin Washington	2.00
George Stephenson	2.00
Bill Smith	2.00
Mrs. Sam Sneed	15.00
Busy Boys Class	15.90
Young Peoples Class	6.00
Chapel Bible Class	10.00
Senior Girls Class	10.00
Ella Johnson Smith Class	33.50
B. B. Johnson	1.00
Damascus Cong. Christian Ch.	
Mr. & Mrs. Jerome Crabtree	15.00
Mr. & Mrs. Allen Johnson	10.00
Mr. & Mrs. Lacy Wilson	5.00
Mr. & Mrs. Paul Long	3.00
Mr. & Mrs. Marvin Poythress	4.00
Mr. Robert Daniels	2.00
Mr. & Mrs. Henry Bowden	11.00
Mr. & Mrs. Grady Ferguson	10.00
Mr. & Mrs. Harvey Carnes	20.00
Wentworth Christian Church	
Sorrell Bros. Lumber Co.	30.00
Virgil-Woodrow & Albright Sorrell	
Mr. Lane B. Brown	10.00
Mr. Earnest Thompson	10.00
Mr. John H. Hines	10.00
Mr. Judson Burnette	10.00
Layman's Club, Wentworth	12.00

Others who wish to participate in this project may send checks to Rev. R. L. Clapp, 1308 Frederick Road, Garner, North Carolina.

APPLE'S CHAPEL TO SPONSOR DOLL SHOW

E. H. Thompson

An antique doll show will be held on Main Street in Burlington on October 12-13, sponsored by Circle Number 3, Women's Fellowship of Apple's Chapel Church. The show will be open from 12:00-9:00 p.m. Friday and from 10:00 a.m. - 5:00 p.m. on Saturday.

The show will feature a collection of dolls owned by Mrs. Dewey Brown and Mrs. G. B. Green of Reidsville. All dolls shown will be from prize winning collections. There will be more than 300 rare and beautiful dolls on display. All are antique, dating back to the Civil War period, and some as far back as the 18th century. There will be an admission charge of 25¢ and 50¢ and a door prize, an antique doll reproduction, will be given to the lucky winner.

When we do not find peace of mind in ourselves, it is useless to look for it elsewhere. — La Rochefoucauld.

WORLD COUNCIL LEADER TO VISIT NORFOLK

Dr. Leslie E. Cooke, associate general secretary of the World Council of Churches, is to be in Norfolk, Virginia, October 6-7, according to arrangements completed by Dr. Frank Hamilton.

Dr. Cooke, noted English Congregationalist who lives in Geneva, Switzerland and handles problems of 250,000 refugees scattered around the world, will speak to the ministers of the Norfolk area at a Saturday luncheon at Talbot Park.

World-Wide Communion Sunday he will preach at The Christian Temple for the morning service, and will speak at a community service at 3:00 p.m. in the Royster Memorial Presbyterian Church. This ecumenical service will feature a robed processional with members of different denominations taking part.

Dr. Cooke is in the United States to speak to the International Convention of the Disciples of Christ in Los Angeles September 30-October 4, and the Norfolk meeting will be his only other engagement in this country.

COURSES FOR NORFOLK TRAINING SCHOOL

Courses in the Norfolk District Leadership Training School being held each Thursday evening October 4 through November 8 (October 25 omitted because of Eastern Virginia Conference session) at South Norfolk church are:

7:30-8:15 P. M.

"Sunday School Administration" — Rev. Willis Joiner.

"How We Got Our Bible" — Dr. H. S. Hardcastle.

8:30-9:15 P. M.

"Preschoolers" — Mrs. Ruth Bew.

"Teaching Primary Children" — Mrs. Annie Mae Brickhouse.

"Working with Juniors in the Sunday School" — Mrs. Pearl Robinson.

"Working with Young People" — Mrs. Irene Smith.

Dean of the school is Rev. Samuel D. Nelson and registrant is Miss Beatrice George. Registration fee is $2.00 each.

At Apple's Chapel October 7 will be Rally Day in the Sunday school, World-Wide Communion day for the morning church service, and in the evening Edna and Bass Monnik, missionaries home from Natal, South Africa, will speak and show slides.

Improvements At Japanese School

Mr. William V. Ruch

65, 3-chome
Okaidomachi
Matsuyama-shi
Japan

June 28, 1962

Last week a teen-age member of my Wednesday evening conversation class came proudly attired in the familiar brown uniform of the Boy Scouts. Her name is Mitsuko Nakakawa! Yes, there is a Girl Scout organization in Japan. No, she wouldn't rather join that. In situations such as this, the Japanese male shrugs his helpless shoulders, mumbles "Shikata ga nai." (There is nothing we can do about it.) and solemnly declares that since the war, two things in Japan have become stronger: women and socks.

Since my last letter, we have experienced a change of seasons, a change of school terms and a change in the general picture at Jonan from the dismal one described in that last letter to one bright and promising.

Summer arrived last week preceded by ten days of the rainy season. During these weeks of rain, as you might expect, it has been quite difficult to prevent everything, including our spirits, from becoming damp. However, our present discomforts become tolerable when we remember that something worse, a stifling heat wave will follow the rainy season.

Changes at School

The new school year began on April 10. Our 157 sophomores are part of the first class of post-war babies to enter high school. It is significant that this group, which had been graphed and studied by educators for many years, entered high school this year. It is one of many changes at Jonan this school term. These are some others:

First, many improvements have been made with the financial assistance that many of you gave Jonan in response to my SOS. Thank you for your added support in Jonan's hour of real need. Not knowing which of the needs of the school that I had noticed was the most urgent or whether there were others more urgent but overlooked by me, I gave the money to the principal to use where he thought it was most needed. Several things have since been done:

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

October

1—The first Congregational missionaries arrived in Japan in 1869; the first from the Evangelical and Reformed Church in 1879. They worked in different parts of the country, and joined with six other U. S. denominations in becoming part of the United Church of Christ in Japan when it was formed in 1941.

2—**Lee C. Dunkle** went to Japan in 1962 for three-year term as teacher of music under the United Church in Japan.

3—**Mr. and Mrs. Don C. Glenn** will be at the Missionary Orientation Center and then will study language in Kyoto before being assigned as educational workers.

Annaka

Agricultural town of 30,000; birthplace of famous Christian Joseph Niijima.

4—**Rev. and Mrs. Herbert Beecken** do evangelistic missionary work, using audio-visual materials as a method; also he teaches in Niijima Christian Boys' School.

Aizu-Takada

An agricultural center of about 23,000; persimmons a specialty!

5—**Rev. and Mrs. Armin Kroehler** enrich church life of whole area — he preaches, teaches English Bible classes, teaches English in area schools, plans and teaches at Lakeside Bible School and Rural Gospel School, carries out visitation program with pastors of 12 churches, works with audio-visuals; she (daughter of veteran Japan missionaries) teaches kindergarten, has cooking classes, teaches their three children.

Hiroshima

City of 430,000 being rebuilt after bombing as a "Peace City."

6—**Miss Dorothy Stroup** served in Japan under U. S. Foreign Service and then went in 1960 as associate missionary to teach English at Hiroshima Jogakuin — junior high, senior high, college. Students were born just before or just after the atomic bomb hit Hiroshima and their essays reflict this background, emphasizing that it must be a symbol of peace.

Honjo

Agricultural center, also famous for lacquerware; 50,000 population.

7—**Rev. and Mrs. Robert Reiff** (1959) are teamed with a young Japanese minister and wife to serve the whole Prefecture, which includes 13 organized churches and many groups which meet in homes and schools.

Kitami

City of 75,000; peppermint oil factory only one in country.

8—**Mr. and Mrs. Richard Lammers** work on island of Hokkaido, where many Japanese have moved since the war. He was appointed in 1948 for a 3-year term; married a girl who was under similar appointment for Methodist; they became career missionaries in 1954. They do a variety of work counseling with Japanese ministers and their wives among these rural people.

Kobe

One of the largest ports in the Orient; population of 1,200,000.

9—**Mr. and Mrs. Douglas Merrill** serve at Canadian Academy, which is a school for missionary children; he is business manager and she teaches.

Kyoto

Ancient capital of Japan; cultural and manufacturing center; population 1,300,000.

10—**Miss Virginia Carson** teaches music to students at Doshisha Women's College. She is a graduate of Virginia Intermont, studied music in Vienna and at Yale, and taught at Converse before going to Japan in 1959.

(Continued on Page 9)

all broken windows have been replaced, three rooms in the old building have been replastered and painted, the school gate has been widened, and the crisis has passed.

Second, the annual grant of our foreign missions board (the United Church Board for World Ministries) to Jonan has been increased by 50%, from $20,000 to $30,000. That's an extremely generous gesture. (There are 200 other schools on 23 mission fields which also receive support from our church board.) Needless to say, we are grateful for this additional support.

Third, our board has granted $20,000 to this school for the construction of a new classroom building. This is far more than we expected. Everyone is thankful, and we urge you to turn "second mile" gifts whenever possible to the support of these items in the regular Board for World Ministries' 1962 budget.

Fourth, the Board of Directors of the school has been expanded to include the mayor of Matsuyama and the president of Shikoku Christian University. The new Board's first action was to raise the salaries of the faculty to a level almost equal to those of public school teachers.

It is not difficult to understand why our morale has been raised from the basement to the chimney-top. The "survival" which we doubted a short time ago is now assured.

Story of a Weekly Journey

One other change has been made here. I've changed my weekly schedule. I now teach at Jonan four days a week and teach English conversation and Bible classes in three small churches in the southern part of this island on weekends. It's a marvelous experience! I leave Matsuyama on Saturday mornings and go to Ozu, a city of about 40,000 people, an hour and a half (by train) south of Matsuyama. Matsuyama residents consider Ozu a small, country town where foreigners are seldom seen. Saturday evenings I go to Yawatahama, a town of about 20,000 people, one-half hour (by train) south of Ozu. I stay in the home of the minister (studied in Ohio six years) there over night. Residents of Ozu consider Yawatahama a small country town where foreigners are seldom seen. On Sunday afternoons, I go to Kawanoishi, a town of about 10,000 people, 45 minutes (by bus) south of Yawatahama. Residents of Yawathahama consider Kawanoishi a small, country town where foreigners are seldom seen. I return to Matsuyama on Monday afternoons. This is very amusing to me. On my first day in Japan (two years ago!) a customs official in Yokohama (population: 1,143,687) told me that Matsuyama (population: 240,000) is a small, country town where foreigners are seldom seen. Perhaps a new strategy for our mission in Japan would be to continue this movement to smaller "country towns" to where two or three (individuals, houses or streets) are gathered together, impart a new raison d' etre and reverse the reaction!

On July 16 I will go to Hong Kong to participate in a month-long work camp. We will do various work in the St. Christopher's Home, a Chinese Diocesan Orphanage of the Anglican Church. Two hundred children live here. We will lay a concrete road and pavement, recommission a fishpond and install playground equipment for the children.

Cordially,
Bill Ruch

CALENDAR OF PRAYER

(Continued from Page 8)

11—**Mr. and Mrs. Otis Cary** are third and fourth generation missionaries (respectively) of the American Board. He is assistant professor at Amherst College on special leave to Doshisha University; she is a doctor and is medical supervisor for 400 Interboard missionaries in Japan.

12—**Robert Grant** (1947) is professor of American literature at Doshisha University; extra-curricular activities include discussion groups in his home, church work, and concern for neighborhood families. His wife died suddenly last October.

13—**Miss Alice Gwinn** (1922) teaches in Doshisha Junior High, where there are 900 students, 35 teachers, and she the only American. She teaches beginning English to 300 seventh graders each year; works with Doshisha church; has two Bible classes.

THE DIRECTORY AND CALENDAR OF PRAYER

The new "Directory and Calendar of Prayer" of the Board for World Ministries is just off the press. It is available at 25¢ a copy from the Board at 14 Beacon Street, Boston 8, Massachusetts.

Beginning with October 1 this volume lifts up a special missionary for prayer each day. It is the custom of The Christian Sun to carry, in abbreviated form, this information. Users of the Calendar of Prayer are requested to inform Dr. Alford Carleton, executive vice president of the Board (475 Riverside Drive, 16th floor, New York 27, New York), that they are joining in this daily prayer. It means a great deal to our missionaries and staff to know of others who share in this spiritual partnership. A copy of the Annual Report and the quarterly Newsletter of the Board for World Ministries will be sent to those who write indicating that they follow the Calendar of Prayer.

CUBANS TO WORK IN LATIN AMERICAN

A program to recruit skilled Cuban refugees in this country for technical aid service in Latin America has been initiated. Under the plan, doctors, teachers, architects, engineers and other specialists who have escaped from Castro's Cuba will be enlisted in an interfaith "peace corps" to work on projects in Central and South America.

The announcement was made at the annual Ecumenical Institute of the National Council's Southern Office at Black Mountain, North Carolina.

More than 180,000 refugees have arrived in Miami from Cuba in the past year and a half at a continuing rate of 2,000 a week. Through airlifts to other cities, initiated by Church World Service, and other refugee aid programs, some 800 are resettled each week but the case load in Miami continues critical, Dr. Grotefend said. The great majority of the Cubans are highly educated and eager to find work commensurate with their abilities.

Under the new program, families would be kept together on assignments to Latin American countries where there is a great need for trained people to build and staff hospitals, schools and similar church-supported institutions in Spanish - speaking America.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Dear P. F.'ers,

Today in the mail I received a familiar pamphlet from the United Nations Children's Fund. For the first time, I became aware what UNICEF really is, what it does, and how it works. Therefore, I have devoted the Youth Page to UNICEF. I hope that each P. F.'er will read it carefully and become filled with desire to do their part to help the children of their world. May we all become concerned and pray — then start answering our prayers!

Connie

BAYSIDE YOUTH FELLOWSHIP

The Youth Fellowship of Bayside Church had a Planning Retreat in September, beginning with a weiner roast.

The Fellowship has bought school supplies for a needy family in this area and will continue to look in on the family throughout the year and help.

Motion was made to visit the Convalescent Home once a month with each member participating in these visits. Our minister, Rev. Earl Farrell, has been asked to visit with them.

The Fellowship is planning to start immediately on a money-making project for the church apportionment. First project will be to sell canisters of candy. Membership directories are also being made as a service to the church.

First meeting of the Fellowship was held September 16, which included installation of officers. Meeting was open for parents to attend. The time has been set for 7:00 for each meeting and recreation to be completed no later than 9:30.

Work Day for Christ will be observed by this group, also UNICEF which the Youth Fellowship has been participating in for the past five years.

—Bayside News

CLANTON PARK YOUTH FELLOWSHIP

The Youth Fellowship of Clanton Park Church, Charlotte, has mapped out an interesting course for the coming month. Sunday, October 7, the theme of the program will be the Bible and the group will take part in charades pertaining to outstanding Biblical events.

The group will continue their emphasis on the Bible the following week with a program centered around Biblical personalities.

October 21, Carletta Hall will review the book, "I Will Build My Church" in connection with the emphasis that week on Church history.

Rusty James will lead the program October 28 with a discussion of the subject: "When You Don't Get What You Want."

In addition to these programs, the group participates in worship and recreation each meeting. If you want to belong to an "Alive" Group — come meet with us at 5:30 p.m. each Sunday.

—Clanton United News

UNICEF, The United Nations Children's Fund

In most of the world children face overwhelming odds against growing up strong and well . . . the chances even of survival are not encouraging. These children are beset from birth by disease, ignorance and hunger.

But now, in a rising tide of concern, more than 100 governments are using international aid to protect their children from these hazards.

The United Nations Children's Fund — UNICEF — is helping governments. More exactly, it is helping them to help themselves.

The task is enormous, almost inconceivable. Yet the progress in only ten years has been so rapid that it, too, would have been inconceivable just a decade ago.

FIRST, THE PROBLEM

Disease, ignorance and hunger are the great enemies of millions of the world's children. Each is pervading; each is potent; and each can be conquered.

Few mothers get competent help in childbirth, or in caring for their children in the first crucial years. Of the one billion children in the world, over half live in countries needing UNICEF help for simple child care.

Tuberculosis, under control in many countries, is still rampant in much of the world. Malaria strikes first at a country's most precious resource, its young children. Yaws, a crippling tropical disease, threatens 200 million people. Trachoma, which — with allied ills — causes blindness, afflicts 400 million. Where unchecked, leprosy is traditionally the most feared of all.

A threat to nearly all men, these awesome diseases strike the weak first. The weakest among mankind are the babies and children.

Hunger, too, searches out the weak. The hungering that is as old as history never stops. It goes on and on stunting the child in mind and body and robbing the man of his rightful heritage of vigor and aspiration.

But the insidious enemy is ignorance. Ignorance is the hidden weapon of disease and hunger. Ignorance permits ills, that might readily be prevented, to spread unchecked. Available foods, abounding in vitalizing minerals and proteins, are uncultivated or wasted because the need for protein is unknown. For untold generations scores of millions of children have been the victims of ignorance from which there was no escape.

NEXT, WHAT UNICEF AND ITS PARTNER NATIONS DO

In the new war against disease UNICEF sometimes plays a major part, sometimes a small one. Against tuberculosis, UNICEF has participated in testing more than 300 million people, mostly children, and in vaccinating 118 million. More than 27 million have been protected against or cured of yaws, each for five cents worth of UNICEF penicillin. Trachoma, the scourge of the dust and fly belt from Morocco to Taiwan, is under attack with over seven million treatments so far. Malaria is on the wane in 47 countries with UNICEF help. And leprosy is slowly being brought under control.

UNICEF and its partners are attacking hunger on all fronts. Free skim milk encourages government school feeding programs, brings mothers into clinics with their babies, and stimulates modern dairy farming and pure milk distribution. As many as five-and-a-half million mothers and their children have received daily milk rations from UNICEF. Fish flour, soybeans, sesame and other grains are being used more and more as a source of protein, and new protein-rich food products are under development.

The fight against ignorance is waged on many fronts. UNICEF has aided training programs for health workers ranging from nurses' aides and midwives to fully qualified public health nurses and pediatricians. Through thousands of maternal and child welfare clinics in 72 countries — and more being added daily — hundreds of thousands of mothers are learning the first simple health principles. The circle of influence of these clinics is ever widening. And in the next decade it will be many times expanded.

WHAT NEEDS TO BE DONE NOW

UNICEF and its government partners have made great progress but have reached no final objectives. There is too much to be done. In sheer numbers, the quantity of children to be helped just a little is still enormous. And when rampant disease comes under control, there is a next long step — prevention.

While millions are being vaccinated against TB, techniques of control are being tested. While the service of maternal and child health centers is being expanded at a maximum pace, special training is going forward to staff child care centers in areas where urbanization has disrupted the stability of family life.

The need for health teachers and trainees with a sound basic education is so extensive, means of meeting it must be explored.

Simple community sanitation is a new idea. There are ten thousand villages where a little help would insure its adoption at once. In a year or two a hundred thousand could be reached.

HOW THIS IS ACCOMPLISHED

The needs of children have stirred the conscience of many nations. Recognition that the child today becomes the citizen of tomorrow has made child aid projects an important line of future defense — an essential in planning for economic security. UNICEF, with technical guidance from WHO and FAO, makes planning practical and realization attainable.

Governments study their child health needs and present plans to UNICEF's 30-nation Executive Board. Sometimes UNICEF helps governments map the plans. These self-help plans call for contributions from UNICEF of essentials not available inside the country — usually medicines, technical equipment, jeeps, midwife kits, training aids and milk powder. UNICEF also provides help to train essential workers. The country agrees to contribute at least an equal value of materials and facilities which it does have. Often a government contributes four or five

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Susie's Story

The Haunted Tree

By Susan & Norman Arkawy

The apple tree on Mr. Brown's land was haunted. It did not have scary ghosts or goblins, but, just the same, Timmy knew that it was haunted. It was haunted in a nice way.

Whenever Timmy wanted a good, ripe apple to eat, all he had to do was stand under Mr. Brown's tree and wish. As soon as he said "I wish I had an apple," one of the reddest, sweetest apples on the tree would fall right into his hands. It happened every time. And, although Mr. Brown did not like anyone to climb in his apple tree or shade it, he always said that Timmy could have any apple that fell down by itself. Timmy had all the apples he wanted, thanks to the wonderful haunted tree.

One day, when Timmy was standing under Mr. Brown's tree, about to wish for an apple, Freddie came down the road. "Hi, Timmy," Freddie called to him. "Do you want to climb up and get some apples?"

"No," Timmy said. "We're not supposed to climb the tree. Anyhow," he added, "I can get an apple without climbing." Then he told Freddie about how the tree was haunted.

Freddie did not believe him. Even after Timmy wished for an apple and got it, Freddie did not believe him. "The wind must have blown it down," he said.

"But it happens every time," Timmy said. He wished again, and gave Freddie the apple that fell.

Freddie was convinced. "Wow! That's terrific!" he said. Then he wished, and an apple dropped into his hands. He wished for another one, and another, and another.

Three apples fell into Freddie's hands, and no more. No matter how hard he wished, the tree would not give him any more.

Timmy was afraid that the haunted tree was not haunted any longer. But the next day, when he wished for an apple, he got one. The tree was still haunted. It gave Timmy an apple whenever he wished for one. It never gave any apples to Freddie, though.

Mr. Brown told Timmy why. "The tree will grant the wish of a boy or a girl," he said. "But when someone is greedy, he makes a pig of himself. And who ever heard of a pig's wish coming true?"

Elon College Plans For 1962 Homecoming

W. B. Terrell, Executive Secretary
Elon College Alumni Association

Homecoming Day at Elon College has been set for the weekend of October 20. The Alumni Office and student committees are planning to make this the best Homecoming in the history of the College. This is the day on which students entertain and honor Elon graduates and former students.

Although definite plans have not been completed, it is expected that the weekend festivities will begin on Friday night and continue through Saturday.

Saturday is the big day for alumni. A day that begins with campus displays by various organizations, continues with a parade through the streets of Burlington at 12:30 which continues to the Walter Williams High School Stadium where the Elon Fighting Christians will meet the Catawba College Indians in football at 2:00 p.m.

At half-time of the football game the Homecoming Queen and her court will be presented. Also band entertainment. Immediately following the football game Coffee Hour will be observed for alumni and visitors in the Mooney Lounge on the Elon campus.

The Homecoming Dance at 8:30 in the Alumni Memorial Gymnasium will bring to a close the Homecoming program. A feature of the dance will be the crowning of the 1962 Homecoming Queen and the presentation of her court.

Alumni are urged to make plans at once to attend Homecoming. Alumni in various areas should check with one another and plan groups to come.

Everyone at the College is looking forward to having alumni share this occasion with them. Let the Alumni Office know you plan to be present.

—Elon Alumni News

WHITE IS NAMED NEW ELON BAND DIRECTOR

Jack O. White, a highly successful band director for the past ten years, has assumed duties as Elon College Band Director this fall. In addition Mr. White teaches as a member of the music faculty.

He is a graduate of Concord College in West Virginia and has a master's degree from the University of North Carolina. His previous band experience includes high school positions at Lebanon, Virginia; Wytheville, Virginia; and Cary, North Carolina.

At Lebanon, his band won first place ratings in Virginia for four out of five years. At Wytheville, his band placed first among 150 marching bands at the National Jaycee Convention in 1956, marched for the Presidential Inaugural Parade in 1957, won top honors in the National Dogwood Festival for three years, and ranked among the leading bands at the National Lions Club Convention in 1959.

In his last position at Cary High School in North Carolina, he developed a 90 piece band which played for special programs throughout the State and represented North Carolina at the nationwide band festival, which was held in Mason City, Iowa, in June, 1962.

Mr. White was twice named "Young Man of the Year" in Cary. He was honored for his fine work and leadership among the young people in Cary.

—Elon Alumni News

A WORD TO THE WISE

Recently the federal government gave warning to the popular, but mistaken notion that living beyond one's means is virtuous. Living within one's means is now regarded as old fashioned. But our government officials warn that credit is being abused by most Americans. It is being abused by people who pledge away their future to get the comforts for the present. The average family today feels they must have the finest and most modern home in the community, two cars in the garage, a summer cottage at the beach, a motor boat and all the other badgets advertised on TV. When these things can be had merely by signing a contract, many people do not know where to stop.

The church, above anything else, is feeling the effects of easy credit. Most families get themselves so deeply in debt that they are finding they have nothing left to give to the Church and to God's work. When they say, "I don't have it to give to the Church," they are telling the truth. Somewhere along the way many have forgotten that God comes FIRST.

—Great Bridge Messenger

ELON WOMEN HAVE ANNUAL MEETING

Mrs. H. D. Lambeth

Reports given at the general meeting of the Women's Fellowship of the Elon College Community church, September 10, were most gratifying. The Fellowship had met all requirements, as had the auxiliaries.

The business session was presided over by the president, Mrs. W. J. Andes, who spoke briefly on the past year's work and expressed her appreciation for the loyalty and cooperation of the members. She also announced that plans were being made for an additional circle which will be made up of younger members of the church.

Officers for the ensuing year were installed and also the leaders of auxiliaries and chairmen of committees that made up the executive board.

Mrs. Carl Dawson will be president; Miss Georgia Moore, vice president; Miss Ruth Dunn, secretary; and Mrs. Howard Edgerton, treasurer.

Mrs. J. Earl Danieley gave the program. Members of the Fellowship representing the circles entertained after the program and served refreshments.

It was announced that on Wednesday, September 26, at the home of Mrs. Dawson, members would meet to sew garments and pack sewing kits for Friendly Service. It will be an all-day affair and lunch will be served by Mrs. Dawson at the noon hour.

WINSTON AREA TRAINING SCHOOL

October 14, from 2:30-8:00, Parkway Church will be the host to another one-day Leadership Training School for the E. & R. and C. C. churches in the Winston-Salem area. The courses that will be offered are these:

1. A course on the use of the new Primary curriculum.

2. Professor Selby of Catawba College will teach a course on 1st and 2nd Timothy.

3. There will be a course on the biennial emphasis of our denomination, "The Church: a Learning and Witnessing Community." All departments of the church should be represented in this course as we further our study on what it means for the church to be the Church. All of our churches throughout the nation will engage in a study of this theme beginning this fall.

Do Beliefs Matter?

Background Scripture: Matthew 15:8-14; John 3:17-18; II Thessalonians 2:13-17; I Peter 3:15; II Peter 3:14-18.

Devotional Reading: Jeremiah 17:5-10.

Memory Selection: **Always be prepared to make a defense to anyone who calls you to account for the hope that is in you.** I Peter 3:15.

BY WAY OF INTRODUCTION

We begin with this lesson a series of lessons on BASIC CHRISTIAN BELIEFS. During the quarter we will consider in turn beliefs about God, Jesus Christ the Son of God, The Holy Spirit, The Bible, Man, Redemption, The Church, Eternal Life, Christian Love, Revelation, and Discipleship. This series of lessons will give us an opportunity to understand better the basic doctrines of Christianity, and to prepare us to "make a defense to anyone who calls on us to account for the hope that is in us" as the Revised Standard Version puts it. We ought to know what we believe and why we believe it, if we give serious thought and study to these lessons.

Do Beliefs Matter?

Today's lesson deals with the question "Do Beliefs Matter?" There are those who would say that a man's creed does not matter; it is what he does that counts. This is a statement that is as false as it is shallow. A man's creed, in the sense of what he fundamentally believes in and wants to be loyal to, **will determine what the man will do.** Every man's action is based on his creed or beliefs. It is not necessarily a religious creed. Furthermore, he may not be able to formulate it in words. But every man believes something, even if he is an unbeliever in his own estimation. And his action is based on or motivated by what he ultimately believes. There is no such thing as an unbeliever. A man may be an unbeliever from the standpoint of those who are religious and cherish creeds or Christian beliefs, but the man is a believer nevertheless — he believes something and in something. It is not a question of whether a man believes or not, but of what he believes. As someone has trenchantly put it, it is more important for a landlady to know whether her tenant believes in honesty, than to know how much money he has. If he believes in honesty, he will somehow get the money to pay her; if he does not believe in honesty, he may slip out without paying his rent no matter how much money he has.

Beliefs Do Matter

In the light of what has been written it seems clear that beliefs do matter. A man ought to be sure that his beliefs are based on sound principles or tested truth. Some years ago our family was making a vacation trip North. We got on Route 6 in a northern state and proceeded merrily and happily on our way, thinking or believing that we were going east. After going about ten miles on the road we discovered that we were going in the wrong direction! ! It made a big difference that day what we believed. That is, of course, a simple incident but it illustrates a great truth. As we travel through life we need to have some basic truths to guide us, something on which we can base our actions, something that will bring us to our true destination.

Condemned—But By Whom?

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God." Unbelief brings condemnation. But God does not condemn the man; the man condemns himself. The man has the choice of either believing or disbelieving. Christ is offered to him; he turns his back on Christ and will not believe. Thus he condemns himself. Having chosen, he must accept the fruits of unbelief. For John the great sin is unbelief. To see God revealed in Jesus Christ and not to accept that revelation is sin. To see the best and to choose the worst or even the good in preference to the best is sin. And men condemn themselves by their choice. They stand self-condemned.

SUNDAY SCHOOL LESSON
OCTOBER 7, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Standing Fast In The Traditions And The Truth

"Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word, or our epistle. . . " The word "teachings" would be a better translation. Paul refers to the life-giving teachings and doctrines of the Christian faith, the plain teachings of Christ and the apostles. Hold fast that which is good and true, that which has been proved in the test-tube of experience. Build your lives upon these truths and traditions.

But Growing In Grace And In The Knowledge Of Our Lord And Saviour Jesus Christ

One is to hold fast the truth, but he is to grow in grace and in a fuller knowledge of the truth as it is in Christ Jesus. This is Peter's parting words to his beloved friends and fellow-Christians. "New occasions teach new duties, time makes ancient good uncouth." The gospel must be reinterpreted anew in terms of the growing, changing life of the world. But there are basic beliefs on which to build one's life and faith.

Creed And Character

All this does not mean that mere holding a belief in a formal way is sufficient. Creed must be translated into character. Belief, to be vital, must issue in action. It is not enough to believe; one must live his faith. Creeds must be spelled out in conduct.

Of Course It Matters

Does anybody mean to say that it does not make any difference whether one believes in honesty, or decency, or truthfulness? Does it make any difference ultimately whether one believes in God? Beliefs do matter, they make all the difference in the world.

Whoever would be cured of ignorance must first confess it.—Montaigne

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Having two ears and but one tongue is a hint to listen twice as much as you talk.

Benjamin Franklin said: "I think vital religion has always suffered when orthodoxy is more regarded than virtue. The scriptures assure me that at the last day we shall not be examined on what we thought but what we did."

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Visitors Are Welcome

Dear Friends:

This past Sunday afternoon The Helping Hand Class of Apple's Chapel Church made their annual visit to our Home. Each year when they visit with us they have a charcoal hamburger fry. This the children enjoy very much. Each year this class also brings a contribution for our milk fund. The outing last Sunday was the fifth such outing we have had during the summer.

In the early summer the Adult Class of Apple's Chapel Church came with a picnic supper. This was enjoyed by everyone. Later in the summer the Carolina Church from near Burlington came with an ice cream supper. This, too, was of course thoroughly enjoyed by the children.

The last of July the Women's Fellowship of the First Christian Church gave a picnic for our children, as well as a hymn-sing in the chapel. The picnic and the hymn-sing was an enjoyable occasion for all of us at the Home.

Another ice cream supper was given this summer by our St. John's United Church of Christ from Burlington as a part of their family night. A number of their families came early and enjoyed using our swimming pool. We were happy to have this group, as well as the other groups, on our campus. We enjoyed so much having a part in St. John's program for family night.

In each of the five outings the people who were new on our campus were invited to see our new Cottages as well as other facilities for our children.

Whether you come as a group, or as individuals, we are always happy to have you visit our campus. The best time for such visits is Sunday afternoon. However, anytime you who live at a distance happen to be in the vicinity of Elon we hope you will come by to see us. While we thoroughly enjoy outings of various kinds, an "outing" is not necessary for you to visit us. We welcome you to come to see us and see how the boys and girls in our care live at your Home for Children.

One ungrateful man does an injury to all who need help.

—Publilius Syrus

REPORT FOR SEPTEMBER 24, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$29,319.50
Virginia Valley Conference	$ 22.00	
Eastern Virginia Conference	600.30	
Eastern North Carolina Conference	77.00	
Western North Carolina Conference	50.46	
North Carolina and Virginia Conference	73.86	
Total		$ 823.62
Grand Total		$30,143.12

SPECIAL OFFERINGS

Amount brought forward		$56,551.90
First United Church of Christ, Newport News, Va., Progressive Bible Class	25.00	
Bethlehem Christian Church, Suffolk, Va., Molly Savage Circle	10.00	
Edna G. Westerstrom, Norfolk, Va.	25.00	
Women's Fellowship, Pleasant Ridge Church, Greensboro, N. C.	15.00	
Mrs. Bernard Andrews, Elon Sewing Group, Hendersonville, N. C.	10.00	
Business Women's Circle, First Presbyterian Church, Charlotte, N. C.	15.00	
Mr. & Mrs. Hoover Supple, Shennandoah, Va.	50.00	
In Memory of Mrs. Annie S. Preston		
In Memory of Haywood Duke		
In Memory of E. N. Z. Ellis		
Total Memorial Gifts	33.00	
Special Gifts	155.97	
Total		$ 338.97
Grand Total		$56,890.87
Total for the Week		$ 1,162.59
Total for the Year		$87,033.99

SANFORD DISTRICT FALL YOUTH RALLY

Mount Pleasant Church

October 21, 1962, 2:30 P. M. - 6:30 P. M.

ACTIVITY	TIME	GROUP RESPONSIBILITY
Registration	2:30 - 3:00 P. M.	Southern Pines
Devotion	3:00 - 3:15 P. M.	Sanford, First
Business	3:15 - 3:45 P. M.	Officers
Program	3:45 - 5:00 P. M.	Bruce Hoffman and Others
"International Conference, Rotterdam, Holland."		
Recreation	5:00 - 5:30 P. M.	Shallow Well
Picnic Lunch	5:30 - 6:00 P. M.	Host Church

Note: Mt. Pleasant Church is located 6 miles east of Vass, N. C.
Only two churches have paid apportionments.
Be prepared to nominate capable officers, for 1963.

Roberta Austin, President
Josephine Jones, Vice-President

Brenda Oldham, Secretary & Treasurer
Carl Wallace, Adviser

IN VIRGINIA AND NORTH CAROLINA

Progress Made In Realignment

Rev. Joe A. French
President Southern Convention

Vote number 19 C/62-64 of the Southern Convention in session at Bethlehem Church, May 2, 1962, says, "The Executive Board of the Convention is hereby authorized and empowered to appoint three members of a Steering Committee to meet with a similar group from the other organizations involved, and to expedite plans for the new Conference as rapidly as may seem feasible."

The three bodies of our fellowship have appointed members to the Steering Committee and it met in session at Camp Moonelon on September 11. Committee members are:

Southern Synod — Dr. Banks J. Peeler, Rev. Joshua L. Levens and Mr. Elmer P. Nance.

Convention of the South — Rev. F. A. Hargett, Rev. George Gay, Jr., and Rev. Zanda P. Jenkins.

Southern Convention — Dr. Frank R. Hamilton, Rev. Max B. Vestal and Mr. D. Marsh McLelland.

Ex-Officio Members — Dr. Harvey A. Fesperman, Supt. J. Taylor Stanley, Supt. Clyde L. Fields and Rev. Joe A. French.

Only Rev. F. A. Hargett and Supt. J. Taylor Stanley were absent from the Sept. 11th meeting. But substitutes were present for them: Rev. Percel O. Alston for Supt. Stanley and Rev. J. W. Morrison for Mr. Hargett.

The committee was called to order by Supt. Fields, who had been asked to do so, and he presented a suggested agenda of business for the day.

The following officers were elected by the committee: Chairman, Dr. Banks J. Peeler; Vice Chairman, Dr. Frank R. Hamilton; Secretary, Rev. Zanda P. Jenkins.

The committee voted that the geographical boundry of the proposed new conference include all the churches in North Carolina and all of the churches in Virginia south of the 38th parallel. Only two churches within this boundary are not now members of one of the three bodies, namely, St. John's Church in Richmond and St. Paul's Church in Roanoke. An invitation has gone to these two churches to become a part of the new conference.

It was the desire of the Steering Committee to set up sub-committees for the purpose of aiding in the assigned work and to expedite the progress of the committee. It was voted to set up four committees for this purpose.

Two members of the Steering Committee will serve on each of the four committees and four others persons were named so that each committee will have six members. Furthermore, each of the three bodies involved will have two members on each of the four committees.

The names of the co-opted members of the Convention of the South and of the Southern Synod are not yet available. But the committees set up and those who will serve on each one from the Southern Convention are as follows. Committee on Legal Affairs, Mr. D. Marsh McLelland and Mr. Russell T. Bradford.

Committee on Constitution and By-Laws and Associations, Mr. Martin T. Garren and Rev. Loyal L. Pearce.

Committee on Administration, Dr. Frank R. Hamilton and Dr. John R. Kernodle.

Committee on Institutions and Agencies, Rev. Max Vestal and Rev. Walstein W. Snyder.

The Steering Committee was somewhat surprised and happy to find that in so much of our work the three bodies operate in a similar way. There is little variation in the organization and procedures of the three bodies so that it appears that a minimum of change will be necessary in bringing the new conference into being.

If the spirit and tone of this first meeting of the Steering Committee is in any way a forecast of things to come, then we can look forward to a stimulating and happy experience as we bring into being the United Church of Christ in our area by uniting our forces and resources. There was a meetings of minds and a sense of the meeting that was evident to all as we sought the mind of Christ for His church.

Certainly, there are problems to be solved, adjustments to be made and barriers to be overcome, but in the name of Christ, for the sake of His church and with Christian grace, we shall pray:

"Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ like graces
In the fight to set men free.
Grant us wisdom, Grant us courage,
That we fail not man nor Thee."

UNICEF

(Continued from Page 11)

times UNICEF's donation. The average is two-and-a-half to one. Matching insures that a project is firmly rooted in a country as a basic responsibility of its government which will continue the program after international aid ceases.

As an integral part of the United Nations, UNICEF operates without regard to race, creed or politics. Because of the results it achieves with its partners, an increasing number of governments have made donations to its budget, which is subscribed wholly voluntarily. Now some 90 nations contribute annually, many of which also pledge substantial sums for UNICEF projects within their borders. Collectively, private donations and the sale of greeting cards also aid literally millions of children.

National committees have been formed for the Children's Fund in a number of countries and they are working to make UNICEF's assistance to children broader and more effective. International non-governmental organizations have given UNICEF valuable help through thousands of national affiliates. All cooperate to work for UNICEF's single objective: The Child of Today for the World of Tomorrow.

"A nation's greatest natural resources are its land, water and minerals. However, abundant, these are useless without an even more important resource, human beings. For the land will lie fallow, the minerals undiscovered and its water will pour endlessly into the sea unless there are men of vigor, intelligence and aspiration to put them to use.

"The future of mankind — the vigor, intelligence and aspiration which will guide and develop nations tomorrow — depends on the well-being of our children today. **That is why UNICEF is important.**"

TOUGH GRIND

"If I cut a beefsteak in two," asked the teacher, "then cut the halves in two, what do I get?"

"Quarters," answered the boy.

"Good. And then again?"

"Eighths."

"Correct. Again?"

"Sixteenths."

"Exactly. And then?"

"Thirty-seconds."

"And once more?"

"Hamburger!" cried the little boy, impatiently.

People On Venus?

By Erwin L. McDonald

Editor, **Arkansas Baptist Newsmagazine**

By Christmas we may know whether we have distant relatives on Venus.

Mariner 2, a spaceship launched the other day from Cape Canaveral, is hurtling along at a clip calculated to take it to the vicinity of Venus—perhaps to within 10,000 miles—by December. And one of the objects of the 180,000,000-mile foray is to determine if "life as we know it" exists on Venus.

It makes you a little nervous to realize that if there are people on Venus and we find out about them, they are liable to find out about us. What Venus thinks of Earth might be more of a shock than anything we can find out about Venus.

If a communications breakthrough ever comes between Earth and Venus, it will doubtless be by radio and television. Just think what a bad foot we'd be off on if the first thing the Venus dwellers tune in should be the "commercials." They might conclude that life on earth is hazardous, indeed, where eternal destinies seem to hinge on such awesome decisions as choosing the right brand of cigarettes, or drinking the proper beer, chewing gum that has the accepted symbol on its wrapper, using soap or soap powders that "science" has "proved" superior, and so on, ad infinitum.

What would give an even more dismal view of Earth's civilization would be the happenstance of the Venus brethren escaping the commercials only to be exposed to a typical Hollywood production, with its strong emphasis on illicit sex relations; gambling — in the underworld, in little and big business, in government; lying, cheating; stealing; raping; murdering.

Think how jolting it might be to folks of Venus to tune in on one of our news broadcasts and to hear the day-to-day statistics of death and mayhem on our streets and highways in so-called "accidents."

What will Venus think of us if the first ones they hear from are our Far Rights, who have found that most Americans, if not card-carrying Commies, have at least been "brainwashed" by the Communists and now constitute the "red" or "terribly pink" Mistaken.

And what'll they think if they find out somehow that just about every American has his name inscribed on the roll of some church, synagogue, or temple, but that this seems to make no difference in the mounting toll of broken homes and skyrocketing crime? Will they be impressed with religion that makes so little difference in the daily lives of the most of us?

What will they think of us if they find out that our highly touted "democracy" still has its cold-blooded political steamrollers that run roughshod over the will of the people? What will they think of a democracy that denies basic human rights to large classes and segments of its people? (And who said anything about "race relations"?)

Let's give more attention to improving the quality of "life as we know it" on Planet Earth —just in case Earth is discovered by Venus.

The CHRISTIAN SUN

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

Vol. 114 October 9, 1962 No. 40 A Religious for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A PRAYER FOR OUR TIME

Lord, in this hour of tumult,
Lord, in this day of fears,
Keep open, Oh, keep open my
eyes, my heart, my ears.
Not blindly, not in hatred,
Lord, let me do my part;
Keep open, oh, keep open, dear
Lord,
My eyes, my mind, my heart.
Hear Thou my pleading,
Hear Thou my prayer, Lord,
Lord, Hear Thou my pleading.
Lord God, Hear Thou my
pleading,
Hear Thou my prayer.
Lord, in this hour of tumult
Lord, in this day of fears,
Keep open, oh, keep open,
My eyes, my ears. Amen.

(Used by Mrs. J. R. Kernodle as the offertory solo at the N. C. Women's Fellowship Conference.)

Organ of the Southern Convention of Congregational Christian Churches.

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In A Changing World -- Christian Hope

ACTS FOR PEACE

By our knowledge of God in Christ and our understanding of this changing world, we perceive that God is at work in our midst opening new doors and pointing new directions for human endeavor. Christians, knowing that the incarnate God dwells and suffers with men amidst troubles and changes, are on the alert, listening with sensitivity to what God may say, and looking to see what He calls us to do. Many ways of work await us. We need to understand them so that we do not think that we can do too much or that we are doomed to do too little.

We can help to change the climate of public opinion around us. We can have wider impact on our own communities and beyond. We can fulfill our political responsibilities as Christian citizens. We can express our views to those representing us in Government and at the United Nations. We can support constructive initiatives for peace by our own government and by others. We can seek to meet others' needs for food, clothing, health, education, and larger opportunities. We can share more fully of our faith, our know-how, and our material wealth.

We can give, more responsibly, of time, thought and money for church work in Christian mission, in world service, and in international affairs.

In these ways and more, in faith, with a sense of reality related to the facts of international life, we can act — and hope.

LIFT UP YOUR HEARTS — TO THE LORD

More power than we have yet realized resides in the Church of Jesus Christ and in God's world. Let us, therefore, rededicate ourselves, in Christian faith, to follow the facts of international life, then to act more effectively, under God, for what we believe to be His will. In hope, we may work out many of our frustrations, and, we dare to believe, make more effective contributions toward a world of larger justice, freedom, and peace.

"Lift up your hearts: We lift them up unto the Lord."

**—1962 World Order Sunday Message,
National Council of Churches**

FIRST ESTATE PLANNING CONFERENCE

The first "Estate Planning Conferences" under the auspices of the Stewardship Council for members of churches in the Southern Convention will be held November 13 at First, Greensboro and November 15 at The Christian Temple, Norfolk, according to announcement by Dr. Walter C. Giersbach.

The sessions will be supper meetings lasting from 6:30-9:30 with speakers on "Values In Making A Will" and "Advantages of Having a Trust," and Dr. Giersbach will close the sessions with a discussion of the advantages in bequests or trusts for the Church and church-related institutions.

Watch for further announcement, but save these dates and attend the session in your state.

AREA MEETING FOR LAITY OF UNITED CHURCH OF CHRIST

An important meeting is being planned for the North Carolina and Eastern Virginia area of the United Church of Christ. This is the Council for Lay Life and Work area meeting to be held at Catawba College, Salisbury, N. C., on Saturday, November 17, 1962, from 9:00 A. M. to 4:45 P. M.

We are requesting that each church of both the Evangelical and Reformed side and of the Congregational Christian side send three representatives to the meeting. The three are: the pastor, an official lay man, and an official lay woman of each local church. We are also requesting that the leaders of the men's and women's work on a local and regional level attend. Visitors are welcome.

Advance registration is required and the cost will be $1.00 per person. We hope that your church will pay the expenses of those attending.

I am asking that the pastor of each church be responsible for sending in the registrations of his church.

Marcus B. Crotts, Chairman
1403 Butler Street
Winston-Salem, N. C.

Chaplain John G. Truitt, Jr., will preach at our Monticello church Sunday, October 14, at 11:00 a.m., according to the pastor, Dr. John G. Truitt, Sr. Chaplain Truitt of the Air Force is being sent to Germany this fall.

Schools Of Churchmanship

Dr. Paul Strauch, Secretary of Stewardship Education, (U.C.C.) will lead in a School of Churchmanship during an evening session following the regular meeting of each of the Fall Conferences of The Southern Convention. This School is being offered to the leaders of local churches in an effort to undergird our Stewardship and Missions Program. Dr. Strauch will offer a caurse on the "Bible and Stewardship." Other leaders will offer help in financial planning and records. Tithers' Enrollment cards will be available.

Plan now to attend this much needed school of churchmanship during the evening following your Fall Church Conference.

Carl Wallace
Southern Convention Stewardship Committee

PASTORAL CHANGES IN THE SOUTHERN CONVENTION

Supt. Clyde L. Fields

Roger Fletcher, Elon College Junior of East Hartford, Connecticut, has accepted the call of the Carolina Congregational Christian Church, and will begin his services there on October 14, succeeding Rev. Larry Smith.

Mr. Fletcher is married, and he and his wife, Sue, will occupy the parsonage of the Carolina church. Mr. Fletcher has been serving the Rocky Ford and Elk Spur churches for the past few months.

* * *

George Phillips, of Burlington, in care of the North Carolina and Virginia Conference, is serving the Congregational Christian Church at Mebane, North Carolina. Mr. Phillips is married and makes his home in Burlington, North Carolina, where he is engaged in business. Mr. Phillips has completed three years at Elon College, and is looking forward to completing his education whenever possible.

* * *

Rev. Victor C. Hayes has accepted the call to the Warwick Congregational Christian Church, and began his services there October 1, succeeding Rev. Lanson Granger who is beginning a new mission church in Southern California.

Rev. and Mrs. Victor Hayes have been serving the St. Andrews United Church of Christ in Richmond for the past year. Mr. Hayes is a native of Australia, where he completed his theological training, and has served on the faculty of Hood College at Frederick, Maryland. He comes to the Warwick Church out of a rich background of teaching and pastoral work.

SOUTHERN SYNOD TO MEET

The Fall meeting of the Southern Synod will be held Tuesday, October 16, at Catawba College, Salisbury. Morning addresses will be given by Dr. Ray Gibbons, Council for Christian Social Action; Dr. J. Earl Danieley, chairman of the Council for Lay Life and Work; Dr. Reginald Helfferich, Division of Service, Board for World Ministries; and Rev. L. A. Leonard, chairman of the synodical committee on United Promotion.

Rev. Carl J. Landes will begin the afternoon session with a devotional service. Rev. Marlin T. Schaeffer will conduct a panel discussion and buzz sessions. Rev. Richard Cheek will report on the Catawba Chapel Campaign. The closing commitment services will be led by Rev. Porter W. Seiwell.

STUDY AND PLANNING RETREAT

"What Do You Want Your Church to Do?" was the theme for the all-church retreat for First, Henderson, Sunday afternoon, September 23, at the Presbyterian Camp, Kerr Lake.

The session lasted from 2:00-5:00, with provision for the care of children. Planned by the Administrative Committee, the session included a devotional; presentation of subject to seven buzz groups; division into buzz sessions for discussion; general session for suggestions for the church program; refreshments; buzz groups on putting the program into effect; reports from groups.

The pastor, Rev. Joe A. French reports, "It all promises to put new life and more general participation into the work of the church."

First Reformed Church, Burlington, has sent $100 to Catawba College for scholarships for two young people from their church, Mary Allen and David Thompson.

PRAYER FOR THE UNITED NATIONS

Almighty God, we bow before Thee in humble penitence. We confess before Thee how far we have failed to lift our eyes to the grandeur of that vision of peace among nations which Thou hast revealed to us.

Forgive us, we pray, for the offense which we as men and as nations have committed against Thy creation and Thy children. Teach each of us to be dissatisfied with merely fine words; teach us constantly to work for brotherhood and justice between men and between nations.

O Lord, strengthen, foster and nurture, we pray Thee, the United Nations, its related endeavors, and its work of reconciliation, through which the nations of this Thy world endeavor to face and conquer, by Thy grace, those issues of our times which divide and destroy that image which is Thine for this world.

Where there is ignorance bring Thy light. Where there is poverty bring Thy plenty. Where there is disease bring Thy health. Use us as persons, as churches and as members of the United Nations, united in Thy spirit, as instruments of Thy will. Amen.

Charles C. Parlin, President
World Council of Churches

Vol. 114 No. 40

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

A LEARNING AND WITNESSING COMMUNITY

W. E. Wisseman, Minister
First C. C. Church, Greensboro

During the coming year the churches of the United Church of Christ from Maine to Florida and from North Carolina to California will be studying and working under this theme: "The Church — A Learning and Witnessing Community."

The idea no doubt originated because of the introduction of the new curriculum which is to be ready for the churches by the fall of 1963. And yet it is a theme which is much bigger and broader than teaching in the Sunday school.

This coin with two sides, learning and witnessing, is at the heart of our Christian Gospel — so close together that they cannot be separated. We cannot witness unless we have learned something to share, and if we do not share what we learn we will soon learn no more.

Our church through its many and varied programs provides opportunities for all of us to learn. The most exciting new opportunity is the expansion of our Sunday evening program. Spearheaded by the women under the leadership of Mrs. W. M. Alexander, it is an idea which will challenge our entire church membership. Although it is still in the planning stages, the enthusiasm of the women is inspiring much interest in a Sunday night program, not only for our youth groups but for adults and children as well.

The informal Wednesday evening discussion group in the church parlor is another source of learning. This is scheduled to begin in October.

And how do we witness? By our words, of course. Have you told anyone lately what Christ and His church mean to you?

And we witness even more by being a community of love. Can people point to our church and say, "Behold how these Christians love one another?" Do we live the gospel so that outsiders can see that it really works?

A friend of mine who was a missionary in China said that a Chinese once told her that it didn't take two weeks for them to size up foreigners. We don't have to know the language, we don't have to know their customs. They can tell by the way we walk, the way we brush against people on the street, the expressions that cross our faces.

Let me say it once again — we can witness only if we know Christ for ourselves.

ATTENTION— CHURCHES AND MINISTERS

Re: **Annuity Fund for Ministers**

Clyde L. Fields, Superintendent

Recent events have brought into sharp focus the pressing need for ministers to be enrolled in The Annuity Fund of the Congregational Christian Churches. This matter is of paramount importance to our churches and ministers as they prepare for retirement because of age or health. A church should be aware of her role in providing a percentage share of the minister's base salary, so that ministers may enroll in the Fund. This matter should come to be a definite part of the understanding between churches and ministers of the Southern Convention.

A letter from Dr. William K. Newman, Executive Vice-President of The Annuity Fund for Congregational Ministers, 287 Park Avenue South, New York 10, New York, reveals the fact the 17 ministers in the Southern Convention are not enrolled in The Annuity Fund of our fellowship. These ministers and the churches they have served should make this a matter of important and urgent action. It is of concern to the church and a minister to come to the time of retirement without sufficient income. Dr. Newman encourages ministers to enroll in The Annuity Fund and participate in Social Security. Both are needed in retirement during these times of inflation.

I would earnestly hope that every church would be sure that its minister is enrolled in The Annuity Fund before the end of 1962. Please check with your minister and see if he is enrolled.

WORLD ORDER SUNDAY

October 21 has been designated as World Order Sunday. The date is traditionally set as the Sunday preceeding October 24, the anniversary of the ratification of the United Nations Charter by a sufficient number of nations to make it effective as an international agreement.

Material on the front and back pages and the prayer on this page are suitable for use on World Order Sunday.

75th Anniversary Services

Congregational Christian Church
Durham, North Carolina
Rev. W. T. Scott, Jr., Minister

September 30—11:00 A. M. — Dedication of New Communion Service — "It Is His Table"
October 7—11:00 A. M. — World Wide Communion — "Thou Art Worthy"
October 14—11:00 A. M. — "A Past, A People, A Kingdom"
3:00 - 5:00 P. M. — Anniversary Reception and Exhibit
October 28—3:00 P. M. — "Highlights of Our Seventy-Five Years" followed by social hour
November 18—9:45 A. M. — "The Church School. . . Dedicated to Christian Nurture"
December 2—11:00 A. M. — ". . . And To His Deeds We Testify" — Dr. Ben M. Herbster, President, United Church of Christ
12:15 P. M. — Fellowship Period

During October Rev. Joe A. French is preaching a series of sermons at First, Henderson, based on famous religious pictures. In November he will preach a series on Christian symbols, beginning with the Trinity and continuing with a study of "The Lamb of God," the meaning of IHS, and the Lamb, symbol of the Holy Spirit.

Rev. Robert W. Roschy is conducting a two-year confirmation course at First Reformed, Burlington. The first year group (sixth grade) will begin classes at 10:00 on Saturday mornings beginning December 8, while the second year group (continuation from last year) will have classes at 11:00 on Saturdays

Chaplain Reuben S. Askew, Jr., is stationed at Fort Lee, Virginia, where he is responsible for the Sunday school of 400-600 members, and is at liberty to accept preaching engagements in that area on Sundays. You may write him at 10000 H. C. Avenue, Fort Lee, Virginia.

Bill Starr, layman of St. Peter's, Greensboro, was the speaker for the Laymen's Fellowship of the Elon College Community Church September 12. The group voted to join the National Churchmen's Fellowship of the United Church of Christ.

"Breakthru," new television program for children and youth sponsored by the National Council of Churches, is seen each Sunday morning at 8:00, Channel 13, WVEC, according to an announcement in the "Voice of the Temple." North Carolina channels were given in an earlier Sun.

Dr. William F. Frazier, former treasurer of the Congregational Christian Churches, died September 28 at Greenwich, Connecticut, following a stroke suffered July 23, according to word from Dr. Stanley U. North.

The annual meeting of the United Church Board for World Ministries will be held at Elmhurst, Illinois, October 23-25, and is an "open meeting" which any of our church people may attend. Among the 225 corporate members are Mrs. W. E. Wisseman and Mrs. F. C. Lester. Speakers at the sessions include Dr. Lesslie Newbigin, leader of the modern missionary movement, and Dr. Alford Carleton, executive of our Board for World Ministries.

Members of the Young Women's Fellowship of our Durham church gave a rhythmic interpretation of the theme hymn for 1962-63, "Take My Life and Let It Be Consecrated, Lord, to Thee" at the installation service for Women's Fellowship officers September 9. Mrs. D. M. Estes presided and Mrs. Robert S. Smith led the installation service.

HAYES CHAPEL CONGREGATIONAL CHRISTIAN CHURCH DEDICATION SERVICE

Clyde L. Fields, Superintendent

The Hayes Chapel Congregational Christian Church, under the leadership of Rev. Conrad Cornelius, held their homecoming services at 11:00 a.m., Sunday, September 30, 1962, gathered for the church fellowship dinner in the Fellowship Hall immediately following, and then joined for a Service of Dedication for their lovely new building at 2:00 p.m.

This new church sanctuary, costing some $50,000, is a tribute to the unselfish efforts of a number of pastors and many members and friends of Hayes Chapel Congregational Christian Church who have shared a dream of a new church sanctuary for some time. The building was erected and completed under the ministry of Rev. Conrad Cornelius, who is leading the church in a forward program of advance.

The Hayes Chapel Church was organized in 1859, under the ministry of the Rev. H. B. Hayes. The Church bears the name of its founder and first minister. A number of distinguished ministers have served the Church since 1859 throughout its 103 years of history.

The service of dedication was led by the pastor, assisted by Miss Judith Ann Stone, pianist, the Hayes Chapel and Ebenezer Church choirs, Rev. Rosser Lee Clapp, Rev. Edward Sessom, Rev. E. M. Carter, and members of the building committee and trustees of the Hayes Chapel Church. Superintendent Clyde L. Fields preached the sermon of dedication for the new church.

300 were present for Sunday school at Apple's Chapel September 30 which was Promotion Day.

Valley School Of Churchmanship

Leaksville United Church of Christ
RFD, Luray, Virginia
October 23, 1962, 7:00 - 9:00 P. M.

7:00 - 7:10 Opening Worship
7:10 - 8:00 The Biblical Basis of Personal Stewardship
—Rev. Paul Strauch, Leader
8:00 - 8:50 A Workshop Period
(1) Stewardship and Tithing — Rev. Paul Strauch, Leader
(2) Stewardship and Record Keeping — using materials provided by Dr. Robert Dickens — Rev. Clyde Fields, Leader
8:50 - 9:00 Closing, personal testimony of "What stewardship means to me."

About * * A DISAPPEARING RACE

In this era of so-called population explosion in most parts of the world, one race is gradually disappearing. It is the Ainu (pronounced i-noo) which lives on a group of islands in northern Japan. These people number fewer than 10,000 against a once population of about ten times that number. Of those left, only a few hundred are full-blooded. Their language is not related to any other speech.

The history of the Ainu is so interwoven with that of the Japanese that one is inseparably a part of the other. The Japanese are the offspring of the ancient Mongoloid inhabitants who occupied the Asiatic coast lands during the new stone age which continued to about the dawn of the Christian century.

The Mongoloids invaded what is now known as the Japanese islands, and although they found the near extinct Ainu, they were able to establish themselves and become the major race.

Although the Mongoloid race from which the Japanese sprang was able to subdue the Ainu and finally take possession of their lands, the Ainu exerted a wide influence on the race that finally developed into the present-day Japanese. Traces of the Ainu mixture are still visible throughout Japan.

Those who are proficient in the study of human races are uncertain as to the origin of the Ainu which the Mongoloids found upon their arrival. How long the Ainu were able to hold their territory is also uncertain. But records are clear that these people waged a futile fight with their primitive weapons against foes with more advanced fighting equipment.

There is nothing in history to show that the ancient Ainu were other than a powerful fisherfolk who sought in vain to hold their territory. These people still pursue their fishing occupation, also hunting, especially bear. They consider bear hunting manly, exciting and a useful way for a man to spend his time. Their annual bear festival is an amazing combination of religious fervor and drunken orgy.

The Ainu have a crude mythology for a religion. They believe in many types of spirits. For instance, they pray to the spirits of rivers to carry them safely across; to the gods of fire to comfort them in camp, and certain mountain deities to bring them quickly to places where bears may be found, and then safe home again.

Ainu men are short and chunky, have bushy hair, heavy, shaggy eyebrows, penetrating eyes and a melancholy look. Ainu women are also stocky and when they reach maturity they tattoo a blue-black mustache, also tattoo their faces and forearms with curious crisscrosses.

Why the Ainu race is disappearing has been discussed by numerous scholars for decades with no definite conclusion. All agree, however, on one point: The race that is only self-serving is never a prosperous race.

PERSONAL STEWARDSHIP

I. STEWARDSHIP OF PRAYER

Rev. Carroll W. Lewis

As a Christian steward, it shall be my purpose to maintain the habit of daily prayer for the evangelization of my community, my country, and the world.

There is an interesting question found in the book of Job: "What profit should we have if we pray... ? (Job 21:15.) This question may be asked cynically by bad people or it may be asked inquiringly by good people. In this case, it is asked by bad people. Job was hard hit by trouble. One thing that caused him great difficulty was the long continued prosperity of selfish and wicked men. It is to that sort of persons that Job is referring when he puts upon their lips this question.

We are such self-centered and self-motivated creatures that, unless we live moment by moment in the power of the cross where "Give me" becomes "Make me," even prayer can be turned into pious selfishness. The real value of prayer is not uncovered by the question, "How much can you get from God?" Its full value comes to light in the question, "How much can God get out of you for the fulfilment of his purposes and the glory of his Kingdom?"

One of the secrets of prayer life is to enlarge our idea of prayer. It is the constricted conception of many that prayer is asking God for something, or telling God about something that should be done. Prayer is that and much, much more. Prayer is fellowship with God. A minister was having a committee meeting in his home at an hour at which the children should have been in bed, but his little son slipped into the room. His father, homewhat annoyed asked: "What do you want, son?" "Nothing," his son answered, "I just wanted to be with you." Prayer is fellowship with God.

Prayer creates communion. It is conversation — the two-way street of love over which the merchandise of the heart travels quietly.

R. A. Torrey has written an excellent book on the subject of prayer. In it he cites how prayer will promote personal holiness as nothing else except the Bible. Prayer will bring the power of God into our work. Prayer will bring great blessing to the church at home and abroad. Pray daily for your church, your minister, missionaries at home and abroad, the suffering and sorrowful, our youth, leaders in government, the National Council, United Nations, and peoples of the world, that we may all grow in constant awareness of God and share with others His abiding purpose and love. Pray that we may be used in winning the uncommitted to Christ and His Church.

"Take time to be holy,
Speak oft with thy Lord."

"There's a holy, high vocation,
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer."

50th Session North Carolina Women's Fellowship

About 250 women and 6 ministers attended the 50th session of the N. C. Women's Fellowship at Hines Chapel, McLeansville, October 2. Setting the tone for the theme "Partners With God" was the worship service led by Mrs. Henry Kennedy, Jr., president of the Piedmont Regional of the Southern Synodical Women's Guild.

Mrs. R. M. Cline, president, called attention to the program and report book which was dedicated to Miss Susie D. Allen of Raleigh, who closed her work of 23 years as treasurer at this meeting. (See other articles on this page.)

The Reverend Lillian S. Gregory, executive secretary of the National Women's Fellowship, was the featured speaker, challenging the women to seek new patterns as they were called "out of the church to work in the world."

Mrs. Dolan Talbert spoke for the other six district chairmen, relating the "blessings" they received in connection with their work with local groups.

Mrs. D. W. Shepherd's plea for a generous offering for "beds for Moonelon" resulted in a gift amounting to more than $150.

The afternoon session centered around missionary education, with Mrs. Carl Dawson of Elon College leading a dramatic presentation in which seven Community Church women participated concerning Our Christian World Mission in general, and "The Rim of East Asia" in particular. Barbaros Chelikkol, Turkish student at Elon College, made a thought-provoking presentation of the religion of his homeland, Islam.

The welcome of Mrs. Roland Isley was implemented by a more-than-abundant noon-day meal, for which the pastor, Rev. Thomas Madren, gave the grace.

New officers installed by Mrs. Robert M. Kimball are: President, Mrs. R. M. Cline, Box 133, Sanford; First Vice President and Chairman of Friendly Service, Mrs. J. E. Neese, 1124 Carolina Avenue, Albemarle; Second Vice President and Chairman of Spiritual Life, Miss Stella Stout, 119 McGill St., Sanford; Recording Secretary, Mrs. James S. Rayburn, Route 2, Walnut Cove; Corresponding Secretary, Mrs. Max Vestal, Route 7, Box 99, Sanford; Treasurer, Mrs. J. E. Danieley, Elon College; Christian Education, Mrs. W. W. Snyder, Elon College; Missionary Education, Mrs. W. D. Rippy, 617 N. Sellers Mill Rd., Burlington; Social Action, Mrs. Street Morgan, Route 1, Asheboro; Stewardship, Mrs. Winfred Bray, Route 2, Burlington; nominating committee member, Mrs. Clyde Fields, Elon College.

Next year's session will be held at First Church, Greensboro.

—Emily C. Lester

A TREASURER SPEAKS

Susie D. Allen, Treasurer
North Carolina Women's Fellowship
(To Conference Meeting
At Hines Chapel, October 2.)

Last year when our receipts showed a slight decline from the previous report, I asked you to work a little harder and make it possible for me to report today that "This is the best year yet" and you have done it. Thank you!

Our total receipts this year amount to $14,601.57, an increase of nine

(Continued on Page 14)

A Tribute To Susie D. Allen

Retiring Treasurer, North Carolina Women's Fellowship

By Mrs. W. E. Wisseman

"A little thing is a little thing,
But faithfulness in little things
Is a great thing."

These words come to my mind when I think of the faithfulness and dedication of one of the leaders of our North Carolina Women's Fellowship.

Each quarter when the money from your Fellowship or the circles of your Fellowship is collected and mailed in, it seems a small thing indeed for someone to be willing to receive it, record it, and send it on to the work for which it is designated. Perhaps it is a little thing.

But multiply the gifts of your Fellowship by the number of societies in our North Carolina Women's Fellowship. And multiply that by the four quarters of the year. And multiply that by the 23 years in which Susie Allen has been serving us.

"A little thing is a little thing,
But faithfulness in little things
Is a great thing."

But, do you know, I am not really thinking of the time and ability and devotion which Susie has given to keeping accurate records; her carefulness in details; her burning of the midnight oil, especially at the end of the year when reports must meet the deadline. I am thinking of Susie's ability to see beyond the money itself, the vision she has held during these 23 years of the many lives in so many parts of the world that have been touched and uplifted and changed because the women of the North Carolina Fellowship have cared enough to share with them.

I think of the elation which always shows in Susie's eyes and her voice when some Fellowship which has been inactive for several years again begins to send in gifts. How Susie has encouraged those struggling societies! How often she has written letters to inspire and encourage.

And how often, too, has she urged the larger, stronger societies to do more — to reach their potential.

One letter of encouragement and inspiration is a little thing, perhaps, but through the years all of our Fellowships have been inspired and encouraged to do greater things, catching something of the enthusiasm of Susie's interest and enthusiasm for Our Christian World Mission. She has inspired us to reach our goals, not out of duty, but compelled by love.

Susie has made us feel that our gifts of money, given in love, are never small. For a life changed is a great thing. Hope restored in those who have lost all hope is a great thing. Comfort and healing to the down and out — who can say how great these things are?

So today, as a member of the North Carolina Women's Fellowship, representing all the women of all our local societies, I salute a fellow-laborer, one who has been faithful in little things, one who is truly great.

(Miss Allen was presented an engraved silver tray from the N. C. Women's Fellowship.)

REPORT OF WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE

Quarter Ending, August 31, 1962

APPORTIONMENT

Berea, Nansemond	$ 25.00
Bethlehem, Nansemond	87.50
Bethlehem, Dispt.	5.00
Bayview	35.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	50.00
Dendron	15.00
Eure	15.50
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	40.00
Holland	65.00
Holy Neck	50.00
Hopewell	10.00
Hunterdale	65.95
Liberty Springs	110.00
Lynnhaven Colony	30.00
Mt. Carmel	22.50
Mt. Zion	7.50
New Lebanon	10.00
Newport News	70.00
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	70.00
Richmond	15.00
Suffolk	250.00
United, Portsmouth	20.00
Wakefield	33.20
Warwick	20.00
Waverly	15.00
Windsor	37.50
	$1,529.25

WOMAN'S GIFT

South Norfolk	$ 25.00

MINUTES FOR MISSIONS

Berea, Nans.	$ 22.00
Bethlehem, Nans.	154.00
Bayview	54.00
Central	22.00
Damascus	22.00
Eure	6.25
Great Bridge	22.00
Holland	33.00
Holy Neck	22.00
Hopewell	22.00
Liberty Springs	88.00
Newport News	22.00
Oakland	22.00
South Norfolk	220.00
Wakefield	10.00
Warwick	22.00
Windsor	22.00
	$ 785.25

JUNIORS

Bethlehem, Nans.	$ 20.00
Cypress Chapel	15.85
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	7.00
Hunterdale	5.00
Liberty Springs	13.70
Mt. Carmel	3.50
Newport News	11.00
Oakland	2.50
South Norfolk	15.00
Suffolk	43.53
Waverly	5.00
Windsor	15.00
	$ 170.93

CRADLE ROLL

Bethlehem, Nans.	$ 75.00
Cypress Chapel	24.52
Damascus	6.44
Eure	1.35
Franklin	2.00
Holy Neck	20.00
Liberty Springs	10.00
Mt. Carmel	1.00
Oakland	12.01
South Norfolk	5.00
Suffolk	5.00
Waverly	5.00
Windsor	6.00
	$ 173.32

LIFE MEMBERSHIPS

Berea, Nans.	$ 10.00
Bayview	20.00
Bayside	10.00
Franklin	10.00
First, Portsmouth	20.00
Holland	10.00
Holy Neck	30.00
Hopewell	10.00
Isle of Wight	10.00
Liberty Springs	10.00
Lynnhaven Colony	20.00
Mt. Zion	10.00
New Lebanon	10.00
Newport News	20.00
Oakland	20.00
Prince George	10.00
Rosemont	10.00
South Norfolk	60.00
Suffolk	20.00
Waverly	10.00
Windsor	10.00
	$ 340.00

MEMORIALS

Christian Temple	$ 30.00
Dendron	10.00
Franklin	10.00
Newport News	70.00
Oak Grove	10.00
Oakland	10.00
Rosemont	20.00
South Norfolk	10.00
Suffolk	30.00
Windsor	10.00
	$ 210.00

EDUCATIONAL FUND

Windsor	$ 10.00

DISBURSEMENTS

Mrs. W. B. Williams— Supt's Pac/Kits	$ 7.50
Mrs. Fred Huber— Dist. Supt's Exp.	5.22
Mrs. Garland Spratley— Stamps	1.40
Southern Convention— Minutes in Annual	26.00
Mrs. J. H. Booth, Jr.— Pres. Exp. for Year	8.00
Mrs. Alfred Ellis—Mailing	1.92
Cash—Stamped Env.— Treasurer	9.28
Grubb Stamp & Print Co.— Report Bl.	11.95
Bank Charges	.50
Mrs. W. B. Williams	3,150.00
	$3,221.77

SUMMARY

Balance Brought Forward	$ 105.21
Total Receipts	$3,253.25
	$3,358.46
Total Disbursements	$3,221.77
Balance on Hand	$ 136.69

Respectfully submitted
Mrs. E. G. Middleton, Sr.
Treasurer

SUNDAY SCHOOL CLASS INSTALLS OFFICERS

A challenging installation service was led by the minister, Lowell A. Smoot, as Mr. and Mrs. E. G. Oakes, Presidents; Mr. and Mrs. Robert Holland, Vice Presidents; Mr. and Mrs. Bernard Jester, Secretaries and Mr. and Mrs. Walter Hodges, Corresponding Secretaries were installed as the new class officers for the year.

During the business session it was voted to study the booklet, "United Church of Christ" as prepared by the Stewardship Council of the United Church of Christ.

The Smoots will be host to the class in October for a Pot Luck Supper to be held at the Parsonage. Ann Holland will be in charge of entertainment.

Mr. and Mrs. Walter Hodges were hosts to the twelve members present.

The War Of Ideas

Fred L. Denton,
Latin America Consultant
American Bible Society

On the newsstands throughout Mexico appear attractively illustrated magazines extolling the virtues of life and achievements in the modern utopias of totalitarianism. This is a war of ideas, and minds are being won by propaganda and the printed page. The answer to this atheistic thrust is the positive answer of the Gospel of the Lord Jesus Christ. The tempo of the distribution of Holy Scriptures must be accelerated as rapidly as possible, so that every person in the Republic of Mexico may have the opportunity of owning at least a Portion of the Bible in his own language. If this is not done quickly, history will record: "They provided too little and too late."

Although Mexico City, with five million inhabitants in a total national population of 35 million, is a modern city, there are literally millions of Indians in the mountain villages who speak neither Spanish nor English, but their own dialects. Many of these Indians do not know where Mexico City is located or even know the name of their capital city.

The Christian Church is growing rapidly in Mexico, and there are hundreds of villages where there is a church but the question is whether the church is growing fast enough. Only the Church armed with Holy Scriptures can resist the onslaughts of alien ideas. The Word of God, with its message of love and reconciliation, must therefore be disseminated as widely as possible and as quickly as possible.

Mexico has the largest population of any Spanish-speaking country in the world. This nation is at the crossroads socially, economically and politically. What is done and decided now will fix the course of history. Today the door is open to the spreading of the Gospel in Mexico.

God only waits for man's worthiness to enhance the means and measure of His grace.
—Mary Baker Eddy

We receive but what we give.
—Coleridge

Be fit for more than the thing you are now doing. —James A. Garfield

THE WORST MAN IN TOWN

A letter from Elise Vargas gives us an insight into the work of our missionaries abroad.

"The 'wost man in town' became the first convert in Pinalejo, Honduras. It was in 1928 that the missionary and her helper were startled by a ferocious looking man who stood outside their children's meeting every night, arms folded.

One night he said to the missionary, "I want to talk to you tomorrow morning." The missionary was frightened.

Of course all fear was removed when the man said, "I have come to tell you that I'm sick and tired of my reputation; sick and tired of myself. I have listened as you have taught the children. I have come to ask you to pray for me. I have come to surrender my all to Christ."

The townspeople refused to believe it. They said, "Even God can't change a man like that."

But he surprised them. He legalized his marriage, established family devotions and enrolled his children in school. Two of his daughters became nurses and one a teacher.

Just before this man died he gave a crumpled piece of paper to the missionary. It was the telegram she had sent to him just after he became a Christian. The message was, "Be thou faithful unto death, and I will give thee the crown of life."

OUR CHRISTIAN WORLD MISSION makes transformation possible.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

Kyoto

Ancient capital of Japan; cultural and manufacturing center; population 1,300,000.

October

14—**Miss Esther Hibbard** went to Japan to teach for three years after graduating from Mt. Holyoke — and has stayed thirty years! During the war she taught Japanese language in Army schools and studied at the University of Michigan. She was the first dean of Doshisha Women's College as a four-year institution, following the war, but now has turned that work over to a Japanese colleague and is serving as professor of English literature and a member of the board of the Doshisha church; she also edits "The Japan Christian Quarterly."

15—**Dr. and Mrs. Allen Irwin** are beginning their duties as teachers in Miyagi College, Sendai. He teaches Bible and she teaches typing. They lived in Japan two years while he was a Navy chaplain and have served parishes in Connecticut, Pennsylvania, and Illinois. Both are graduates of Hartford Seminary.

16—**Miss Carolyn Ladd** graduated from Middlebury College (Vermont) in 1960 and went to Japan to teach English in the Girls' High School of Doshisha University.

17—**John Rasche** was a business man who decided to become a missionary. Since 1959 he has been Director of Friend Peace House, a men's dorm at Doshisha. His duties include counselling and teaching English Bible and English conversation.

18—**Miss Priscilla Richel** graduated from Carleton College in 1961 and is a representative of that college for two years, teaching in Doshisha and serving as director of Carleton House, residence unit for college women.

19—**Mr. and Mrs. Robert Williams** are in Sendai, where he is teaching music at North Japan College. He took language training 1961-62 at Doshisha and directed choir, while she taught English at the Y. She is a native of Japan, having graduated from the new International Christian University.

20—**Rev. and Mrs. Robert Wood** served in Hawaii after seminary to prepare for work in Japan. He teaches in theology department of Doshisha and supervises seminary students serving in 64 churches. She teaches sociology and supervises case work. This year they are on furlough and he is teaching one semester at Pacific School of Religion.

Opportunities To Witness In Turkey

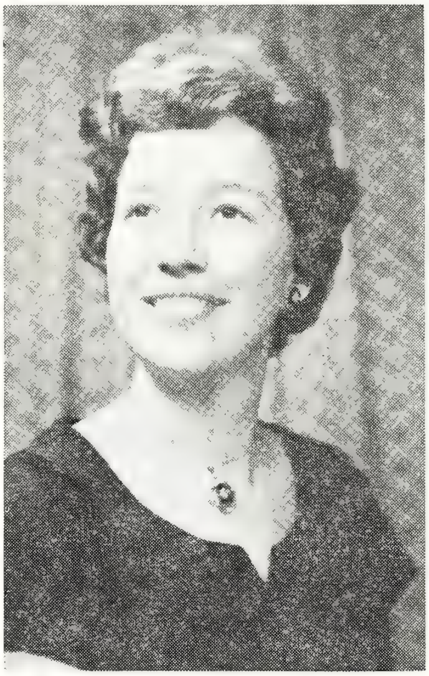
Beth Miller

A few weeks ago we sent home the sixth baby who had stayed with us at the Clinic. We keep babies who will die if they return home, if we feel we could give them a chance to live if they stay here. Vahdi was this little five month old baby boy's name, and he was a sweet little one, who had severe meningitis with an adrenal insufficiency, a disease that is almost always fatal. I think back when Dr. Winkler diagnosed the disease, and I thought we would send the child home, as that is usually what the family wishes, but he said, "No, we will fight to the end." We worked night and day, and slowly the child started getting better, but not by our hands, but by the Hands of God. I think over again, why did I doubt that he would not get well — OH, help my unbelief! We went back to the village later, and the child was still doing well. But do we keep these little ones here just to save their lives? The belief here is that since there are so many children, if one dies, so what — there will be more born. But our answer is that God has given this life and we should save it if we can. God loves the little children. And then at another time the grandmother asks if we pray? "Of course we pray." The man on his way to the village asks if we pray five times a day, as they do in their religion. Our answer is that we can pray anytime, anywhere, anyplace. (Their praying has to be done in a certain form and position.)

And so we say we have no opportunity to witness in this land? We do have so many opportunities that we cannot take advantage of them all. Please pray for us that we may be given the right words at the right moment, and that we may always love our fellow men everywhere.

The last letter I wrote to you was from here in Talas, but at that time I was not sure where I would be working. I did return to Gaziantep, where I had worked for three years, and stayed there for just six weeks, and then returned to Talas. I have been back here since February 1, and have really enjoyed the work. We have an outpatient clinic where we see 35-40 patients daily. My main project here as you have guessed is the outreach work in the line of public health nursing, but it is missionary public health nursing, and I feel there is a difference.

My first term of mission work is quickly coming to an end. I have only one more year to do the many things there are to do. I am glad to think of coming home to see my family and friends, but God willing, I hope that someday, I will be doing similiar work somewhere, whether single or whatever... This summer I will see my married sister in Holland, and will see a bit of the countries of Europe. And then back here for a full, and thrilling year ahead.



LOUIS WILKINS ENGAGED TO BETH MILLER

Mr. and Mrs. Howard C. Miller of Glencoe, Minnesota announce the engagement of their daughter, Beth Elaine, of Talas-Kayseri, Turkey, to Louis B. Wilkins of Tarsus, Turkey. Louis is the son of Mr. and Mrs. C. S. Wilkins of Lennig, Virginia. Beth is a graduate of the Glencoe High School and The Swedish Hospital School of Nursing, Class of 1957, in Minneapolis; Louis is a graduate of Halifax County High School and Elon College, Class of 1958.

For the past four years Beth has served as a missionary nurse, first in Gaziantep Hospital, and later in The Talas-Nute Clinic which ministers to villagers in Anatolia. Louis has served for the same length of time as a missionary teacher in Tarsus College. Both are missionaries for the United Church Board for World Ministries, formerly known as the American Board.

The date of the wedding has been tentatively set for June, 1963, in Turkey, after which both will return to the United States, having completed five-year terms of service.

REPORT OF BETHLEHEM WOMEN'S FELLOWSHIP

Mrs. Harvey Speight, Historian

The Women's Fellowship of Bethlehem Christian Church of Suffolk closed another successful year under the leadership of Mrs. James Klages.

We were very fortunate to have Mrs. G. D. Underwood of Holland and Mrs. W. T. Scott of Chuckatuck to teach our mission study books.

Financially, we have had the most prosperous year in the history of our Fellowship. We have raised $4,509.17 by working hard and eagerly to help pay our part towards our new church, which we are all so proud of. The spirit and cooperation as each member goes about helping is a joy to behold.

We have participated in the following projects this past year: Fall Conference, World Community Day, Women's Fellowship Day, Friendly Service Program, Youth Week and Banquet, Cancer Workshop, World Day of Prayer, Spring Rally, Host to Southern Convention Conference, May Fellowship Day at Patrick Henry Hospital, Mother-Daughter Banquet, School of Missions, Cradle Roll Program, Church Wide Picnic at Planters Club.

Projects which we have contributed to are: Thank Offering, $137.85; Toys to Delmo by Cradle Roll; Friendly Service Gift, Sweaters, Jackets, and Health Kits to Biloxi, Mississippi, by Juniors; Love Gift to Mrs. Clyde Fields; Seven Life Memberships and three Memorials, $100; Nine "Minutes for Missions" $198; Apportionment, $350.00; Home Missions and Social Service, $250.00; carpet for sanctuary, $3,095.00.

With the help of our Lord, we are looking forward to another year of "Togetherness" and success.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Workday For Christ

This is a day (usually the third Saturday in October) when young people devote themselves to working at regular or odd jobs, turning over the money which they earn to denominational benevolences. It is not a campaign to seek donations, but an honest effort to work for Christ and to further his kingdom through OUR CHRISTIAN WORLD MISSION. Before getting into ways and means of holding a "Workday" let us find out a little more about what we are working for.

Our Christian World Mission

These four words express for Pilgrim Fellowship, as they do for the entire church, the total program of the United Church of Christ. Just as each P. F. group is dependent upon the facilities and fellowship of its local church, so that church is dependent upon other churches at home and abroad. The way in which churches share their abundant gifts from God is through OUR CHRISTIAN WORLD MISSION. The very existence of our local group or church is dependent on the sharing process of this program, for just as we are children of the same Father so are we all brothers and mutually dependent.

Pilgrim Fellowship shares in OUR CHRISTIAN WORLD MISSION. In the first place, individual members of local P. F. groups participate in the regular pattern of giving to the local church budget for home expenses and benevolences. As members of local churches, this is an important obligation. Second, local groups often make a group pledge to whatever goal has been selected by the state Pilgrim Fellowship. In most cases state goals are for various needs within OUR CHRISTIAN WORLD MISSION, but some may also select local state needs which need extra or "over and above" gifts. "Workday for Christ" proceeds are often given toward state goals. The National Council of the Pilgrim Fellowship selects for each year a number of areas of study or special emphasis. Sometimes these have been called "projects" but they have always been part of the larger program and all contributions go to OUR CHRISTIAN WORLD MISSION.

Where Does The Money Go—And What Does It Do?

If your local group decides to send a contribution toward a state conference goal, or participate in Workday for Christ, your money would be sent to your conference treasurer who would credit it to five different accounts. This is where we get the term "apportionment" which is sometimes used instead of OUR CHRISTIAN WORLD MISSION and refers to money which is apportioned to the different boards and agencies.

A considerable portion of the money would stay within the conference for strengthening its program of service to the churches in the state. Here it may pay the salary of the minister of a new church, provide leadership training for a local program of Christian education, or help to run a summer camp or conference for young people. Another part of the money (40% of the remainder or non-conference dollar) goes to the BOARD FOR HOMELAND MINISTRIES for a broad program of aid to churches and educational institutions through leadership, publications, and grants of money. The Youth Department of the Division of Christian Education of this board makes possible the national organization of Pilgrim Fellowship and provides many of the resources used by local groups.

The next part (another 40%) would go to the BOARD FOR WORLD MINISTRIES, which is often called "our United Church of Christ arm around the world." In 14 countries it is working through more than 350 representatives to establish and strengthen the church and bring more abundant life. The national leader in your summer camp may be there because of the Board for World Ministries concern.

A smaller part (15%) would go to the SERVICE DIVISION for relief and reconstruction wherever and whenever disaster strikes at home or abroad. The last part (5%) would go to the COUNCIL FOR CHRISTIAN ACTION to maintain its program of education in the areas of race relations, international relations, legislation, agriculture, and labor.

How To Do It

Select the date for your Workday for Christ, and see that it fits in with the other activities and program of your local church. Plan a meeting to inform your group about the plan and about the use of the money. Find out as much as you can about OUR CHRISTIAN WORLD MISSION. Get the latest catalogue of printed and audio-visuals from the Stewardship Council for helps to understanding. You may want to show a film to the group, or study themes. Involve every member in this effort, and help one another find jobs, or consider the posibility of tackling a group project such as harvesting crops. Spread the news in your community that you are holding a "workday." This is big news and others will be interested. Hold a worship service just before the Workday itself and consider the possibility of a special service of dedication at the regular church service the following Sunday.

For more complete details on the Pilgrim Fellowship program consult **Pilgrim Fellowship Preview, Youth**

Fellowship Programs, and The High Fellowship Set. These and other helps are available from the: Youth Department, Division of Christian Education, 1505 Race Street, Philadelphia 2, Pennsylvania.

SOUTHERN PINES YOUTH FELLOWSHIP PROGRAM

October (Fellowship Commission)
Ian Goldsbrough, Chairman

Oct. 7 — "Drug Addiction" (Film) Discussion led by Mr. Gary Griffith, S.B.I. Agent.

Oct. 14 — Federation (United Church of Christ). Business and talk by Rev. Jack Deal on "Reformation."

Oct. 21 — Sanford District Youth Rally, Mt. Pleasant Church. (Southern Pines youth in charge of registration.)

Oct. 28 — "What do Protestants Believe?" Workshop. (Reformation Sunday)

November (Action Commission)
Nancy Rowe, Chairman

Nov. 4 — "Anxieties of Youth," Dr. John Grier.

Nov. 11 — Federation. (Baptist Church)

Nov. 18 — "Pilgrims" (Film)
(Thanksgiving Sunday)

Nov. 25 — Panel Discussion. (High School)

QUOTABLE QUOTES

The injunction to Adam and Eve to "fill the earth and subdue it" retains its significance but must be seen in relation to other injunctions. In any case, it is a command to fill and subdue the earth, not to overfill and be subdued by the consequences of irresponsible parenthood. Protestants who have given attention to wider aspects of the population problem of low-income societies find no panacea in family planning. Their statements stress the need for increased food production, accelerated industrialization and a vast increase in education and community organization if programs to extend voluntary family limitation are to succeed. In short, the approach to the problem is not narrow or doctrinaire.

—Dr. Richard M. Fagley, Minister of United Church of Christ, who is executive secretary, Commission of the Churches on International Affairs and author of "The Population Explosion."

Are You This Parent?

Wayne Gardner

Student at Lancaster Theological Seminary

Where are your children, your boy and your girl?
Are they out living a life of pure shame?
Are they out running and living in a whirl?
Are we who are parents the ones whom they blame?

And why when we're asked to help them along
Are we too busy to bother with their foolish games?
Yet we find time to scold when they are wrong,
And mount with reply, "You are to blame!"

With patience and guidance this nonsense may cease,
And new life for our children may ever take place,
But we find it hard to do this with ease,
Because we are so busy trying to run our own race.

The drinking, the cheating, the stealing, the smoking,
Mean nothing to us but only a mere laugh,
Until we find out they're really not joking,
And only to find that this is just half,
Of the puzzling world our kids are provoking.

Susie's Story

The Real Champion

By Susan and Norman Arkawy

Charles was the champion bicycle rider in town. That means he was the best rider. Everyone knew that he was the best, and he was very proud of it.

Every day, after school, Charles got on his bike and rode up and down the street. He challenged the other boys and girls to races, which he always won. He was the champion, and he made sure that no one forgot it.

Tommy was not very good at riding a bike. He would rather read books. Charles always made fun of him. Tommy did not make fun of Charles even though Charles was not very good at reading. But Charles kept challenging Tommy to a bike race and, when Tommy refused, Charles made fun of him. "You're the only one who's afraid to race," Charles said. "Even the girls race with me. But you're afraid!"

At last, Tommy gave in. It made no sense to him, because he knew that he did not have a chance to win, but he agreed to race.

Right at the start, Charles sped away, leaving Tommy far behind. It was no contest. But, suddenly, half way to the finish lines, Charles' bike skidded on a wet patch of pavement. By the time Chales recovered his balance, Tommy had passed him and was far ahead. It looked as if Tommy was going to win the race!

Then, just as he was nearing the finish line, Tommy saw a large puddle of water in the road and, on the sidewalk, a woman wheeling a baby carriage. He slowed down and steered his bike around the puddle to avoid splashing the woman.

Charles whizzed straight through the puddle, across the finish line. "Ha!" he laughed. "Even with the accident, I beat you! I'm still the champion!"

The woman knew better. "A real champion tries his best to win, but he's considerate of other people," she said as she tried to wipe the muddy water off her clothes. "You may be the faster rider, Charles, but the other boy is the champion."

Charles had no answer. He knew that the woman was right. She was his own mother.

New College At Half-Way Mark

What's New About It

New College President George F. Baughman tells people who ask about the college name that one of its most valuable assets is that people will always ask, "What's new about New College?"

That question is easy to answer now and it will be in 100 years when New College is expected to be answering that question with a proud affirmative.

New College offices are scenes of industry as staff members activate a broad program of planning, building and providing funds.

The college now is in the midst of planning for its opening in 1964 as Florida's newest four-year college of the liberal arts and sciences. Merely starting such an institution is a staggering job of intricate scheduling and steady spadework.

Building will follow the end of the planning with 1963 slated as the date for groundbreaking for structures although the campus site should be occupied during late 1962 by an administrative force.

Providing funds ranks with planning as the most immediate job. Needed to complete the initial stages of financing the college will be $10,000,000, and this will be sought on a state and national basis. Ten million is a lot of money, more than some colleges seek in several decades, yet this must be raised in a relatively short time because New College is committed to being built as a first-rate college, and this is the amount calculated to build such an institution.

Two Years of Progress

That it can be done is attested by what already has happened in two years.

In September, 1960, New College was non-existent except as an idea being pushed actively by a special College Committee in the Sarasota-Bradenton area and also being aided by the Board of Home Missions of the Congregational and Christian Churches.

One year later, the college had been incorporated; outstanding men from all walks of life accepted positions on the Board of Trustees; a national education figure accepted the presidency and was busily at work; an unparalleled waterfront campus site was under option.

At the midpoint in its four-year period — today — New College has successfully concluded the first stage of its drive by raising more than 4 million dollars in the Sarasota and Manatee County areas. The local communities are enthusiastic about pushing on toward the higher goal of 6 million.

The campus site has been brought under New College ownership, and an additional 15 acres has been added to the original 100 through a bequest by Mrs. Ralph C. Caples. Together with the Ringling Museums, whose property is adjoined on three sides this educational and cultural center exceeds 165 acres and soon will greet the traveler's eye as a great oasis of beautiful landscaping and timelessly sculptured buildings.

Soon, the beautiful Charles Ringling home, now known as Ringling Hall, will echo to the footsteps of college staff members who will make this their headquarters. From it will be guided the next stages of the college's development, leading toward that first group of students entering in 1964.

Immediate plans call for a Florida fund-raising campaign to begin in the fall with a goal of from $4 to $6 million to be raised. The same goals will be set for the national campaign, also to be started soon.

"There has never been such a need for good education as there is today," said a prominent educator recently.

A Manatee County housewife speaking of New College at a public hearing recently, said, "Only the best is good enough."

Together these might well be the guides as New College is built. Good education is needed and only the best is good enough. New College will be the best with the help of many willing hands.

New College is new; it is moving forward to meet the challenges of a fast-paced age. It's promise is that of humanity, which has a right to expect that knowledge and faith are the greatest weapons against the uncertainties of tomorrow.

—**Florida United Church News**

A Meditation On Channels To Peace

"But you are to be given power when the Holy Spirit has come to you. You will be witnesses to me . . . to the very ends of the earth!" — Acts 1:8.

When there seems to be no easy chart making clear the path toward peace, we tend to be anxious and frustrated in our search. So, too, the disciples on that day in Jerusalem, following the first glorious Easter, still clinging to the hope that had been theirs through the centuries — the hope that their Lord would lift the burden of their uncertainty about his and their role by declaring himself in no uncertain terms to be their political leader. "Lord, is this the time when you are going to restore the kingdom to Israel?" Surely now was the time to get that important bit of inside information about the future turn of events so that they could assume with confidence their leadership roles.

But we read that Jesus rebuked them, "You cannot know times and dates which have been fixed by the Father's sole authority." Had Jesus stopped there, we, like the disciples, would have been left fearful and impotent in facing up to our responsibilities.

Jesus, however, gave them more than they had asked; not just a simple direction, an answer to an immediate crisis, but an assurance of power and sense of direction for all time, even to our own faltering generation. "But you are to be given power when the Holy Spirit has come to you. You will be witnesses to me . . . to the very ends of the earth!"

We do not "take" God with us in our march toward peace, by repeating his name in a pledge or by writing it into a charter. God preceded us into all parts and institutions of this world. He was made visible through his Son, Jesus Christ. We Christians are his witnesses as we reflect his image, partial, broken, and distorted though it may be. We cannot fully know the fatherhood of God until we more fully experience the brotherhood of man. It is in the midst of man, not aloof in the Church of God, that we become ourselves witnesses, channels for God's image in his world.

Prayer

Thou God of the peace which transcends human understanding, help us in humility to use this God-given power as we search with confidence and use to the full the channels which may lead to peace among thy children everywhere. Amen. — Mabel Martin

In The Church Woman

GOD

Background Scripture: Psalm 145:8-20: Isaiah 40:28-31; John 4:23-23; Acts 10:34; 17:22-29; James 1:6-18; Revelation 4:11.

Memory Selection: **Of a truth I perceive that God is no respecter of persons.** Acts 10:34.

NO GOD

The **atheist** says "there is no God." At least he says there is no God, although it is a question whether he really believes what he says. In any event, he classifies himself, for the Bible says "The fool hath said in his heart that there is no God." Only a fool would say such a thing.

The Unknown God

The agnostic says there is a God, but I cannot know him. He is called an agnostic because the word comes from two Greek words, "gnosis" which means know or knowledge, and "a" which means no, or not. The agnostic does not deny the existence of God; indeed he admits there is a God, but he says man cannot know God.

The Known God

When Paul stood on Mars Hill and addressed the Athenians who had many gods, each with his altar (and lest they overlook some god and make him angry, they even had an altar to "The Unknown God"), he used the altar to the Unknown God as the starting point of his sermon. It was excellent pedagogy, known as "the point of contact in teaching," going from the known to the unknown, teaching new truth in terms of truth already known. Paul said that not only was there a God, but that that God could be known. "HIM DECLARE I UNTO YOU." It was impossible, of course, for Paul to describe all the attributes of God in one sermon, as it is impossible to do that in one Sunday school lesson. But he did say some basic things about the KNOWN GOD as follows:

a. **God is Creator.** "God that made the world and all things therein." In the beginning God created the heavens and the earth. The earth is the Lord's and the fulness thereof, the world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods. (Genesis 1:1 and Psalm 24:1, 2.) There remains the mystery of creation, but there stands the fact. The world was called into being by a creative act of God.

b. **God is Sovereign.** "Seeing that He is Lord of heaven and earth." This is God's world. It is his sovereignty. God owns, man simply possesses. The silver and the gold are his, the cattle upon a thousand hills, the earth and the fulness thereof are his, we are his, we are not our own, we have been bought with a price. God is the Lord of History. He is King of Kings and Lord of Lords. He rules. His will and way are supreme.

c. **God is Spirit.** "He dwelleth not in temples made with hands, neither is worshipped with men's hands." God is Spirit, and they who worship him must worship in spirit and in truth. But the Father seeketh such to worship him, said Jesus. We ought not to think that he is like unto gold or silver, or stone, graven by men's art and device.

d. **God is Sustainer.** "Seeing he giveth to all life and breath and all things." In him we live and move and have our being. He is not far from every one of us. Life is derived from God. He orders it. He sustains it. If he withheld his providential and protective care for even a brief period the world would be ruined.

e. **God is Father.** "We are his offspring." He not only created the world; He created man. He made man in his own image. Furthermore **He hath made of one blood all nations of men for to dwell on the face of the earth.** Human blood is basically the same. To be sure there are types of blood. But there is no difference in the blood of the races of men — this startling and sobering fact has been conclusively demonstrated by science beyond all doubt. God is the Father of the white man and the black man and the brown man and the yellow man and the red man. And all men are brothers by blood. Behind and beneath this material world there is a Father's benignant and beneficent care and concern and compassion.

SUNDAY SCHOOL LESSON
OCTOBER 14, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

f. **God is Knowable.** "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." God not only is, he is knowable and available. Before men seek him he seeks them. He would have all men to know him whom to know aright is life eternal. Because we are his children, because we have been made in his image or likeness, there is the possibility of fellowship between us and God. Our spirits can have fellowship with his Spirit. He made himself supremely known in Jesus Christ. It pleased God that in Christ should all the fulness of the godhead dwell bodily. Men saw the glory of God in the fact of Jesus Christ. And he who knows Christ knows God.

g. **God is much more.** Today's lesson tells us not only about Paul's conception of God; it tells us about the Psalmist's song of praise about God. (Psalm 145:8-20.) God is great and good and gracious, sings this poet. He is righteous, and just, and compassionate. He is near and tender and merciful. He is love. We have a great and good God. How marvelous are his works. In wisdom has he created them all. And in love does he seek to redeem them all.

Argument or Adventure?

It is quite futile to argue for the existence of God. To be sure there are many evidences for the existence of God, many clues that seem to lead to God. But ultimately one cannot prove the existence of God by an argument or by sheer logic. God is past finding out by the head. **One finds God, not by argument, but by adventure.** It is significant that Jesus nowhere tries to prove the existence of God. He simply started with God as a basic fact of life. God was real, very real to Jesus. Again, to be sure, one can get help in finding God through reading, and thinking, and listening to others. But eventually one finds God as on faith he commits himself to God. Without faith it is impossible to find God, or to please God. For as the writer of Hebrews puts it, "Without faith it is impossible to please God, for they that come to him must believe **that he is,** and that **he is a rewarder of those who diligently seek him."** God is not far from any one of us, but each of us must find him for himself.

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Children Visiting Our Churches

Dear Friends:

During the fall months some of our children will visit a number of our churches. This year we have a group of fifteen children under the direction of Mrs. Alvertine Privette, Housemother for the Clyde Rudd Cottage, presenting this program. In our visits to the churches this group of children and I usually share in the 11:00 o'clock service. This is a voluntary thing on the part of the children who are in the program. Also we try to limit this to the fall months of the year.

Thus far we have visited three churches. These were all in the month of September. September 9 we visited our Piney Plains church near Cary, N. C., where Rev. Martin Fogleman is the pastor. Our next visit September 23 was to our Auburn church near Garner, N. C., where Rev. Conrad Cornelius is the pastor. Then September 30 we visited our First Church in Sanford, where Dr. David Shepherd is the pastor. In each of these visits after the morning worship services a delicious picnic lunch was thoroughly enjoyed by our children.

In October we will visit two churches. The first will be Oak Level near Youngsville, N. C., October 7, where Rev. Elmore Powell is the minister. October 28 we will visit Concord, near Burlington where Rev. Bill Traylor is the minister.

In November we will visit four churches. As you know, this month is the month given to our Children's Home to make its special appeal to the churches. This appeal is climaxed with the Thanksgiving Offering, which we hope in every instance will be over and above the regular apportionment giving. The four churches we will visit are: Bethel, RFD 1, Burlington, Rev. Bill Traylor, pastor; Pope's Chapel, Franklinton, N. C., Rev. Elmore Powell, pastor; Shallow Ford, RFD 2, Elon College, Rev. Richard Petersen, pastor; and Bethlehem, Altamahaw, Rev. Charles Bell, pastor.

At Bethlehem, which is located about five miles from our Campus, all our children will be in attendance. This church has made this an annual visit for several years.

We have enjoyed very much the three visits we have already made, and we are anxiously looking forward to the remaining visits.

REPORT FOR OCTOBER 1, 1962

Southern Convention Churches and Sunday Schools

Amount brought forward		$30,143.12
Virginia Valley Conference	$ 37.00	
Eastern Virginia Conference	64.00	
Eastern North Carolina Conference	27.00	
Western North Carolina Conference	37.00	
North Carolina and Virginia Conference	245.00	
Total		$ 410.00
Grand Total		$30,553.12

SPECIAL OFFERINGS

Amount brought forward		$56,890.87
Mrs. Ana P. Dalton, Greensboro	10.00	
C. R. Lund, Ridgefield, Conn.	5.00	
New Hope Christian Church, Wadley, Alabama	5.00	
Allen A. Isley, Burlington	5.00	
Bertha I. Cates, Burlington	12.00	
Business & Professional Womens Club of Burlington	6.00	
Mrs. D. Florence Bryant, Harrisonburg, Va.	10.00	
Mr. & Mrs. Taylor Rogers, Norfolk, Va.	5.00	
A Friend	25.00	
In Memory of E. N. Z. Ellis		
In Memory of L. P. Best		
In Memory of Charles Grainger		
In Memory of Miss Nan Clark		
In Memory of W. G. Clark		
In Memory of Tom Brown		
In Memory of Richard Cooper		
In Memory of William Bryant (Bill) Hall		
Total Memorial Gifts	58.00	
Special Gifts	189.55	
Total		$ 330.55
Grand Total		$57,221.42
Total for the Week		$ 740.55
Total for the Year		$87,774.54

A TREASURER SPEAKS

(Continued from Page 6)

hundred, sixty-two dollars and sixteen cents over last year, which is the largest amount I have ever recorded in my twenty-three years as your treasurer. This is particularly gratifying to me since this is my last report — my swan song — but much more important than self-satisfaction is the response you are making in promoting the CAUSE of MISSIONS around the world. I hope that we will continue this increase in giving as we hear and learn more about the great needs in our world today.

Our Thank Offering for The Woman's Gift this year was $3,455.51 given by eighty-three Fellowships. We contributed through Life Membership and Memorial gifts a total of $920.00.

We are proud also of your response to the opportunity which was given us to lend a helping hand to our young friend, Barbaros Chelikkol. I am sure that this evidence of our friendship has meant much to him.

I cannot close this report without an expression of thanks to all of you for your cooperation through these years. It has been a privilege to serve in this capacity but I fear that I have stayed in this post too long for the good of the Fellowship. Some of you do not even remember any other treasurer of the North Carolina Fellowship of Congregational Christian Women!

I bespeak for my successor the same loyal cooperation and understanding that you have accorded me and urge that you continue to work towards greater accomplishments and higher goals.

In Memoriam

"Blessed are the dead who die in the Lord."

HARRELL

We, the members of the West Memorial Bible Class, make this tribute to the memory of our beloved fellow class member, Mrs. Raleigh C. Harrell, who passed away August 21, 1962, after having served faithfully for many years in the activities of the class.

All of us will remember Mrs. Harrell as one of our charter members. On October 27, 1913, she met with twelve other women for the purpose of organizing a Sunday school class, "possessed with a desire to do greater things for their Master and King." Little did she ever realize how great an influence her foresight, enthusiasm, and her labors had on our class through the years. It is largely through the efforts of dedicated women like Mrs. Harrell that the West Memorial Bible Class has been able to move forward in service and devotion to Christ and his Kingdom.

We are grateful to God for his gift of her useful life — a life lived to the fullest in dedicated service in her home, her community, and her Church and Sunday School. As we cherish the memory of our beloved co-worker, may we have a summons to deeper consecration and make a larger gift of ourselves that the cause of Christ and his Kingdom may continue.

To the members of her family we extend our deepest sympathy and send to them this memorial as a manifestation of our love for her. We wish a copy to be forwarded to *The Christian Sun* for publication, and a copy to be entered in the minutes of the West Memorial Bible Class.

Virginia H. Brinkley, Resolutions
Suffolk Christian Church
Suffolk, Virginia

MEELER

We wish to pay tribute to the memory of Mr. Alfred F. Meeler, who passed away June 16, 1962, at his home.

He was a devoted and faithful member of Lebanon Christian Church, Semora, North Carolina for many years.

Mr. Meeler was a true friend to all who knew him and because of that life has been greatly enriched and his going makes heaven seem nearer.

Therefore be it resolved:

First: That we bow in humble submission to the will of him who doeth all things well.

Second: To extend to his loved ones our sympathy.

Third: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and a copy be filed in the church records.

Mrs. T. J. Earp
Mrs. W. M. Scott
Mrs. Edd Henderson
Miss Rennie Taylor
Committee

RAMSEY

With the passing of Mrs. Addie Ellis Ramsey, August 2, 1962, the West Memorial Bible Class lost one of its oldest and most faithful members. We make this tribute to her memory in appreciation for her lifetime of devoted Christian service in her church and Sunday school class.

For many years Mrs. Ramsey was a dedicated worker in the Sunday school, serving as treasurer of our class efficiently and willingly for a number of years. We shall always remember her friendship and fellowship among us, her acts of kindness, her loyalty to duty, and her eagerness to serve. Her faithful presence in our class on Sunday mornings as well as her regular attendance at class meetings until ill health forced her to give up her active work will always be an inspiration to us. She was blessed with a long and fruitful life, having reached the age of ninety years, but she remained young in spirit and deeply interested in her loved ones. When a few years ago she moved away from the city to make her home with her son and his family, she continued to show her love for our class, visiting with us whenever it was possible for her to do so.

We can never really measure the great influence her consecrated life has had upon us, nor can we measure the influence on our lives her memory will have in the future. We are grateful for the opportunity of having been associated with our beloved friend in Christian service and for the enrichment of our lives her presence among us has afforded us.

To the members of her family we wish to express anew our sympathy, hoping that the pleasant memories they have of her beautiful life among them will strengthen them in the days to come. We are sending a copy of this tribute to them as a testimonial of our love for her, also a copy to *The Christian Sun* for publication, and one to be filed in the records of the West Memorial Bible Class.

Virginia H. Brinkley, Resolutions
Suffolk Christian Church

World Community Day

November 2, 1962

Theme: "DEEPEN THE CHANNELS TO PEACE"

YOU ASK: What can be done to gain greater assurance that peace will prevail?

You can join in your neighborhood to learn about Southeast Asia and its problems. Your hands can help to give new hope to women who are in the center of change which is affecting their families and the communities in which they live.

You can make sewing bags. One yard of yard-wide sturdy material will make six bags by cutting three 12 inch wide strips and cutting each strip in half. Fold sideways, sewing bottom and side. Around top make a one-inch hem for a draw string, making an eight by eleven inch bag. In bag, place: six spools of thread, two packages of needles, scissors, thimble, tape measure, snaps, buttons, binding tape; if you wish, add embroidery cotton, crochet cotton, and crochet hook.

You can sew children's outfits. Secure a boy's and girl's Far Eastern outfit from any Church World Service Center, except New York. It is cut out of special material with directions for sewing. It is styled with pajama legs and mandarin coat. Cost is $2.50 per outfit. Allow two weeks for orders to be filled. Send money with order to Church World Service Center, New Windsor, Maryland.

You can make outfits for the women. A sarong, the skirt worn in Southeast Asia, is 90 inches long, made of 40-inch-wide firm cotton material, hemmed at each end. The blouse, size 30-34, has high rounded neck, and opens in front, with three-quarter length sleeves. It may be hip length to wear over sarong, or short, to be tucked in. (Not available in pattern form or as cut-out garment from Church World Service.)

You can collect cotton piece goods, sewing supplies for the sewing bags, or boys' cotton T-shirts and shorts.

You can participate in our united witness on World Community Day by sending your offering to your local treasurer of United Church Women or to United Church Women, Box 327, Madison Square Station, New York 10, N. Y., and by shipping items you make or collect to the Church World Service Center, New Windsor, Maryland. (Add 8¢ per pound of your material aid gift for handling and overseas transportation.)

You can order a World Community Day Packet, price 50¢. Office of P&D, National Council of Churches, P. O. Box 340, Manhattanville Station, New York 27, N. Y.

Social Action Committee
Southern Convention
Women's Fellowship

In A Changing World -- Christian Hope

WORLD ORDER SUNDAY MESSAGE — OCTOBER 21, 1962

Under God, who "makes all things new," our world is changing dramatically. People around the globe face new responsibilities, frustrations, and opportunities. Dynamic forces are working as many people strive for better days for themselves and their children. Some nations and systems threaten the cherished values, institutions, and lands of others.

Our country faces new world responsibilities and opportunities. Some in our land are frustrated because our nation, "victorious" in two wars, cannot now quickly resolve world crises in our favor. Some wish they could retreat into a bastion, secure between two seas. Others are troubled because the United States cannot alone control the world as seemed possible when it had sole possession of atomic power: They chafe because the nation now must act largely in concert with many other countries allied, friendly, neutral, and even hostile.

Frustrations arise in people learning that they are not fully the arbiters of their own destiny. Even the most powerful nations cannot control the world. No nation is God.

Frustration underlies much seeming apathy or paralyzing despair. It also lies beneath extremes of fear, unreasoning reactions, or a sense of futility.

IN SUCH A WORLD — AN INVINCIBLE HOPE

Christians from around the globe assembled at New Delhi by the World Council of Churches, placed an accent on hope:

> "Knowing that Christ has overcome the world, Christians should approach the dark crises of our times with an invincible hope, a conviction that new and more promising beginnings are possible in the affairs of nations."

Christian hope has meaning for the individual and for the world; for this life and for the life to come. Part of our hope is beyond history; but we also have hope within history for the life of peoples here and now, because this is God's world.

FAITH FOR PEACE

The grace of seeing the possibility of something new and more promising amidst almost overwhelming, rapid change may depend largely on our perceiving God in the process. Not only men, machines and movements are at work here, but God is present in the midst of these.

The Christian Gospel brings us such "good news" of God: He is Lord over all men and nations. He is Love. He wills peace with justice and freedom. He sent His Son as the Savior of the world, with a mission "to preach good news to the poor... to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The Gospel brings new hope and lessens anxiety under the weight of responsibility. God is Sovereign over the world and history, and He cares for all people of all races and nations. Our responsibility as His creatures and as Christians becomes clearer; we cannot ultimately design destiny, but in faithful obedience we are to serve the will of God for the world.

Our faith in God and His will, revealed in Jesus Christ, the Bible, and Christian thought, leads us to the conviction that war is not inevitable, that war being man-made can be averted by man working with God.

Working with God moves us to repent of our part in those things which make for war and to pledge ourselves anew to work with all others in those things which make for peace.

FACTS FOR PEACE

We need to deal with the facts of international life in this revolutionary, changing-cold-war, nuclear-space age. There are many frustrations in knowledge, but more in ignorance or fantasies. When we study relevant facts, we can reduce frustrations even as we become more effective instruments for peace.

Essential for genuine hope, as against illusion, is understanding of facts, even the hardest facts. The world power struggle will likely continue for the foreseeable future, assuming we can avoid thermo-nuclear war. It will vary in intensity as crisis follows crisis. It will demand continuing perseverance, time, thought, energy, money, imagination and life — beyond what we have given — if we are to endure and break through it by Christian means.

Other facts are more encouraging, as part of our ground for hope: development of many new lines of cooperation around the world as in Europe and in the Atlantic Community and Latin America; increasing achievement of the United Nations; new influences and structures at work for disarmament and for world economic and social development.

The ecumencial life of the church can help us in our learning, as we read and share in international Christian fellowships. Our thinking can be informed with a wider world view, so that we understand better the convictions and strivings of other peoples.

The CHRISTIAN SUN

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

Vol. 114 October 16, 1962 No. 41

A Religious We[illegible] Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Attend
Conference Sessions
and
Be Better Able
To
Serve Your Church

Organ of the Southern Convention of Congregational Christian Churches

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

Stewardship Speaker For Fall Conferences

Speaker at our five annual fall Conferences is Dr. Paul E. Strauch of Philadelphia, general secretary for stewardship education of the United Church of Christ. The department of Stewardship Education is one of three departments of the Stewardship Council of the United Church of Christ, which is responsible for fostering the principles of Christian stewardship and for raising the benevolent funds of the United Church of Christ.

Mr. Strauch joined the national staff of the Evangelical and Reformed Church in 1958 as the first full-time executive secretary of its Commission on Stewardship. Earlier, from 1950 to 1957, while serving pastorates, he was chairman of the commission.

A native of Cressona, Pennsylvania, he graduated from Catawba College, Salisbury, North Carolina, in 1937 and received a Bachelor of Divinity degree from the Evangelical and Reformed Theological Seminary, Lancaster, Pennsylvania, in 1941. He has done graduate work at Union Theological Seminary, New York City, Lehigh University, Bethlehem, Pennsylvania, and the University of Buffalo, Buffalo, N. Y. In 1962, he received the degree of Doctor of Divinity from Catawba College.

He is married to the former Melva K. Peifly of Schnecksville, Pennsylvania. They have four sons, John, Joel, Timothy, and Thomas.

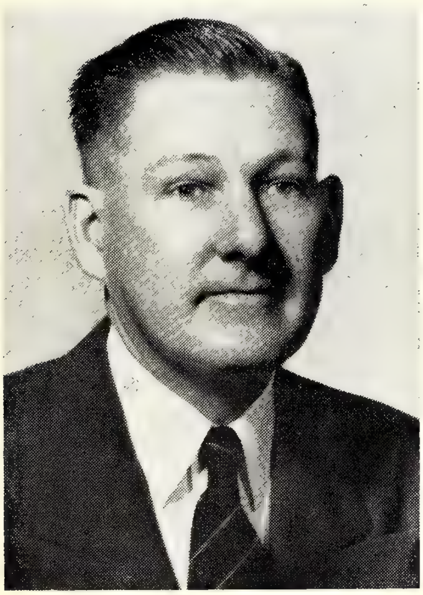
Our Conference Leaders

EASTERN VIRGINIA

President, Mr. W. H. Baker

Vice President, Dr. William T. Scott
Secretary, Rev. Lowell A. Smoot
Treasurer, Richard J. Holland

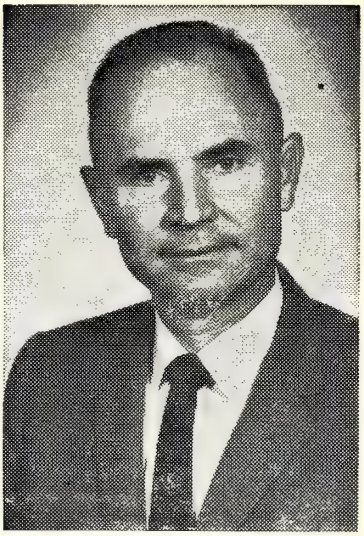
EASTERN NORTH CAROLINA



President, Dr. D. W. Shepherd

Vice President, Rev. Max Vestal
Secretary, Rev. Rosser Lee Clapp
Treasurer, Rev. T. N. Daughtry

CONVENTION SUPERINTENDENT TO ADDRESS CONFERENCES



Dr. Clyde L. Fields

Superintendent Clyde L. Fields is responsible for counseling concerning plans for Conference sessions, and will share in the program of each of the five Conferences during the next two weeks.

NORTH CAROLINA AND VIRGINIA

President, Rev. W. T. Madren
(Picture of Mr. Madren not available until next week.)

Vice Pres., Rev. H. Winfred Bray
Secretary, Rev. Richard M. Petersen
Treasurer, T. S. Earp
Historian, Miss Nannie Baker Farmer

CONFERENCE SESSIONS

October 23 — Virginia Valley — Palmyra.

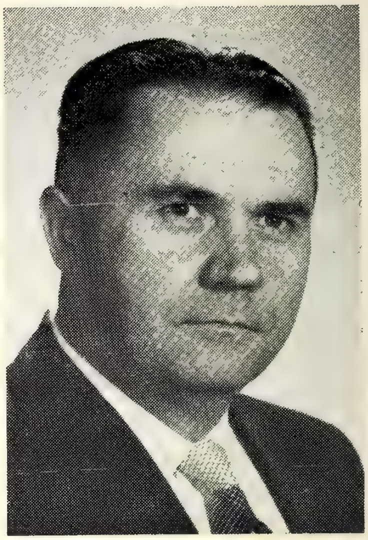
October 25 — Eastern Virginia — Franklin.

October 30 — Eastern North Carolina — Wake Chapel.

October 31 — Western North Carolina — Zion.

November 1 — North Carolina and Virginia — Virgilina.

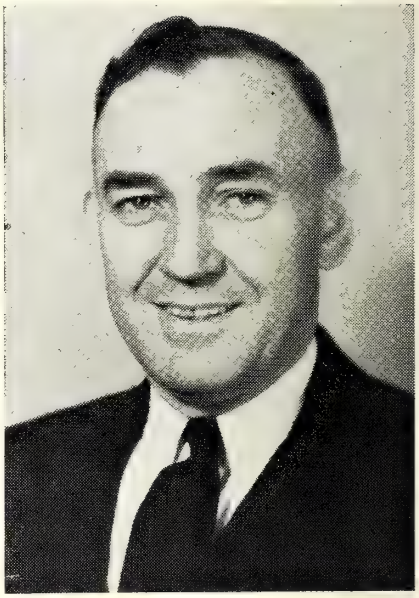
WESTERN NORTH CAROLINA



President, Hubert Beane

Vice Pres., Rev. Lynwood L. Hubbard
Secretary, Rev. F. C. Lester
Asst. Secretary, Rev. W. Walter Hall
Treasurer, Ira L. McDowell

VIRGINIA VALLEY CENTRAL



President, Rev. S. E. Madren

Vice Pres., Rev. Thomas D. Sutton
Secretary, Rev. Mark W. Andes
Asst. Sec., Mrs. Shirley White
Treasurer, O. W. Andes
Asst. Treas., Tommy Showalter

BURLINGTON DISTRICT LAYMEN TO MEET

Burlington District Laymen will have their last meeting of the year Thursday, October 25, at 7:00 p.m. at First Christian Church, Burlington, according to an announcement by Thomas F. Rascoe, Secretary-Treasurer.

Luther Ingold, who went to the Churchmen's Fellowship Convention at Purdue University last summer as a representative of the district, will report on that meeting. Special music will be furnished by the host church. Rev. John Littiken will install officers for 1963.

Sunday, September 30, the Board of Christian Education met with the teachers and assistant teachers at Bethlehem church, Altamahaw, to discuss ways of improving the Sunday school. Many helpful suggestions came as a result of the meeting. The pastor, Rev. Charles Bell, met with the group and his encouragement meant much to the Board and the teachers, according to Mrs. Wayne Kernodle, reporter.

Dr. Douglas Horton is the official visitor from the International Congregational Council at the Ecumenical Council being held at the Vatican in Rome, Italy.

Rev. Rex Thomas was the speaker at Mt. Zion church on October 7. He is a licentiate of the Eastern North Carolina Conference.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Schools Of Churchmanship

Evening Sessions Of Fall Conferences

On the evening of each of our Annual Conferences, Dr. Paul E. Strauch and Convention leaders will conduct a School of Churchmanship for church officers and others. Deacons, trustees, finance committees, secretaries, treasurers, and other officers of the churches should attend.

Dr. Robert L. Dickens, professor at Duke University, will be at the Eastern North Carolina Conference and the North Carolina and Virginia Conference. At the other three Conferences, some other leader will take this part on the program.

Other leaders in this School of Churchmanship are the Convention Stewardship Chairman, Rev. Carl Wallace; President of The Mission Board, Rev. K. D. Register; Conference Stewardship Chairman: VVA — Mr. E. A. Showalter; EVA — Rev. Harold W. Tribble, Jr.; ENC — Rev. Max V. Vestal; WNC — Rev. W. Walter Hall; and NCVA — Rev. C. Fred Allred.

The program for these evening sessions of Conferences will run somewhat as follows:

P. M.

7:00 - 7:10—Opening Worship led by Chairman.
Statement of purpose of meeting.

7:10 - 8:00—Biblical Basis for Personal Stewardship — Dr. Strauch.

8:00 - 8:50—Workshop Period: (1) Stewardship & Tithing (2) Stewardship and Record Keeping.

8:50 - 9:00—Closing—"What Stewardship Means to Me" — a personal testimony.

Places and times for the School of Churchmanship in each Conference are as follows:

VIRGINIA VALLEY at Leaksville Church — October 23 at 7:30 P. M.

EASTERN VIRGINIA at Franklin Church — October 25 at 7:00 P. M.

EASTERN N. C. at Wake Chapel — October 30 at 7:00 P. M.

WESTERN N. C. at Pleasant Ridge — October 31 at 7:00 P. M.

N. C. & VIRGINIA at Bethlehem (Altamahaw) — November 1 at 7:00 P. M.
(Note changes in place in some cases from daytime meeting to night.)

IT IS VERY IMPORTANT FOR CHURCH OFFICERS TO BE PRESENT AT THESE MEETINGS. PASTORS SHOULD NOTIFY OFFICERS OF THE CHURCH CONCERNING THIS MEETING IN EACH CONFERENCE.

PRESCRIPTION FOR WORSHIP

Enter the Sanctuary — a little before the service begins. Enter expectantly. God has promised to meet you there. Whisper a prayer. When the first hymn is announced, open your book to the hymn. If you feel that you cannot sing, follow the words. Bow you head and close your eyes during prayer.

As you make your offering of money, breathe a prayer that God will accept it and use it for His glory. During the special music be attentive and prayerful. Seek the message of the music.

When the minister stands to preach, pray for him, listen to him. Allow the Holy Spirit to guide your thoughts. When the invitation is given, let prayer and reverence prevail. Be silent, except to sing.

This do and you will leave worship saying, "It was good to have been in the house of the Lord."

Submitted by Mrs. Carl Wicker in **Northview Star**

Why Conferences?

During the next two weeks much will be said in our Convention churches about Conferences. When? Where? Who is going? What is the program? These are some of the questions that will be heard.

Another important question is, Why have Conference? Many answers can be given. Here are a few.

Our Conferences are a demonstration of democracy at work in the church. Conferences are composed of delegates elected by the local churches, and the ministers who serve those churches. Officers are elected from these delegates and ministers, and they hold office only until another Conference session. They can do nothing except as directed by the delegates. Every church is entitled to send its delegates according to the size of its membership. Ours is a democratic (or representative) organization with all powers vested in the local churches. We need to show that democracy can work in our kind of world. This means that every church should be fully represented at each session of Conference.

Conferences undertake work that a local church cannot do as well. This is shown in the building of new churches, the standards and membership of ministers, the educational program, support of colleges and homes for children and the aging, and in developing a fellowship that includes national and international interests. A single church that has no cooperative efforts with other churches is much too selfish to be considered a church at all. Just as individuals need the fellowship of other persons, so organizations need to know, understand, and share in work with other organizations. This is the way churches grow in vision and endeavor — in spirit.

At Conference this year, as usual, there will be a speaker of national repute who will tell us of how others are successfully serving and how we may improve our efforts to make this world Christian. He cannot go to all the churches, but all the churches can be represented at Conference, and delegates can take the message back to the other members.

All of which means — BE SURE that your church is well represented at your annual Conference. Better still — GO.

Changing Trains

This item is just a filler. As the wife rushed out to do the editor's work she said: "Since there were no editorials last week, there surely should be some this time." Some husbands fail to do what the wife says; but others find it profitable to take good advice. So, here goes.

Riding a train is still fun. And Florida has its health-giving sunshine. But trains are not what they used to be. They have stopped going to many places — so far as passengers are concerned. Now one must go the long way around, which may be the "sweetest way home" for youngsters who are beginning to respond to the "love bug," but it is inconvenient to those who want to get where they are going quickly. Passengers have deserted the railroads — most of them have — and are going by car or plane, and in so doing are changing the mood as well as the movement of our civilization.

Memory tells of the time when multitudes crowded the railway stations, packed the trains, and came to know each other, as they moved from one part of the world to another. There was the night sitting with sailors in the lobby of a hotel, another in a car with slat seats but no pullman sleepers, and still another when coaches were packed "two deep" all the way to the doors and the only person who seemed to be comfortable was the drunken soldier lying on the floor close to where two cars meet. Then in Jacksonville, Florida, my family, including three little children, stood for an hour wedged in an underground passage with hundreds of others waiting for a train that had already been called. Last week there was no crowd in that station. The announcer always ended his train-call with: "We appreciate your patronage." But there were only a few white and black people awaiting a ride. The crowds, and segregation, were gone — doubtless never to return.

Luxury is part of train-riding these days. Smoke and cinders have long since disappeared. Seats are soft and plentiful. Sleepers are palaces made for one or more as the customer likes. Noise is minimum. Meals are delicious and expensive. Air is purified and warmed or cooled to the proper temperature. Porters are ready to serve at all times. Luxury? Yes.

Conversation can still be heard on trains; and conversation is an art we are losing. (Most of the time we work, and much of the rest of the time we listen to radio and television. There is not much time to talk with the neighbors, or strangers.) Since noise is at a minimum in trains now, whatever is said can easily be heard. Listening is a good way to get information.

A woman from Charlotte, North Carolina discussed with her new acquaintance several matters of importance. "Virginia made a big mistake on integration. It is terrible that in one county Negroes have no schools at all. That Mississippi situation is awful. The Governor is to blame. In North Carolina all schools are integrated." Of course there may be some debate as to the accuracy of all this information, but it is what somebody believes — and tells to all and sundry.

The 88 year old former fireman on the Charlotte area was not so sure that integration is a good thing. He favors treating Negroes right — and keeping them in their place. Integration is coming, but he does not like it. But he does like trains. For sixty years he worked on them. If his mileage had been spaced right he would have gone around the world thirty times. The engineer running this train is 81 years old. Another ten years, he prophesies, and there will be no passenger trains. — Train conversation that interests and instructs!

Trains are changing, and so is human life. Florida's east coast receives refugees from Cuba, and sends astronauts hurtling around the earth. But here in Winter Park, the once quiet town where cars and planes now keep up a constant roar, flowers bloom with beauty, birds sing the same sweet songs, and squirrels play in the moss-draped trees just as they did centuries ago. The sun rises and sets; clouds bring rain; trees reach towards the sky; grasses cover dirt and debris; the seasons come and go as of old; the stars keep their places in the firmament; God is in his heaven, and only man is vile.

Churches Make News; We Print It

RANDLEMAN CHURCH PROGRESS

Grant J. Burns, Pastor

At the Randleman church the last few Sundays there has been a sharp upturn in the number of persons attending the worship services. We are greatly encouraged by this and realize that God has been at work in the lives of the people.

Last Sunday (September 30) there were 117 in attendance at worship with a Sunday school attendance of 136. We think that the percentage of persons at worship as compared with Sunday school is very pleasing. We ask the readers of The Sun to remember the Randleman church in their prayers that it may continue to grow in spirit as well as number.

Our church plans to increase its facilities in the near future. Tentative plans call for a $35,000 building program, which includes an enlargement of the sanctuary, an addition to the present structure including Sunday school classrooms, and a fellowship hall and kitchen in the basement.

PINEY PLAIN CLASS MEETS

Mrs. Pat Woodall, Reporter

The Patrick Memorial Sunday School Class of Piney Plain Church, near Raleigh, held its quarterly meeting Tuesday, September 11, at the home of Mr. and Mrs. William C. Price. Hamburgers, hot dogs, potato chips and cold drinks were enjoyed by the 22 present.

Mr. Titus Brown, our teacher, presented the devotions. During the business session, the class elected a "Visitation Committee," consisting of Mrs. William C. Price, Mrs. Wallace Woodall, Mrs. Aaron Gentry, Mrs. Thomas Prince, Mrs. Emmett Jeffreys and Mr. Bobby Hamilton. The purpose is to try to get new members to join the class, to get the members who have dropped out to come back, and to try to have a closer fellowship throughout the entire class.

The meeting was closed with prayer by our minister, Rev. Martin L. Fogleman.

Wake Chapel members enjoyed a picnic lunch at the church following Rally Day observance at Sunday school and World-Wide Communion at the morning worship October 7.

NEW SANCTUARY TO BE USED

Homecoming Day will be observed November 11 at Great Bridge church when they will have the first service in the new sanctuary.

The "Great Bridge Messenger" says:

"For 103 years our church has stood as a bulwark against the evil forces of our community. It has been a channel to God's blessings and laid the foundations of character and Christian living to those who entered it. Soon we will be opening the doors of a new building that will carry on God's work to future generations. You will have shared in this great work. Your grand children will look back and thank God for your sacrifices for them. November 11, is a very important date for all of us. Don't let anything keep you away that day."

Congratulations to Rev. Bill Simmons and his congregation!

CHURCH CHOOSES THEME FOR THE YEAR

John R. Lackey

Beginning with October, the theme for the coming year in our church life at Parkway, Winston-Salem, will be these words: "If with all your hearts ye seek me, ye shall surely find me." (See Deut. 4:29.) The anthem of the year will be "If With All Your Hearts," from Mendelssohn's "Elijah."

This year's emphasis was on the theme "A New Church for New Times." The concern being the need for "a new vision of the Church, as the Church, by the Church." Sermons and study groups sought to understand in what ways the church is, in what ways its business has been divorced from its is-ness. We are still at work making plans for doing something about this situation.

The concern during the coming year will be to get at the heart of the failure of the church by going more deeply than mere "plan laying," as important as this is. We will probe the idea that the church will never be true to itself nor will Man be true to himself except through an ever deepening life in God. The thesis of the sermons will be the challenge that we have scarcely begun to touch the potential of life and faith in God! We will be challenged to seek, as we never have, the fulness of life in God.

NEW EDUCATIONAL BUILDING AT LIBERTY

Mrs. Fletcher Fuller, Reporter

A new, badly-needed educational building is now under construction at Liberty Vance Church, Henderson. The walls are about completed and the building committee hopes to have the building completed and ready for use by Christmas. The total cost is expected to be $35,000.

The building consists of 14 classrooms, 3 toilets, pastor's study and library, kitchen, and an assembly hall and dining room which will seat 150 at tables. The classroom section will be 47' by 150' while the assembly hall is 42' by 68', a total of approximately 10,000 square feet of floor space.

The building will be constructed of utility brick and solite blocks. It will have forced hot air heat and will join our present sanctuary by a hallway.

Church members and friends are paying for windows as memorials and gifts. The children of Mrs. Pattie Alston Macon and the late George W. Macon contributed in honor of their mother and in memory of their father glass and aluminum for front entrance.

GREAT BRIDGE LAYMEN WIN AWARD

The Laymen's Fellowship of Great Bridge won the first "Achievement Award" at the Eastern Virginia Laymen's Rally September 30.

The laymen had sponsored a banquet for the high school football team, planted a Lord's Acre of corn, sponsored a softball team in the community league, sponsored a Boy Scout troop, donated $100 to the church building fund, sponsored a Family Night for the church, provided food in homes when there was a death, gave food and clothing to a needy family, and filled the pulpit when the pastor, Rev. Bill Simmons, was on vacation.

Congratulations to this group of only 20 men!

Seventeen new members were received into the fellowship of Liberty Vance, United Church of Christ, Henderson, N. C., on Sunday, September 30, 1962. Fifteen of these were adults. This gives Liberty Vance a total of twenty-five new members so far this year. Rev. Gale Brady spoke on "The Importance of Your Presence," and the scripture was Hebrews 10:19-25.

Our Heritage Of Bible Translations

A SUGGESTED PROGRAM FOR MINISTERIAL ASSOCIATIONS

A leading American churchman wished that Ministerial Associations "would have prayer, Biblical study and meditation where real ecumenical experience could be had." He was sure that in interdenominational gatherings of this kind "we could have a common spiritual experience as we try to discover the will and mind of God in relation to our churches."

The following series of themes is suggested for eight meetings, beginning in the fall and running until the spring:

October

Theme: THE BIBLE AND THE REFORMATION

Purpose: To emphasize the centrality of correct Bible translation for the life of the church

November

Theme: WILLIAM TYNDALE AND THE REVISED STANDARD VERSION

Purpose: To focus attention upon one of the most significant figures in the history of English Bibles

December

Theme: GOD IS LIGHT

Purpose: To explore the Biblical significance of a term appropriate for the Christmas season

January

Theme: JEROME AND HIS BIBLE TRANSLATION

Purpose: To consider the enduring significance of a fourth century Bible version

February

Theme: THE BIBLE IS A BOND

Purpose: To further the realization that Bible translation is the task of no one segment of the church but is an ongoing work to which many communions have contributed

March

Theme: THE WORDS FROM THE CROSS

Purpose: To delve more deeply into the meaning of Christ's dying and undying love

April

Theme: WILLIAM CAREY AND THE BIBLE

Purpose: To consider one man whose life-work illustrates the significance of the Bible for the world mission of the church

May

Theme: PREACHING VALUES IN THE REVISED STANDARD VERSION

Purpose: To set the members thinking about fresh homiletic insights to be gained from what has been described as "a major contribution to prophetic religion"

RANDLEMAN WOMEN MEET

The Women's Fellowship of the First United Church of Christ, Randleman, North Carolina met Tuesday, September 25 at the home of Mrs. Hazel Dorsett. There were sixteen present.

Mrs. Virginia Robbins had charge of the program which was Bible study. As part of the continuing program Mrs. Robbins had the ladies pair off for "prayer partners." Each of the partners is supposed to pray for the other at 9:00 a.m. each day.

The Fellowship was able to send off its first Friendly Service project for the year.

The pastor, Rev. Carl F. Dunker, will preach each evening at Wake Chapel November 4-9 for the annual "fall revival."

Rev. John R. deSousa, minister to men and missions on the staff of the Connecticut Conference, has resigned to become assistant to the president of Bangor Theological Seminary in Maine. He will be concerned with recruiting laymen to enter the ministry, and with making Bangor Seminary better known to our people. Mr. deSousa has been a visitor to the Elon College campus, and is known by many of our laymen.

TWO ESTATE PLANNING CONFERENCES TO BE HELD

Walter Giersbach
Stewardship Council

Members of our Congregational Christian Churches have in store for themselves a special treat in the fact that the Southern Convention, an Acting Conference of the United Church of Christ, will stage two Estate Planning Conferences for their benefit.

In order to make these available to as large a number as possible the meetings will be held at First Congregational Christian Church, Greensboro, Tuesday, November 13, and at The Christian Temple, Norfolk, Thursday, November 15, beginning with supper at 6:30 p.m. and concluding at 9:30 p.m.

Hearty endorsements have been given to the sessions by Dr. Clyde L. Fields, superintendent of the Southern Convention, the host pastors, Dr. Frank R. Hamilton of Norfolk, and Dr. W. E. Wisseman of Greensboro, as well as the institutional heads located in the region.

No one should say: "I have no estate" for an "estate" is as little as $1,000 according to some bankers. So if one owns an automobile, or has life insurance, a house, etc., he has an "estate."

As a Christian, believing in Christian stewardship, he needs to know about the making of a Will, the way to lower one's taxes, the values to be found in setting up a trust for his children or favorite charity, the way an estate is created, conserved, and disposed of finally.

The general public is urged to attend to hear these experts in law, banking, taxation, and Christian philanthropy. It is free to all.

Rev. Carl R. Key, executive for the West Virginia Council of Churches, was in New York for the "Service of Thanksgiving for the Scriptures" held on the tenth anniversary of the publishing of the Revised Standard Version. This was held in Riverside Church, Sunday afternoon, September 30, and the six new publishers of the RSV were honored at a dinner at the Interchurch Center October 1. Mr. Key was a member of the committee planning for this anniversary celebration.

The Inexcusable Habits Of Man

W. H. Bradshaw
Rosemont Church
South Norfolk, Virginia

It seems since the very beginning of time the human race had to be coaxed, begged, prodded, and just about "hog tied" to funnel their attention on anything with a religious aspect. Why should this be the case? The word "why" only has three letters, yet signifies so many various ways of life that retard man's religious growth.

Christ came and taught, preached, invited, and made it clear that to inherit eternal life there are certain restrictions attached to life in the flesh. A line has to be drawn, and yet men still require herding as sheep, begging, pleading for them to save their own souls. If there were any possibility of us escaping death and final judgment, we could understand to some extent man's carelessness with the one and only soul he can ever expect to have.

Having a long affiliation with the church I have learned much about the unbecoming habits of church members, the trifling, insignificant things that people allow as reasons or excuses for absenting themselves from church and Sunday school.

Then we have the "touchy" types, always ready with ears cocked to take exception to anything the preacher or a teacher says which doesn't exactly fit in with their whims and whams. They very often start rumors which blossom into something huge and ugly, and create no useful or helpful solution to any of the problems that so often beset our church life. It is a bad situation when neighbors, friends, and nations make such a noticeable play of their differences — but the church of all places!

Wouldn't it be sensible and Christian to always consider the church of God as a peaceful shrine, and each of us resolve to make it just that. We would be wise to contain our petty differences and keep them way down under, and make sure their ugly heads never go beyond our lips. If each of us would dedicate ourselves and our lives to the uplift and ever onward movement of our respective churches and resolve never to promote any rumors that will be detrimental to our churches, never to criticise to the extent of creating hurt feelings, remembering if we attend to our own business adequately and religiously that in itself is a full-time job.

I know problems arise in our churches as in any place, but church problems can be handled in a Christian way, and certainly they should be. We need to learn and heed the fact that everyone has equal right to their opinions, and until we learn the art of respect of others' opinions we will always have strife and dissension in our churches.

I learned early in my church life to go along with the majority, even though not always agreeing. What do we accomplish when we get "huffed up," quit church, get mad, display our tempers, and be downright ugly? This, I think, is one of the big keys to a peaceful church, being respectful of others' rights and opinions, going along with the majority, not quitting church but staying in and keep trying to improve it. Remember Christ established the church, and we are supposed to keep it alive because it is the one and only organization dedicated to soul saving on earth. Let's lift it high.

This movement that has been entrusted to us, let us have the faith that Peter had when Christ said, "On this rock I will build my church and the gates of hell shall not prevail against it." That is a solemn promise to us who believe; may we ever remember this great promise.

I think I am safe in saying that today's churches are far from perfect, that is for sure, but more power to our great men and women who have faith and care enough to nurture the spark, and, in spite of the constant pounding of the gates of hell against its doors, remember that Christ said the gates of hell shall not prevail. Do we honestly and truly believe that? I think we do. Let's not draw a conclusion from the (avaricious) actions of some of our church members. If we do we may give up in despair. Let us thank God for the faithful few who, in spite of hell's pounding, have the courage, faith, and love for the church that keeps its doors open, and permits Americans to worship as we see fit. That is something we should revere and see to it that it shall ever prevail.

What Does It Mean To Join The Church?

William Joyner

When someone joins the church he is basically responding to God's invitation to become a new creature in Christ. This is the invitation: "... let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17.) When a person joins the church he answers that invitation by turning to God in faith and receiving the Gift of Life which has been offered. Upon being offered a gift, the very least one can do is to receive it. God has offered every human being the Gift of eternal and abundant life through Jesus Christ. He has invited every human being to accept the Gift and become a part of his Kingdom by uniting with the Church. To refuse that invitation is not only to deny one's self eternal life; it is to slap the "face" of the One who loved each person enough to prepare for him and offer to him this most precious of all gifts.

To join the church does not mean that we are good enough to be a part of God's Kingdom. Nobody is, or ever will be, that good. To join the church does not mean that we are "doing God a favor" by affiliating with his "organization" and contributing to his cause. God, after all, is not so poor and destitute that he cannot somehow get along without us. Neither should we think that by joining the church we achieve salvation. As a matter of fact, we do not and cannot achieve salvation. Salvation is essentially a Gift and as such cannot be earned. So, basically and primarily, to join the church means that we accept what God offers us through Christ. It means that we receive the everlasting, all-sufficient love of God and thereafter begin to live a new life in grateful and loving response. This response involves a commitment of our resources and our lives, but the emphasis always remains on what God has done for us; not on what we do for him.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

Kyoto

Ancient capital of Japan; cultural and manufacturing center; population 1,300,000.

October

21—**Rev. John Young** went to Japan in 1947 and served two terms as director of Friend Peace House, men's dorm at Doshisha. 1954-56 he worked with Congregational students at the U. of Hawaii and was director of religious education in the Community Church, Honolulu. Now he teaches English at Doshisha, counsels students, and maintains contacts with churches and church-related welfare projects.

Matsuyama

Capital of mountainous Ehime prefecture on Shikoku Island; port on Inland Sea with population of 250,000.

22—**Miss Louise Auchenbach** taught school in Pennsylvania, was director of Christian education in Texas, served 1951-57 as secretary of promotion for E. and R. Women's Guild. She went to Japan for special assignment 1957-58 and then decided to make it her career. She is on furlough this year studying at Columbia University. She has been teaching Bible and home economics, English club, and served as member of religious activities committee at Shinonome Girls School, as well as being on the Board of Trustees.

23—**Mrs. Clarence Gillett** became a missionary emeritus September 1, after serving 41 years in Japan with Dr. Gillett, who died on the eve of their departure from Japan in 1961. She had polio, but "Her demands upon herself were uncompromisingly severe, and yet she never relinquished the sparkle of humor and the warmth of quick understanding which helped so much in molding the esprit de corps of the Shinonome faculty and gave the school spiritual resources of incalculable worth."

24—**William Ruch** went to Catawba and Moravian Colleges and one year to Lancaster Seminary before going to Japan for special term at Jonan Boys' School. (Read his letter in The Sun for September.)

25—**Rev. and Mrs. Gilbert Schroer** (both graduates of Hartford Seminary) went to Japan in 1922; 1931 founded the Morioka Christian Education Center; 1945 returned to U. S. as exchange prisoners; directed missionary education for E. and R. Church; 1954 returned to Japan and since 1961 have been back in Morioka "in the place where 20 years earlier they had experienced prison and internment, they now witness with their lives that 'love is better than hate.' "

Nishinomiya

City of 260,000 halfway between Kobe and Osaka, Honshu Island.

26—**Miss Angie Crew** went to Japan as an evangelistic missionary after graduation from Defiance College in 1923. Since 1930 she has been teaching in the high school department of Kobe College, where she has developed a phonetic-dramatic method for teaching English to beginners. Girls trained under her are "rated superior in spoken English to students from any other Japanese school, private or government." During the war years she served as missionary education secretary for the Southern Convention, and had a year in our Near East mission.

27—**Miss Bernice Davies** taught at Yankton College, South Dakota and Tougaloo College, Mississippi (both our church-related colleges) and then headed the English department at Westmar College, Iowa, before going to Japan in 1960 to teach English at Kobe College.

PRAY FOR OUR MISSIONARIES DAILY

ONE OF OUR MISSIONARIES TO MEXICO KILLED

Memorial services were held September 25 in Guadalajara, Mexico for Mrs. Malcolm Somers Hayes who died Sunday, September 23.

Mrs. Hayes, 43, the former Lois Kleinschmidt of Lincoln, Nebraska, was one of six persons killed when the bus in which they were riding was struck by a train. She was returning to her home at Mazatlan from a church meeting in Toluca when the accident occurred.

Mrs. Hayes, who served in Mexico with her husband under the United Church Board for World Ministries, was treasurer of the Congregational Church Conference in Mexico. She had been working with Congregational Church women in Mazatlan, Tepic, Guadalajara, and Hermosillo since 1946. She directed Bible schools, counselled with local Christian Education committees, was active in the Parent Teachers Association, and was president of the national women's society.

Before going to Mexico she was on the staff of the South Dakota Congregational Conference in Huron, from 1941 to 1944, and of the Southern California Conference at Los Angeles from 1944 to 1946.

Born November 8, 1918 in Grafton, Nebraska, Mrs. Hayes graduated from Grafton High School as valedictorian of her class and in 1940 received a B. S. in Commercial Art from Teachers College of the University of Nebraska. She studied for a year, 1952-53, at the Kennedy School of Missions in Hartford, Conn.

She is survived by her husband and three children: Linda, 14, Carolyn, 12, and David, 6. Her father-in-law, the Rev. Cameron D. Hayes, who lives in Moorestown, N. J., formerly served our Timber Ridge church in the Valley of Virginia Conference.

The United Church of Christ is participating in a "consultation on world-wide missionary strategy" called by the Presbyterian Church U. S. at Montreat, North Carolina, October 13-19. Speakers include Bishop Lesslie Newbigin, World Council's Division of World Mission and Evangelism; Dr. Marcel Pradervand, general secretary of the World Presbyterian Alliance; and Dr. Baker Cauthen, head of the Southern Baptist Convention's world-wide missionary program.

Impressions Of The N. C. Women's Conference

Carey Andes, Publicity Chairman

The Fiftieth Annual Session of the North Carolina Women's Fellowship, meeting on October 2nd, at Hines Chapel Church, presented a fitting tribute to Miss Susie Allen, Treasurer, after 23 years of service. Mrs. W. E. Wisseman, who happened to start her work as president of the Women's Fellowship of North Carolina twenty-three years ago, presented a loving and appropriate tribute in words to Miss Allen, followed by the presentation to Susie of a silver tray, inscribed "From the North Carolina Fellowship of Congregational Christian Women."

Miss Susie D. Allen

The Conference was a day full of inspiration, information and challenge, beginning with the worship service presented by Mrs. Henry Kennedy, Jr., of Thomasville, and the welcome extended by Mrs. Roland Isley, president of Hines Chapel women.

Miss Gregory Speaks

The speaker of the day, Miss Lillian Gregory, Executive Secretary of the National Fellowship of Congregational Christian Women, was presented by Mrs. F. C. Lester. Miss Gregory began her address by announcing the Fall Area Meeting, to be held at Catawba College on November 17th, beginning at 9:30. A program of orientation, Keynote Address on the Meaning of the Laity, Discussion Groups, and a Panel presentation, will be followed by a Commitment Service and closing. Mr. Marcus Crotts is Area Chairman for this meeting, which is one of many being held all across the country, with leadership divided among Mr. W. E. Peterson, Rev. Ken Kohler, Miss Florence Partridge, and Miss Lillian Gregory.

Miss Gregory continued her address on some of the functions of the Council on Lay Life and Work. She stated that the work of the early church was carried on by untrained, uneducated, simple people. Then, later came into being the priesthood and the ministry. Today, it is felt that all of us are ministers, and that through baptism, we were ordained to minister. The Council for Lay Life and Work will help us evaluate our church's program. In this day, we need to know what the real function of the church is — just what is the church's work today? Our women's groups are not always doing the work of the church. Sometimes, we are quite busy making money, and not really providing the fellowship that is needed. We must remember that the Lord's Supper was an entire meal, followed by the breaking of bread and drinking of the wine as symbols.

In ancient times, it was said, "Behold, how these Christians love one another!" Today, we don't even know one another.

A great many people want to do more than they are doing in the church — more than working on a committee, more than doing what we have always done, but be the church out where they work and live. How do we do this?

1. We should not always follow old patterns. Bishop Newbigin speaks of "The church gathered and the church dispersed." We should be so well equipped that our way of life is attractive, contagious.

2. We need to know:

   a. the real meaning of prayer.

   b. the meaning of the Christian faith.

   c. how to have action groups.

Miss Gregory closed her remarks with the reading of "A Charge to Keep I Have."

Afternoon Session

The afternoon session began with the presentation of a skit, "On the Rim of East Asia," by women of the Elon College Community Church, including: Mrs. Carl Dawson, director, Mrs. W. W. Sloan, Miss Ruth Dunn, Mrs. Phil Marino, Mrs. J. G. Waugh, Mrs. Clyde Fields, Mrs. H. D. Lambeth, Sr., and Mrs. W. J. Andes.

Barbaros Chelikkol, a student at Elon College from Turkey, spoke on the religious and cultural life in Turkey. He said that Islam, the predominant religion, means, "The perfect peace that comes when one's life is surrendered to God." Islam recognizes four great prophets: Abraham, Moses, Jesus, and Mohammed. Barbaros gave a very interesting account of life in Turkey as compared to that in the United States. Barbaros was introduced by Mrs. Carl Wallace.

"History Highlights" were presented by the Secretary, Mrs. James Rayburn.

Tithers' Enlistment Sunday

November 11, 1962

November 11, 1962 has been designated as Tithers' Sunday. Tithers' Enrollment cards are available from our Southern Convention Office. Upon enrollment by the National Fellowship of Tithers (U.C.C.) a member is sent a permanent enrollment card and a Tither's Medallion (coin) to serve as a constant reminder of his dedication and loyalty to Christ and The Church.

Ask your minister about an enrollment application or plan to secure one at the School for Churchmanship following your annual Church Conference this Fall.

Carl Wallace
Southern Convention Stewardship Committee

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Betsy Jones, Action Chairman, Says

Workday For Christ Is Coming

WORKDAY FOR CHRIST is a day when young people devote themselves to working regular or odd jobs, turning over the earnings to denominational charities. It is not a campaign to seek donations, but an honest effort to work for Christ and to further his kingdom through "Our Christian World Mission." "Workday for Christ" is also a time when all P. F.'ers across the nation join in the spirit of "Christian Service." This year "Workday for Christ" will be Saturday, October 20, 1962.

When "Workday for Christ" is completed and the money is turned in, it will be credited to five different accounts. A considerable portion of the money is retained within the conference for strengthening its program of service to churches in the state. Another part (40% of the remaining amount) goes to the Board of Homeland Ministries. The Youth Department of the Division of Christian Education of this board makes possible the national organization of Pilgrim Fellowship and provides many resources used by local groups.

The next part (40%) would go to the Board for World Ministries, which is often called "our Congregational Christian arm around the world." Nabil Abu-Aitah from Deit Sahur, Jordan, the world friendship guest at Camp Moonelon this summer gives us an example of what this Board does.

A smaller part of the remaining (15%) would go to the Service Division of Board for World Ministries for relief and reconstruction wherever and whenever disaster strikes at home or abroad.

The last five per cent would go to the Council for Christian Social Action to maintain its program of education in areas of race relations, legislation, agriculture, and labor.

Make sure in your group that you announce plans for the workday well ahead of time. Through the church bulletin, posters and perhaps a telephone committee, inform church members and the community about the workday. Publicize the purpose of "Workday for Christ" making sure that every one understands where the money is going. Involve everyone in the effort, and help one another find jobs, or consider the possibility of tackling a group project such as a car wash, harvesting crops, or a rummage sale. Plan a morning worship service before the workday and a dedication service the Sunday afterwards around the themes of Christian Stewardship and the mission of the church. All who work on the workday should be urged to attend both services, so he or she could realize the importance of Christian Service.

P. F.'ers let's go all out this year and make "Workday for Christ" a big success in your church. Remember the date, October the 20th.

CHRISTIAN TEMPLE OFFICERS

The new officers of the Christian Temple Fellowship in Norfolk are as follows:

President, Shelia Hughes
Vice President, Kathy Copeland
Secretary, Pam Etheridge
Corres. Secretary, Patricia Albis
Treasurer, Jane Clements
Faith, Pat Holland
Action, Ellen Smith
Fellowship, Jane Bryant

Bethlehem Church, Altamahaw, has given $100 to Jerry Moore, one of its members who is a ministerial student at Elon College. The church is happy to have this representative entering the ministry.

TRICK OF TREAT FOR UNICEF

UNICEF, the United Nations International Children's Emergency Fund, is the world's largest international organization devoted entirely to the health and welfare of children and mothers. In cooperation with WHO, FAO and other UN agencies, it helps governments undertake long-range public health programs. UNICEF provides the supplies needed to control and eradicate mass disease, improve nutrition and equip maternal and child health centers. Self-help is the keystone of the whole enterprise. Assisted countries (100 of them) match UNICEF aid with more than equal expenditures of their own.

Trick or Treat for UNICEF started in 1950 from a venture of a small Sunday school class and now has grown the wholehearted participation of well over two million boys and girls in more than 10,000 American communities in the world's greatest effort by children to help children.

The fun, the excitement, the colorful costumes traditionally associated with Halloween have remained unchanged, but something new has been added. Now the joy of giving enhances the pleasure of receiving the spirit of helping brings a new significance to an evening of merriment. Enthusiastic trick or treaters know that in many parts of the world, the most coveted "treat" is treatment for a maiming disease. They know that the apples and candy they forsake can mean that another child will escape the ravages of malnutrition. They are proud to contribute the coins they collect to such a cause.

All may take part in UNICEF Halloween. Your church group can spark the interest in the community and possibly the whole community will participate. The date is October 31st.

"The future of mankind — the vigor, intelligence and aspiration which will guide and develop nations tomorrow — depends on the well-being of our children of today. THIS IS WHY UNICEF IS IMPORTANT."

The Youth Fellowship at Hines Chapel, McLeansville, has reorganized with 20 members of high school age and above. Officers are: Patsy Isley, president; Gerald Fuller, vice president; Tina Ann Wyrick, secretary; Joyce Kellam, treasurer; Gary Carter, devotional chairman; Bobby Isley, sargeant-at-arms.

The Junior High and Senior High Fellowship of First, Randleman, recently purchased a 24-inch cross and 10-inch candlesticks for the altar table of their church. The young people worked long and hard washing cars to realize the fruition of this project.

The Pilgrim Fellowship of Bayside, Norfolk, has made a directory for the church, containing members and officers with their addresses and telephone numbers. Done as a service project, one copy is available for each family.

Apple's Chapel had 306 at Sunday school on World Wide Communion Sunday. That evening Mr. and Mrs. Bass Monnik, missionaries from South Africa spoke; last Sunday, Norman Parrish, missionary from Central America, spoke at the evening service; next Sunday the laymen will have charge of the morning service.

ONE PASTOR'S CONCERN

Max B. Vestal, Shallow Well

These things concern me:

That when there is so much tension and stress in the world, the people of the church are so relaxed and at ease.

That when we so desperately need to be strong spiritually, so many of us don't bother even to attend church regularly.

That parents who love their children and provide many comforts, advantages, and amusements for them, often forget their spiritual training.

That so many of us who are capable of being of service are all too willing to let someone else do it — even to letting someone else sing for us in Sunday school and worship services.

That so many people seem to think of religion as a duty — when really it is a joy and privilege.

"From the Pastor's Notes" was an interesting feature on each September bulletin at our First, Henderson, church, where Rev. Joe A. French is minister. Quotations pertaining to the sermon were given. Topics were: "Church Fellowship — Holy Club or Living Cell?" — "The Redemptive Mission of the Church" — "Gathered Together Praying — "Christian Logistics" — "Scattered Abroad Preaching."

The rule in the army is, "All present or accounted for." Should not the same rule be effective in the army of the Lord?

Personal Stewardship

II. STEWARDSHIP OF TIME

Rev. Carroll W. Lewis

As a Christian steward, it shall be my purpose to devote a definite part of my time and talent to the service of the Church.

Too many Christians are baptized, unite with the Church and then sit down and rest. We have many "lily Christians," the kind that neither toil nor spin. Many are mere statistics. If we would become stewards of our time and talents we would become loyal servants of the Master.

Certainly, faithful church attendance is one mark of a Christian. As stewards of time, we will include worship in our daily and weekly schedule. But church-going is not enough, imperative as that is; nor is prayer enough, important as it is; and giving is not enough, vital as it is. The real test of discipleship comes when we have used these opportunities as stepping-stones into the larger and more necessary experience of service. Jesus warns, "Not everyone that saith unto me 'Lord, Lord,' shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." Unless our faith in prayer, in worship, and in giving leads to service, it loses its reason for being!

We must serve on committees and boards and see that something is accomplished. We must teach in the Sunday school, sing in the choir, cook and serve in the dining room, usher, and in every other conceivable way seek out needs in the church and community which our talents can satisfy.

"Service is our watch-word,
Service for our King;
Service, fruitful service,
Daily ours to bring.
Service for the needy,
Service for the lost;
Self upon the altar;
Counting not the cost."

The Power Of The Tongue

Sandra Clifton, Northview Pilgrim Fellowship

I believe the tongue is a very powerful part of the human body. It can work only two ways; one is for the good of mankind, or the bad.

The tongue has no bone. It is small and weak. Yet it, with God's cleansing power, can turn a sinner into a Christian. Or, on the other hand, it may cause much embarrassment, shame or hatred for anyone.

How many times have we Christians spoken up and professed our faith to some individual or group? How many times have we used our tongues only to gossip and pass judgment on other people whom we consider not as good as we are? Probably countless times.

Benjamin Franklin once said "A soft tongue may strike hard." I believe he is so right. We should remember that speech is a great, good gift. I don't believe that the Lord gave us our tongues for the reason we mostly use them for.

It would be nice if we could remember this verse from Proverbs whenever we start to use our tongues unwisely:

"A soft answer turns away wrath but a harsh word stirs up anger."

The Son Of God

Background Scripture: Matthew 16:13-17; Mark 10:45; John 3:16; 6:35-40; Philippians 2:5-11; Ephesians 3.

Devotional Reading: Isaiah 40:6-11.

Memory Selection: **The Son of Man also came not to be served but to serve, and to give his life a ransom for many.** Mark 10:45.

BREAD FOR THE STOMACH

Jesus was concerned with the physical needs of men. Many of his miracles were performed to bring help and healing to the bodies of men. And of course with the minds of men too. Furthermore two of his greatest miracles were performed to give men bread — the feeding of the multitudes. He was interested in the physical welfare of the children of God. He wanted them to have bread. He still does. His Church and his followers should be concerned with the physical needs of men. Good and abundant food, suitable shelter, proper clothes, good working conditions, good housing conditions, the right to work, fair employment practices, safety measures in working conditions, fair wages — these and other related things are legitimate concerns of the gospel of Christ. Man cannot live without bread. The needs of the body are insistent, legitimate, and divinely sanctioned.

Bread For The Spirit

Man cannot live without bread. But he cannot live by bread alone. Jesus himself is the authority for that statement. Man has a body and he must have bread for his body. But man is also a spirit and he must have bread for his spirit. To be sure man can live after a fashion on bread, he can manage somehow to get along with material things. The fact is, however, that he exists; he really does not live. Jesus came to give men life, and to give it to them more abundantly. "He that hath the Son, hath life. He that hath not the Son hath not life." Jesus is also authority for this statement. The tragedy of so many lives is that people are trying to live by bread alone, by bread for the stomach, and without bread for the spirit. "Man cannot live by bread alone but by every word that proceedeth out of the mouth of God." Travelers tell us that in Africa there is a plant called the "nardu plant" which satisfies hunger after a fashion, but no matter how much a man eats, he gradually starves to death. There are thousands who are strong in body but weak and even sick in spirit. And the amazing thing is that people who will run to the doctor on the first evidence of illness, never bother to do anything about their spiritual illness. Folks wonder why they do not have more spiritual vigor and health. The sad fact is that they never do anything to nourish their spirits. No prayer life, no devotional life, no attendance at public services of worship, no spiritual adventure or exercise. If some people never did anything more for their bodies than they do for their spirits, they would starve to death or become physical weaklings.

The Bread Of Life And The Water Of Life

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Hunger and thirst — what imperious things they are! Few of us have ever been real hungry. Few of us have ever been real thirsty. But we have been hungry enough and thirsty enough to know what real hunger and thirst can mean. If not, let one read about the experiences that Eddie Rickenbacker and his fellow-companions shared on that tiny life raft while they were drifting on the broad Pacific Ocean for many days — the extremes to which they went to satisfy their terrible hunger and thirst, especially their thirst — and he will discover something of the meaning and the glory of Christ's words. He is simply and boldly saying that he can satisfy the deepest hungers of the human heart. How often people turn from the things of the world unto him and find a satisfaction which the things of the world cannot satisfy. There he stands with his gracious and generous invitation. And so often we will not turn to him for the abundant life he can give. What pathos there must have been in his heart when he said, "And ye will not come unto me that ye might have life."

SUNDAY SCHOOL LESSON
OCTOBER 21, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Name Above Every Name

"Wherefore God hath highly exalted him, and given him a name which is above every name . . . that every tongue should confess that Jesus is Lord, to the glory of God the Father." There is deep significance in the title often given to the Master, THE LORD JESUS CHRIST.

a. **Jesus.** His earthly name, the name that emphasizes his humanity, his common ties with mankind. Jesus was a historical person. He lived and taught and healed in this world. He shared our common lot. He took upon himself the form of a man, indeed the form of a servant. He was made in the likeness of men. As a man he was obedient to death, even the death on the Cross, the ultimate in indignity and infamy. Jesus would have but little meaning for us if he had not been a man.

b. **Christ.** This man Jesus, was also the Christ, the Anointed One, The Messiah, the One Who Should Come. He was the fulfilment of the divine promises and the Messianic Hope. He was the Promised Deliverer. Not in the sense in which the Jews expected him. Their ideas of the Messiah and his actions and attitude were so different that they not only did not accept him, they renounced and crucified him. But he was the Christ of God, the Messiah, the Promised One. We need not look for another.

c. **Lord.** This man Jesus who was the Christ has become the Lord. He was dead and buried, but he was declared to be the Son of God with power according to his resurrection from the dead. God hath exalted him and given him a name that is above every name, that at that name every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. There is no name above the name of Jesus. He stands at the head of the list of all men, no matter how great. And he stands there by right of eminent domain. He is Lord. He is the Lord of life and of history. He rules and he shall rule. Increasingly the kingdoms of this world are becoming the kingdoms of our Lord and of his Christ, and he shall rule forever and forever. Amen.

Conference Programs

Valley Virginia Central Conference

October 23—Palmyra, Edinburg

MORNING SESSION

10:00 Call to Order .... Rev. S. E. Madren
Service of Worship .... Rev. J. U. Fogleman

10:15 Get Acquainted

10:25 Presentation of Program .... Rev. T. D. Sutton
Report of Committees:
  Executive .... Rev. M. W. Andes
  Social Action .... Mrs. DeWitt Cupp
  Evangelism .... Rev. B. A. Leebrick
  Christian Education .... Mrs. E. J. Rohart

10:55 Address .... Rev. Paul Strauch

11:35 Report of Treasurer .... Mr. O. W. Andes
Reports of Committees:
  Stewardship and Apportionments
  Mr. E. A. Showalter
  Ministry .... Rev. M. W. Andes
  Conference Missionary Association
  Mr. R. O. Rothgeb

12:30 Adjourn for Lunch

AFTERNOON SESSION

1:30 Hymn and Prayer .... Rev. John Henderson
Reports from Convention Staff and Institutions:
  Children's Home .... Rev. W. W. Snyder
  Editor, The Christian Sun .... Rev. F. C. Lester
  Elon College .... Dr. J. E. Danieley
  Superintendent .... Rev. Clyde Fields

2:05 Reports of Committees:
  Missions .... Mr. Clarence A. Phillips
  Powell's Fort Camp .... Rev. S. E. Madren
Report of Women's Fellowship
Mrs. Austin Kipps
Report of Youth Fellowship .... Miss Donna Ploss
Report of Churchmen's Fellowship
Mr. Thomas Mitts
Reports of Special Committees:
  Resolutions
  Place
  Nominations
Miscellaneous Business
Installation of Officers .... Rev. Clyde Fields
Adjournment

Due to lack of space the Western North Carolina Conference program will be printed next week. That Conference meets at Zion Church, near Sanford October 31.

Eastern Virginia Conference

October 25—Franklin

MORNING SESSION

10:00 Call to order by the President .... W. H. Baker
Hymn "Rise Up, O Man of God"
Invocation .... Dr. Jesse H. Dollar
Enrollment of Ministers and Delegates
Recognition of Visitors and New Ministers
Appointment of Special Committees

10:30 Time for Conference Reports
Program .... Rev. Lowell A. Smoot
Executive Committee
Treasurer .... Richard J. Holland

10:45 Time for Reports of Appointed Committees
Committee on Apportionments, John L. Eley, Jr.
Committee on Christian Education,
Dr. L. E. Smith
Committee on Evangelism .. Rev. L. Bill Simmons
Committee on Ministry .... Rev. W. A. Grissom
Committee on Missions .... Rev. Carroll W. Lewis
Committee on Social Action
Rev. Daniel A. Bowers
Committee on Stewardship
Rev. Harold W. Tribble, Jr.
Committee on Memoirs .... Dr. R. E. Brittle
Commission on Rural Churches
Rev. R. T. Grissom
Virginia Temperance Council, Rev. Ellis N. Clark
Virginia Council of Churches
Mrs. Garland Spratley
Women's Fellowship .... Mrs. J. H. Booth, Jr.
Laymen's Fellowship .... John N. Parker
Pilgrim Fellowship .... Miss Mary Ann Barnes
Christian Missionary Association
Rev. L. Bill Simmons
Sunday School Convention
Oscar Y. McClannan, Jr.

12:00 Time for Recognition
12:10 Time for Business of the Conference
12:40 Time for Meditation and Prayer
Rev. Robert B. Marr
1:00 Adjournment for lunch

AFTERNOON SESSION

2:15 Call to order by the President .... W. H. Baker
Hymn "A Charge To Keep I Have"
The Council for Lay Life and Work
Dr. J. Earl Danieley
Realignment Progress .... Rev. Joe A. French
Our Christian Home for Children
Rev. W. W. Snyder
The Committee on Church Relations
Dr. Wm. T. Scott, Sr.
The Christian Sun .... Dr. F. C. Lester
A Message from Rotterdam .. Dr. Clyde L. Fields
Hymn "For the Beauty of the Earth"
Stewardship Education .... Dr. Paul E. Strauch
Other Conference Business
Report of the Nominating Committee
Rev. O. D. Poythress
Report of the Resolutions Committee
Dr. Charles F. Pegram
5:00 The Closing Prayer .... Rev. Robert A. Bew
6:00 Fellowship Dinner

Conference Programs

Eastern North Carolina Conference

October 30—Wake Chapel

MORNING SESSION

9:30 Registration

10:00 Call To Order
Hymn and Prayer .... Rev. Billy Joe Willett
Enrollment of Delegates and Ministers
Recognition of Visitors
Presentation of Program
Report of Executive Committee
Appointment of Special Committees

10:15 Laymen's Fellowship .... Mr. Gordon Wicker

10:25 Report of Elon College .... Dr. J. Earl Danieley

10:45 Christian Education and Moonelon
Dr. William J. Andes

11:00 Report by Superintendent Clyde L. Fields

11:20 Devotions .... Rev. Carl Wallace

11:30 Address .... Dr. Paul E. Strauch

12:00 Adjournment for Lunch

AFTERNOON SESSION

1:15 Hymn and Prayer .... Rev. Frank Apple

1:25 Report on International Council, Dr. Clyde Fields

1:45 Committee Reports
Apportionments .... Mr. Rex Powell
Christian Education .... Rev. Rosser Clapp
Social Action .... Rev. DeWitt Myers, Jr.
Missions .... Rev. Robert Bennett
Stewardship and Evangelism, Rev. Max Vestal

2:00 Report of Children's Home .... Rev. W. W. Snyder

2:20 Women's Fellowship .... Mrs. O. H. Ross, Jr.

2:30 Report of "The Christian Sun" .... Dr. F. C. Lester

2:45 Business Session
Report of Committee on the Ministry
Rev. Gale Brady
Report of Nominating Committee
Report of Finance Committee
Report of Resolutions Committee
Adoption of Reports

3:45 Benediction and Adjournment

North Carolina & Virginia Conference

November 1—Virginia

MORNING SESSION

9:00 Registration

9:30 Opening Worship .... Rev. Harry Mathis

9:45 Roll Call of Ministers & Churches
Rev. R. M. Petersen
Presentation of Program .... Rev. Winfred Bray
Recognition of new pastors and visitors
Dr. Clyde Fields

10:00 Address .... Dr. Paul Strauch

10:45 Coffee Break

11:00 Report on Elon Home for Children
Rev. W. W. Snyder
Report on Elon College .... Dr. J. Earl Danieley

11:20 Report on Christian Education
Associates (CEA) .... Rev. Harold Myers

11:30 Group discussion of Committee Reports

12:30 Lunch

AFTERNOON SESSION

2:00 Group Discussion

2:45 Report on "The Christian Sun" .. Dr. F. C. Lester
Report from Superintendent .... Dr. Clyde Fields
Report N. C. Council of Churches
Rev. Morton Kurtz
Reports on Progress of the
Steering Committee .... Rev. Joe French

3:25 Action on Committee Reports

4:15 Report of Finance Committee
Report of Committee on Resolutions
Rev. W. M. Loy
Report of Committee on Nominations
Rev. W. W. Snyder
Miscellaneous Business

5:00 Adjournment

N. C. Association Meets

The North Carolina Association of Child Caring Institutions, for the first time in its history, held the annual meeting on our campus. Registration began at 9:15 a.m. in the reception room of Johnston Hall, with Mrs. Snyder and Mrs. Jackson registering the guests.

The general session got underway at 9:45 in Holt Chapel, with the president, Miss Anne Bryan of Grandfather Home, presiding. The welcome and a brief history of our Home was given by the writer of this article. Dr. W. J. Andes, pastor of the Elon Community Church gave the devotion.

Special guests recognized by the president included Dr. Ellen Winston, Commissioner of the State Welfare Department, Raleigh, N. C., Miss Myrtle Wolff, Director Division of Child Welfare, State Board of Public Welfare, Raleigh, N. C., Dr. John G. Truitt who was president of this group at the time of his retirement in 1960, Dr. Allen Keith-Lucas, Professor of the School of Social Work, University of North Carolina, and Mr. Robert Mayer, representing Duke Endowment, Charlotte, N. C.

The keynote address was given by Mr. Sam Berman, Executive Director of Edgewood Children's Center at Webster Groves, Missouri. The theme for the annual meeting was "The Agency's Responsibility and Opportunity for the Personal Development of Children in its Care."

Sectional meetings with morning and afternoon sessions dealt with the theme. Mr. Sam Berman led the executives' sessions which met in Johnston Hall. Mr. John Baughman, Director of Alexander Home at Charlotte, led the house-parents' sessions in Holt Chapel. Mr. Louis Christian, Supervisor of Child Caring Institutions, North Carolina State Board of Public Welfare, led the case-workers' sessions in Montgomery Cottage.

From 2:00 to 3:00 p.m. there was a continuation of the sectional meetings.

The closing session was held in Holt Chapel and the following officers were elected: Mr. W. R. Williams of the South Mountain Institute, Nebo, N. C., president; Dr. W. R. Wagoner, Mills Home in Thomasville, vice president; and Miss Rebekah Carpenter of the Barium Springs Home for Children, Barium Springs, secretary-treasurer.

We were very happy to have this group on our campus. Practically every child-caring institution in the State was represented at this meeting. We are certainly glad to be a part of this aggressive forward-looking organization. Next year we will meet with the Junior Order Home at Lexington.

REPORT FOR OCTOBER 8, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 76.50	
Eastern Virginia Conference	145.83	
Eastern North Carolina Conference	107.52	
Western North Carolina Conference	44.00	
North Carolina and Virginia Conference	213.09	
Total		$ 586.94

SPECIAL OFFERINGS

Herman Donnell, Greensboro, N. C.	30.00	
Women's Fellowship, Pleasant Hill Congregational Christian Church	10 00	
Adult Bible Class, Monticello Church	5.00	
Women's Fellowship, First Congregational Church, Fresno, Calif.	25.00	
Women's Fellowship, Community Congregational Church, Fresno, Calif.	31.25	
Sunday School, Hebron Congregational Christian Church, Thomaston, Ga.	10.00	
In Memory of George Pyne		
In Memory of Mabel L. Clark		
In Memory of Sallie Brooke Chresmon		
In Memory of Richard L. Cooper, Jr.		
In Memory of Marvin W. McPherson		
In Memory of E. N. Zollie Ellis		
In Memory of R. B. Jennings, Jr.		
Total Memorial Gifts	82.50	
Special Gifts	820.20	
Total		$ 1,013.95
Total For The Week		$ 1,600.89

MRS. JESSIE TUTTINGTON HONORED

Elizabeth Strayhorn, Reporter

Members of the Mt. Zion Ladies Sunday school class, Route 3, Mebane, N. C., gathered at the home of Mrs. Jessie Tuttington on Saturday afternoon at 2:30 p.m., October 6, to help her celebrate her 90th Birthday.

"Amazing Grace" and "The Old Rugged Cross" were the hymns chosen for this joyous occasion. Miss Lillian Sharpe led the devotional with the Scripture taken from Phillippians 4:1-13; followed by prayer by Mrs. Maude Holt. "Christian Joy," a short talk, was given by Miss Sharpe. Mrs. Lorena Warren closed with prayer.

After everyone sang "Happy Birthday," Mrs. Tuttington was presented a birthday gift from the class. The birthday cake had 9 candles which represented 90 years. Those present shared in the refreshments which included some of the birthday cake.

Mrs. Tuttington is the oldest member from the standpoint of age. Miss Georgia Bradley, the oldest member from the standpoint of membership, was one of the ones attending the birthday party. Mrs. Tuttington thoroughly enjoyed the little party.

UNITED CHURCH OF CHRIST

A CHART OF
RELATIONSHIPS and FUNCTIONS
IN THE
UNITED CHURCH OF CHRIST

THIS CHART DOES NOT INDICATE
LEGAL OR ADMINISTRATIVE STRUCTURE

Inspiration and authority for the whole Church:
God, through Jesus Christ and the Holy Spirit, acting upon Biblically informed minds.

More than 6,500 local churches, for worship, study and outreach, with over 1,950,000 members

Area centers of program and services, church and ministerial standing:
248 Acting Associations, and 70 Acting Conferences consisting of ministers and elected delegates of the churches

NATIONAL CENTERS OF TOTAL CHURCH CONCERN AND PROGRAM:

Commission on Christian Unity

Council for Higher Education

UNITED CHURCH HERALD
Editors appointed
by Executive Council

Commission on Worship

Council for Health and Welfare Services

United Church YEAR BOOK

GENERAL SYNOD

Composed of 675 to 725 church members
elected by their Acting Conferences
to this representative, deliberative body. Meets biennially

EXECUTIVE COUNCIL

Acts for General Synod between Synod sessions

Long Range Planning Committee

Nominating Committee

Budget Committee

Credentials Committee

**Board for
WORLD MINISTRIES**

Ecumenical relationships through missions and service for

- Evangelism
- Medical Services
- Education
- Relief and Rehabilitation
- Reconciliation

In more than 30 countries

**Board for
HOMELAND MINISTRIES**

Cooperative plans and services for:

- Evangelism
- Research
- Christian Education
- Church Extension
- Health and Welfare
- Higher Education
- Publishing

**Council for
CHRISTIAN SOCIAL ACTION**

Study and programs in

- International affairs
- Racial and Cultural Relations
- Economic Life
- Religious Liberty
- Social Welfare
- *Social Action*
- *Christian Community*

**Council for
CHURCH AND MINISTRY**

- Ministerial Standards
- Life Enlistment
- Student Care
- Theological Education
- In-service Training
- Pastoral Relations
- Religion and Health
- Chaplaincies
- *Minister's Quarterly*

**Council for
LAY LIFE AND WORK**

Coordinates the Work of Men's and Women's Organizations

- Lay Theological Studies
- Lay Churchmanship
- Special Mission Projects
- Adult Programs
- Leadership Training
- Educational Publications

**STEWARDSHIP
COUNCIL**

- Stewardship Education
- Mission Information and Interpretation
- Promotion
- Christian Enlistment
- Special giving projects
- Speakers Bureau
- Tours
- Audio Visuals
- Publications
- *United Church Sunday Bulletin*

**Office of
COMMUNICATION**

- Public Relations
- Liaison with press and broadcast media
- Educational programming in radio and television
- Film Production
- Research in mass communication
- Workshops in use of mass media

PENSION BOARDS

Non-profit membership corporations providing annuity plans for both ordained and lay staff of churches and church-related organizations

Administers ministerial relief activities of United Church of Christ

NATIONAL AND WORLD AFFILIATIONS

NATIONAL COUNCIL OF CHURCHES—Foreign Missions—Home Missions—Christian Education—Life and Work—United Church Women—United Church Men—Broadcasting and Films—Church World Service—Research and Survey—Faith and Order

WORLD COUNCIL OF CHURCHES—Refugees and Inter-Church Aid—Life and Work—Faith and Order—Ecumenical Studies—Work Camps—World Missions and Evangelism

WORLD ALLIANCE OF REFORMED CHURCHES

INTERNATIONAL CONGREGATIONAL COUNCIL

The
CHRISTIAN SUN

Vol. 114 October 23, 1962 No. 42

A Religious W[illegible] for Christian Homes

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

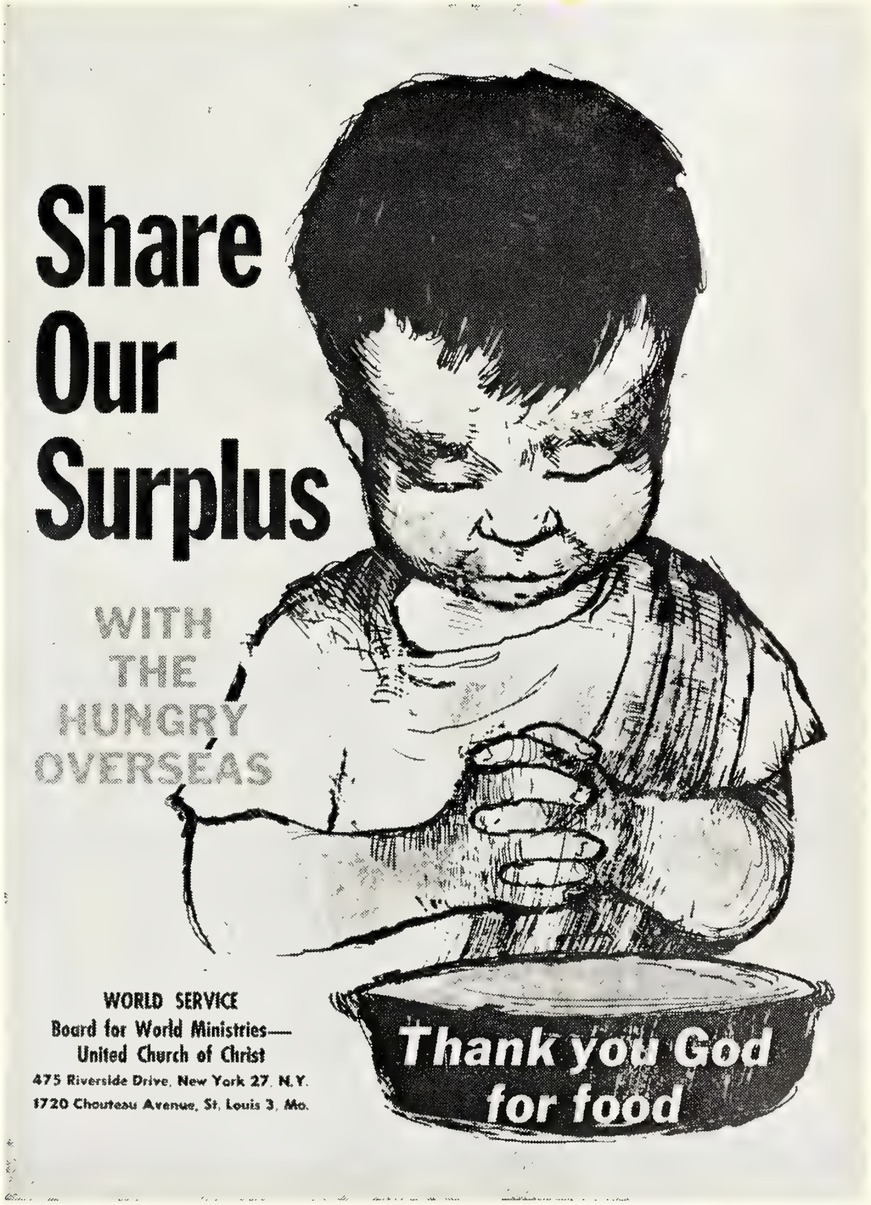
Plan To

"Share Your Surplus"

With Others

In

God's World


Share Our Surplus
WITH THE HUNGRY OVERSEAS
WORLD SERVICE
Board for World Ministries—
United Church of Christ
475 Riverside Drive, New York 27, N.Y.
1720 Chouteau Avenue, St. Louis 3, Mo.
Thank you God for food

EVERY DOLLAR GIVEN BY CHURCH PEOPLE SENDS 300 POUNDS OF SURPLUS GOVERNMENT FOODS OVERSEAS.

Organ of the Southern Convention of Congregational Christian Churches

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina

The 'Agony' Of The Church

By Ralph McGill

What properly has been called the agony of the Christian church (particularly in the South) continues. From the start, this dilemma of the spirit and faith has been a deeply disturbing one. It remains so. It worsens as the pressure of events and of conscience bring more and more pressure to individual man, requiring of him that he answer up. If this comes separately to man, it comes also to the Christian church.

One of the latest illustrations of this wide-spread agony of the church comes from Macon, Georgia. In that middle-Georgia city the pastor of the large and prosperous First Baptist Church has resigned. Pastor for 11 years, he said, in his farewell sermon, that the "content of my preaching, particularly as regarded justice to minority race groups, did not set well with some in the church." There had been no open rebellion — just a cold, rarely-spoken resentment.

Dr. Henry J. Stokes' message of resignation contained what is the essence of the Christian dilemma. It is an eloquent statement of a man who had come face to face with the time when he felt he had to abandon his faith and principles, or resign and retain them. He said:

"To proclaim at all the real, demanding. disturbing Gospel of God is not easy in the best of times — it was quite as disturbing in the first century as now.

"Our current unrest and upheaval in every realm; the growing view by the observing world that the church is irrelevant with its platitudes and fiddle-faddle of much activism; and the realization that human relations in whose welfare Christ is vitally concerned has unmasked our shallow spiritual grasp of the true witness. These and other thorny affairs make the requirements of preaching an almost impossible assignment. In it all, the preacher cannot please God and man. Often he pleases neither.

"But the choice of masters must be made."

No thoughtful person can avoid the plain logic of that statement. The Christian Gospel is not an easy one to preach or live. The world is observing the Christian church and it is finding it irrelevant with its platitudes and "fiddle-faddle of much activism."

The Man from Nazareth was interested in individuals and in human relations and in the welfare of all peoples. A shallow spiritual grasp of what Dr. Stokes describes as "the true witness" is everywhere apparent.

There is apparent a wish to avoid reality. This expresses itself in a clamor against symbols such as Dr. Martin Luther King and the N.A.A.C.P. This outcry ignores the fact that if both of these, the man and the organization, did not even exist, the problem of the Government and the church would remain exactly as it is. We cannot go on deceiving ourselves that the greatest world-wide revolutionary struggle of our time is somehow the product of one man or one organization. We cannot go on saying that God ordained discrimination, that the efforts of colored peoples to attain the dignity of recognition as human beings and citizens of whatever country may be their home is communistically inspired.

The Christian church cannot forever proceed with platitudes and irrelevancies, with fiddle-faddle, with operating huge, rich country-club churches which are almost totally unrelated to the lives of the people, echoing with cliches and prescriptions for peace of mind.

The church cannot escape its responsibility in this area. It may abdicate, but it cannot escape. The basic tenet of the Christian faith is at issue. It can be ignored, but the eroding effect of such a course will be inevitable.

—In Virginian Pilot

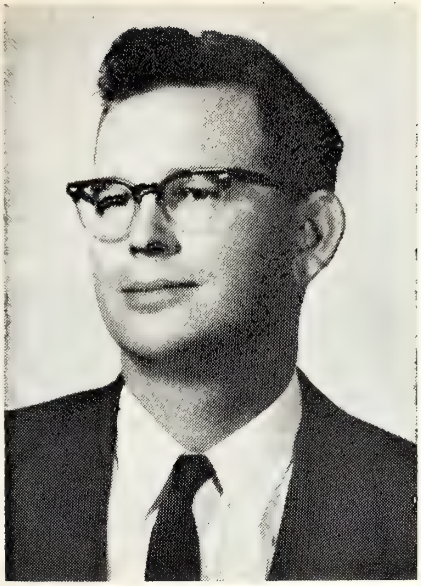
(Contributed by a lay person of the Eastern Virginia Conference.)

Share Our Surplus

This is the time of year when harvests are stored for the winter in this part of God's good earth. New Englanders (especially) like to sing:

Come, ye thankful people, come
Raise the song of harvest home;
All is safely gathered in
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest home.

(Continued on Page 14)



REV. WELDON T. MADREN

PRESIDENT, NORTH CAROLINA AND VIRGINIA CONFERENCE

Mr. Madren will preside over sessions of the Conference to be held November 1 at Union Church, Virgilina, Virginia.

Ministers of Tryon will exchange pulpits October 28, Reformation Sunday, with Mr. Stevenson preaching at the Presbyterian church and the Baptist minister preaching in our church. Guest speaker at our church, October 21, while the pastor was on vacation, was his brother, Dr. John W. Stevenson, professor of English at Converse College, who spoke on "To Tell the Truth."

Vol. 114 No. 42

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Church rate, ½ families 2.00

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

An Open Letter From A Parish Minister

The following thought-provoking article comes from one of our young ministers who has dedicated his life to the parish ministry.

It seems to be quite the fad these days to leave the parish ministry in favor of the chaplaincy, teaching, or other vocations.

I have been out of school a short while now and am more pleased with my work than I ever thought possible. Not that I consider myself to be at all a "successful" minister. The church has grown very little, the budget has not increased and the people are not a great deal concerned about the real issues of life and death.

It's true, also, that ministers are expected to spend a lot of time with things which appear to be quite irrelevant to the situation of our modern world. And at times I become tired of it all.

It is often a real chore to try to prepare a sermon that is faithful to the demands of the gospel, and which at the same time will not completely alienate me from my people. They are rebellious and they are sinners, but they are still **people** with spiritual needs. And then, too, I remember that I am a sinner, so although I detest some of their attitudes (even as I detest some of my own) I still recognize that they are in need of a ministry.

My greatest source of encouragement has been the personal contacts with the people of the church (as well as some outside the church). Here more than any other time I feel that worthwhile things can be said and done. Perhaps it's due to the fact that the people here are beginning to feel that they know me well enough to confide their doubts, fears, and anxieties. And again, perhaps its just that I'm getting older, though I hate to admit it.

My reason for saying all this is that religious periodicals are showing a great deal of concern over the lack of interest in the parish ministry by men getting out of seminary. I may change my mind tomorrow and be ready to go back to farming, but as of now I feel that I am performing a needed calling and it gives me a good deal of satisfaction.

I have been reading Dietrich Bonhoeffer's, **Life Together.** My attitude toward both the church and my work was somewhat altered by something he said. Perhaps it will not have much meaning to you, but I liked it so well I'm going to quote it:

"A pastor should not complain about his congregation, certainly not to other people, but also not to God. A congregation has not been entrusted to him in order that he should become its accuser before God and men. When a person begins to raise complaints about a Christian community he had better examine himself first to see whether the trouble is not due to his own wish dream that should be shattered by God. Let him guard against ever becoming an accuser of the congregation before God. Let him rather accuse himself for his unbelief. . . The Christian community has not been given to us by God for us to be constantly taking its temperature. The more thankfully we receive what is given us, the more surely and steadily will fellowship grow from day to day as God pleases."

If we are confident that God has called us to the task, the success or failure of our ministry is not of primary importance. Perhaps it is true that my failure will be God's success. So if I can remember that faithfulness to God is more important than success I can keep a much better perspective, and the failures which inevitably come will not bring me to despair.

"Christianity is a way of walking — not of talking. Its most convincing answers must always be given in the sphere of practice. But conduct rests on creed: what I believe governs what I do." — Bishop George Reindorp

"Christianity today is losing ground. One of the most obvious symptoms of decline is the church's apathy in the face of the challenge posed by the decaying society that surrounds it." — Norman V. Peale

—First, Henderson, Bulletin

"As a Good Steward," the National Council theme for Laymen's Sunday, was used at our High Point church October 14 with D. J. Cates leading the service, J. A. Johnson reading the scripture, and talks by Cicero Crump, Conrad Fairrington, Marty Payne, and Staley Woodell. Rev. G. H. Veazey preached at High Point October 21. The pastor, Rev. F. C. Lester, was in Florida for a rest which the doctor ordered.

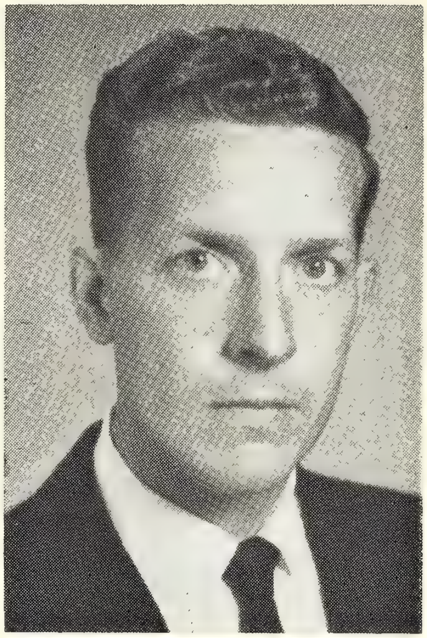
God -- Essential Or Optional?

William T. Joyner

There are many things which we automatically think of as being necessary, essential, and indispensable to our well-being. In addition to the bare essentials of food, clothing, and shelter, most of us would go on to list such things as adequate transportation, life insurance, television, etc., in this category. There are other things which we automatically think of as luxuries or optional items. These are things which we treat rather loosely. We feel that we can get along without them if necessary, and if some conflict of interest arises we tend to push these things aside and concentrate on what we have come to think of as the essentials. Each of us has his own list of essential and optional items. Someone may feel, for example, that a cup of coffee upon rising in the morning is essential to his well-being throughout the day. To someone else this may be optional. Whether one needs coffee in the morning is relatively unimportant, but the line between essential and optional is much more crucial when we come to decide which category we will place God in.

To our own discredit and loss, many of us seem to have decided that God is optional rather than essential. Our religious inactivity and indifference speaks very clearly of the currently popular conviction that God is nice but really unnecessary. When preparing to go to our appointed places of daily work or when preparing our children for school, there is a sense of urgency about our activity which is strangely absent on Sunday morning when we are thinking about going to church to seek a closeness with God. The truth is that, for many of us, it has become a habit to by-pass God in somewhat the same way we might by-pass a large city to avoid the traffic. "The tragedy of our quest for God," someone said, "is not that life is too short to find Him, but that we have hurried past Him on the road."

But is God really optional? Can we afford to ignore him? The witness of the Holy Scriptures and of the Church in every age is that God most decidedly is not optional. He is our Creator, Sustainer, and Redeemer; in short, the most necessary of all necessities. The whole matter has been summed up as follows: "Without us, God is still God; without Him, we are nothing."



Rev. William T. Joyner

Mr. Joyner, a graduate of Elon College and a student at Duke Divinity School, has recently become pastor of Clanton Park United Church of Christ, Charlotte, North Carolina. His wife, the former Bouneva Farlow, served as a missionary of the American Board in Ceylon. The Joyners have a young son and daughter.

Of course, true religion will always be voluntary. God will not force Himself on us. The Scriptures tell us that "God is not willing that any should perish. . ." (II Peter 3:9.) This is true, but it does not mean that God will not allow us to perish if that is what we choose to do. Hell is where God is not. We are free to go there. We are free to reject God and treat him as a non-essential part of life, but in so doing we cut ourselves off from the very source of that life which is abundant and everlasting. God has revealed his infinite Love and made available his all-sufficient Grace through Jesus Christ. Is this Love and Grace optional? Is the Church for which Christ gave his life and through which his power is made available to us optional?

We might just as well ask whether food is optional to a man dying of starvation.

BIBLE TELECOURSE ON OLD TESTAMENT BEGINS

The Bible Telecourse, "An Introduction to the Old Testament," is now seen on Saturdays, 9:00 - 10:00 A. M. (EST) on WSVA-TV, Harrisonburg. Sponsored by the Virginia Council of Churches in cooperation with Bridgewater College and The American University, Washington, D. C., the telecourse surveys the history, literature, and religion of the Old Testament period. The series of Telecourse programs is now beginning its fourth year as a public service of WSVA-TV.

Dr. Edward W. Bauman, Associate Professor of Philosophy and Religion at The American University, and Professor of Theology and Christian Ethics at the Wesley Theological Seminary, is the teacher.

The Telecourse is designed for the persons who want to take an outstanding course in Bible study. Such persons may enroll in the "Bible Telecourse Class" for this study of the Old Testament at home. The registration fee, which includes a combination study guide and textbook, is $3.50 per semester. Registration forms may be secured from the Virginia Council office.

Undergraduate college credit is available through Bridgewater College. Registration for this class including the college tuition and the study guide and text book is $40.00 per semester.

Registration forms for the "Bible Telecourse Class" and the "College Credit Class" may be secured from the Virginia Council Office.

After October 27, the Telecourse will be seen on Saturdays, 10:00-11:00 A. M. The program is seen on WMAL-TV, Channel 7, Washington, D. C., on Saturdays at 10:00 - 11:00 A. M. (Washington time).

The registrar, Miss Beatrice George, reports that Norfolk District Leadership Training School had an attendance of 105 at its opening session on Thursday, October 4, at South Norfolk Church. Much enthusiasm prevailed, no spirits dampened in spite of the downpour of rain.

Religion is like a bank in that neither one pays dividends unless we make deposits.

One God Or Many Gods?

Morton R. Kurtz, Director
N. C. Council of Churches

I do feel moved to comment on one aspect of the Supreme Court prayer decision. That is, the fear voiced repeatedly that the decision is a dangerous step toward complete secularization of our country.

It has been said that we may have to remove the inscription "In God We Trust" from our coins, eliminate prayers in Congress, etc. I doubt that very much; but, in any case, outward forms do not make a nation religious. The great tragedy is that we have already gone so far down the road to secular materialism with only scattered voices raised against it. Over and over we read of the vast sums spent annually on drinking, gambling, vice and sheer luxury, dwarfing by comparison the amount spent for religion, education and private welfare; yet the trend goes on.

Even more alarming to me is the fact that our churches on the whole have lost their power to leaven society as they once did. I do not mean that we are not active enough in legislative lobbying by professional staff, or in the passing of resolutions at stated meetings. I think we have more than enough of that and it is a poor substitute for the apostolic spirit.

But the most alarming aspect of all this is that we have misplaced our highest loyalty. We are, in short, following other gods. As Dr. Fosdick put it years ago: "We theologically can believe in the God who made us while all the time we are dominated by the gods we make." Such gods as Money, Pleasure, Ambition, Political Influence, Race Pride and Nationalism — these are the real gods for most of us.

One wonders if our churches ask enough of their members — and I don't mean money alone. The Peace Corps has shown that multitudes of our youth and older persons are willing to serve without regard to money or personal comfort. Why can't we dare to demand complete dedication to Christ?

Of course the weakness of the Christian churches must be placed at our individual doors eventually. We are guilty of the Pauline prophecy of "having a form of godliness" but — in the words of a modern translator — "having nothing to do with it as a force." A watered-down Christianity in which Christ is worshipped but not served is permitting us to plunge down the road to national ruin. When we have once lost the battle against secular materialism what shall it profit us if we gain the whole world?

GOD—KNOWN AND UNKNOWN

The Scripture Lesson tells the story of Paul in the city of Athens, where the cosmopolitan citizens of that culture have erected an altar to "THE UNKNOWN GOD." Paul introduces his Statement of Faith with a reference to this Unknown God and this claim: "What you worship but do not know — this is what I now proclaim."

It has always been the claim of the devout Christian, that he knows the God in whom he believes. On the other hand no one who really knows God would deny that God's nature remains wrapped in mystery — that though "we know in part," much about God remains unknown.

In the course of proclaiming the God, he knows, Paul gives us a rather pointed statement of (his) faith. Read Acts 17:16-34 and note the following:

God is Creator . . . God is Lord . . . God is not dependent on service at men's hands.

He created every race of men of one stock (integrationist?). . . He fixed the epochs of their history and the limits of their territory — He limited man. . . He commands mankind, all men everywhere to Repent . . . he has fixed the day on which all the world will be judged.

—Dr. Edward Brueseke
Zion Church, South Bend, Ind.

We have in this case (the Supreme Court prayer decision) a very easy remedy and that is to pray ourselves, and I would think that it would be a welcome reminder to every American family that we can pray a good deal more at home and attend our churches with a good deal more fidelity, and we can make the true meaning of prayer much more important to the lives of all our children. That power is very much open to us. I hope that, as a result of this decision, all American parents will intensify their efforts at home and that the rest of us will support the Constitution in interpreting it.

President John F. Kennedy

Personal Stewardship

III. STEWARDSHIP OF GETTING

Rev. Carroll W. Lewis

As a Christian steward, it is my purpose to observe always the principles of honesty, unselfishness and love in all my business affairs.

If churchmanship is to really count as Christ would have it count in the world, it must reach beyond the church building into every avenue of life. Every man and woman serves by honesty in business, integrity in public office, faithfulness to duty.

To uphold the church with our "Stewardship in Getting" is to join hands with Christ as he walks through the market place and into the haunts of wretchedness and greed to transform all the secular into the sacred.

A funeral director friend gave me this prayer recently that each of us should pray:

A Man's Prayer

Teach me that 60 minutes make an hour, 16 ounces one pound, 100 cents one dollar. . .

Help me to live so that I can lie down at night with a clear conscience without a gun under my pillow, and unhaunted by the faces of those to whom I brought pain. . .

Grant I beseech thee, that I may earn my meal ticket on the square, and in so doing, that I may not stick the gaff where it does not belong. . .

Deafen me to the jingle of tainted money, and the rustle of unholy skirts. . .

Blind me to the fault of the other fellow, but reveal me to my own. . .

Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I shall have nothing to conceal. . .

And at last, when comes the smell of flowers and the tread of soft steps, and the crunching of wheels in the gravel out in front of my house, make the ceremony short and the epitaph simple: "Let it be. . . Here lies a man!"

Eastern Virginia Women's Fellowship

ANNUAL TREASURER'S REPORT

1961-62

APPORTIONMENT

Antioch	$ 44.00
Berea, Nans.	100.00
Berea, Nans. (Hardcastle C.)	50.00
Bethlehem, Nans.	350.00
Bethlehem, Disp.	20.00
Bayview	135.00
Bayside	100.00
Central	80.00
Christian Temple	500.00
Cypress Chapel	200.00
Damascus	80.00
Dendron	60.00
Eure	62.00
Franklin	400.00
First, Portsmouth	120.00
Great Bridge	160.00
Holland	205.00
Holy Neck	200.00
Hopewell	40.00
Hunterdale	262.91
Isle of Wight	65.00
Liberty Spring	220.00
Lynnhaven Colony	70.00
Mt. Carmel	100.00
Mt. Zion	30.00
Newport News	320.00
New Lebanon	10.00
Oak Grove	38.40
Oakland	160.00
Prince George	20.00
Rosemont	325.00
Richmond	60.00
Spring Hill	25.00
Shelton Memorial	110.00
South Norfolk	180.00
Suffolk	1,000.00
United, Portsmouth	20.00
Wakefield	71.00
Warwick	70.00
Waverly	60.00
Windsor	150.00
	$6,273.31

EDUCATIONAL FUND

Bethlehem, Disp.	$ 10.00
Bayside	10.00
Central	10.00
Christian Temple	10.00
Cypress Chapel	10.00
Franklin	10.00
Great Bridge	10.00
Holland	10.00
Holy Neck	10.00
Hunterdale	10.00
Liberty Spring	10.00
Mt. Zion	10.00
Oak Grove	10.00
Rosemont	10.00
Shelton Memorial	10.00
Suffolk	25.00
Warwick	10.00
Windsor	10.00
	$ 195.00

CHIP

Bayside	$ 125.00

MINUTE FOR MISSIONS

Berea, Nans.	$ 22.00
Bethlehem, Nans.	198.00
Bayview	54.00
Bayside	22.00
Central	22.00
Christian Temple	22.00
Cypress Chapel	22.00
Damascus	22.00
Eure	28.25
Franklin	66.00
Great Bridge	22.00
Holland	55.00
Holy Neck	44.00
Hopewell	22.00
Hunterdale	22.00
Liberty Spring	88.00
Newport News	44.00
Oakland	44.00
Prince George	22.00
Rosemont	44.00
Richmond	22.00
Shelton Memorial	22.00
South Norfolk	220.00
Suffolk	88.00
Wakefield	10.00
Warwick	22.00
Windsor	22.00
	$1,291.25

WOMAN'S GIFT

Antioch	$ 17.83
Berea, Nans.	26.02
Berea, Nans. (Hardcastle C.)	11.56
Bethlehem, Nans.	142.85
Bethlehem, Disp.	15.00
Bayview	32.00
Bayside	74.29
Central	30.00
Christian Temple	185.00
Cypress Chapel	70.07
Damascus	12.41
Dendron	35.00
Eure	13.75
Franklin	135.79
First, Portsmouth	44.00
Great Bridge	184.00
Holland	132.32
Holy Neck	100.00
Hopewell	36.70
Hunterdale	57.50
Isle of Wight	33.00
Liberty Spring	100.00
Mt. Carmel	26.04
Mt. Zion	20.00
Newport News	100.00
Oak Grove	11.89
Oakland	110.30
Prince George	28.16
Rosemont	89.52
Richmond	35.10
Spring Hill	8.40
Shelton Memorial	42.19
South Norfolk	288.00
Suffolk	289.69
United, Portsmouth	50.30
Wakefield	14.00
Warwick	38.75
Waverly	13.00
Windsor	83.05
	$2,737.48

LIFE MEMBERSHIPS

Berea, Nans.	$ 10.00
Berea, Nans. (Hardcastle C.)	10.00
Bethlehem, Nans.	70.00
Bayview	20.00
Bayside	10.00
Cypress Chapel	30.00
Eure	10.00
Franklin	10.00
First, Portsmouth	20.00
Great Bridge	30.00
Holland	10.00
Holy Neck	30.00
Hopewell	10.00
Hunterdale	30.00
Isle of Wight	10.00
Liberty Spring	10.00
Lynnhaven Colony	20.00
Mt. Carmel	10.00
Mt. Zion	10.00
Newport News	20.00
New Lebanon	10.00
Oakland	20.00
Prince George	10.00
Rosemont	10.00
Shelton Memorial	10.00
South Norfolk	50.00
South Norfolk, Jrs.	10.00
Suffolk	20.00
United, Portsmouth	20.00
Waverly	10.00
Windsor	10.00
	$ 560.00

MEMORIALS

Bethlehem, Nans.	$ 30.00
Christian Temple	30.00
Damascus	20.00
Dendron	10.00
Franklin	100.00
Newport News	70.00
Oak Grove	10.00
Oakland	10.00
Rosemont	20.00
Richmond	10.00
South Norfolk	10.00
Suffolk	30.00
Windsor	10.00
	$ 270.00

PRIMARY-JUNIOR

Antioch	$ 9.49
Bethlehem, Nans.	50.00
Cypress Chapel	15.85

Christian Temple	15.00
Eure	5.40
Franklin	30.00
Holland	20.00
Holy Neck	22.00
Hunterdale	14.00
Liberty Spring	27.40
Mt. Carmel	12.00
Newport News	11.00
Oakland	10.00
Rosemont	5.00
South Norfolk	15.00
Suffolk	43.53
Waverly	5.00
Windsor	15.00
	$ 325.67

CRADLE ROLL

Bethlehem, Nans.	$ 75.00
Cypress Chapel	24.52
Damascus	6.44
Eure	5.40
Franklin	8.00
Holland	6.38
Holy Neck	20.00
Liberty Spring	20.00
Mt. Carmel	4.00
Oakland	39.89
South Norfolk	5.00
Suffolk	5.00
Waverly	5.00
Windsor	6.00
	$ 230.63

DISBURSEMENTS

Suffolk Ins. Co. — Honesty Bond	$ 12.50
Mrs. L. W. Stagg — Gift	25.00
Commercial Printer — Conf. Programs	29.60
Mrs. J. H. Booth — Exp. of Fall Conf.	7.88
Mrs. A. Lanson Granger — Programs—Sten.	15.00
Mrs. Tucker Humphries — Mailing	5.94
Terrie's Inc. Supplies — Fall Cont.	5.55
Mrs. Owen L. Day — Reservation for Del.	9.50
Mrs. Fred Huber — Stamps & Phone Calls	2.68
United Fed. Church Women	75.00
Mrs. W. B. Williams — Supt's Pac/Kits	7.50
Mrs. Fred Huber — Dist. Supt's Exp.	5.22
Mrs. Garland Spratley — Stamps	1.40
So. Convention — Minutes in Annual	26.00
Mrs. J. H. Booth, Jr. — Pres. Exp. for Year	8.00
Mrs. Alfred Ellis — Mailing	1.92
Grubb Stamp & Print Co. — Report Blanks	11.95
Bank Charge & Check Book	5.00
Cash — Stamped Env. — Treasurer	9.28
Mrs. W. B. Williams — Conf. Treasurer	12,000.07
Total Disbursements	$12,264.99

SUMMARY

Balance Brought Forward	$ 102.57
Receipts for Year	$12,299.11
Total Receipts	$12,401.68
Total Disbursements	$12,264.99
Balance	$ 136.69

Mrs. E. G. Middleton,
Treasurer

GIVING FROM A "BUSINESS SENSE" VIEWPOINT

"Business Sense" usually means astute understanding of profit and loss with an intuitive relationship to the factors which control an enterprise and keep it operating in "the Black." One tragedy of our day in Churchmanship is that business men are unable to understand profit in a Christian Church. Being so sensitive to the never-ending duel of cost of operation vs. profit, the business man attempts to operate his church on a "shoestring" with some kind of a feeling (no thought) that he is being efficient.

Granted there are some items of a budget that can be treated in a business way; for instance one most certainly would want to purchase quality supplies at the best price and lights should be turned off when not in use, etc. But those items which represent our Christian Mission at home and away are profit items. They represent the margin after cost of operation. Therefore, if "business sense" is to really apply in the church one will be constantly aware of and always trying to push up the benevolent program of the church.

Is your church showing a profit? Look at the benevolent budget. Most likely the size of this portion of the total budget will determine the size of the heart of the membership and this will determine profit in membership and profit in quality programming.

Carl Wallace
Southern Convention Stewardship Committee

Windsor Women Meet

Mrs. Harry C. Carr
Historian-Reporter

The Women's Fellowship of Windsor Christian Church, Windsor, Virginia, completed their year's work with a covered dish supper in the Grissom Fellowship Hall of the church.

A short business session followed the supper, after which the following officers were installed for the next two years by Mrs. John Alphin: president, Mrs. Richard J. Holland; vice president, Mrs. William A. Gwaltney; secretary, Mrs. Hersey G. Pierce; treasurer, Mrs. Weyland T. Joyner; historian - reporter, Mrs. Harry C. Carr; advisor, Mrs. W. A. Grissom; spiritual life, Mrs. Robert O. Alphin; Christian education, Mrs. S. T. Holland; missionary education, Miss Violet Griffin; stewardship, Mrs. A. P. Beale; friendly service, Mrs. J. C. Griffin; social action, Mrs. Dow M. Keeling; circle chairmen, Mrs. P. H. Lilly, Mrs. E. R. Laine, and Mrs. Robert Cloud.

The Past

The past is now history, but many things were accomplished, many goals met and fine fellowship among the circle members enjoyed. Personally speaking, I felt the greatest accomplishment was "The School of Missions" for which our past president, Mrs. G. T. Alphin, worked very hard with Rev. and Mrs. W. A. Grissom. Fine teachers, leaders and the various visitors participating on the program made it a success.

The Present

Mrs. Richard J. Holland, the new president, presided over the first meeting of the year September 9, in the fellowship hall, with great enthusiasm and with all of her executive board present.

A very inspiring devotional was given by Mrs. R. O. Alphin and a very inspiring program was given by Mrs. Eldon Fulgham, with several members assisting. A social hour followed with Circle No. 1 as hostesses.

The Future

And now, last but not least, we are facing the future, for which we have set several goals. With God's help and the cooperation of each old member and many new ones, we hope to reach them. These goals, and with love as our motto, can make these next two years our most successful ones.

Church Leaders Report On Russian Visit

The continued existence of vital churches in the Soviet Union, despite all Communist Party pressure and campaigns against them, is one of the forces which, in the long run, may modify Soviet ideology and policy. This view, and others of great interest to Americans, was expressed in a report on their recent visit to the Soviet Union by 13 prominent American churchmen. The delegation, headed by J. Irwin Miller, president of the National Council of Churches, visited Russia August 25 to September 14.

Emphasizing the generous hospitality they encountered "although little or nothing favorable to the United States appears in the Soviet press or is heard on radio or TV," the delegates noted the Russians' wide admiration of our standard of living and technical ability.

"We found the churchmen with whom we talked loyal to their government and nation even though they did not share the Leninist-Marxist atheistic and materialistic ideology of the Communist Party," they reported.

Concerning church life in Russia, the delegates found that baptisms of adults and children "appear to be holding their own if not increasing." They also noted that the numbers of babies being brought for baptism "do not give comfort to those who suppose the church is dying out because they see congregations that are generally older and more 'feminine' than in our country."

There are twice as many active Christians in the Soviet Union as there are members of the Communist Party, said the report, even though this does not mean that Christian influence is comparable to that of the Party.

"We are convinced," said the delegates, "that our visit was valuable not only in helping to build a worldwide Christian community but also in beginning to overcome some of the dangerous hostility and rigidity between our two nations." For this reason, they recommended increased visits and exchanges. One of these will be the visit of Russian churchmen to this country early in 1963.

The report was signed by Mr. Miller, chairman; Dr. Paul B. Anderson, Dr. Conrad Bergendoff, Mr. Ashby Bladen (United Church of Christ), Dr. Eugene Carson Blake, Dr. Carl Eschbach, Dr. R. H. Edwin Espy, the Rev. John N. Hondras, Bishop Richard Raines, Bishop Lauriston Scaife, Bishop Herbert Bell Shaw, Dr. Edwin H. Tuller and the Rev. Charles C. West.

FREE SEED CORN

The Farmers Union Hybrid Seed Corn Company in Illinois has offered to supply the seed for each Christian Rural Overseas Program "Friendship Acre" of corn planted in that state next year. Mr. John Rees, Illinois Farmers Union President, said he would also encourage seed corn agents to promote the project. When a farmer agrees to plant an acre of corn for CROP, the agent can send an order to the company and the seed will be supplied free of charge.

HOW MUCH MORE USEFUL?

According to a report which has just been made public, the "Christian Anti-Communist Crusade" headed by Dr. Fred C. Schwarz, collected $1,273,492 last year in contributions and from the sale of literature... Presumably all these dollars were collected on the theory that the U. S. (where a little over 5,000 Americans now belong to the Communist Party) needs to be converted to anti-communism. One can only timorously ask how much more useful these dollars might have been if they had been applied to direct human welfare at home and abroad than to the care and feeding of Dr. Schwarz' bureau of propaganda.

—James A. Wechsler, Editor,
The New York Post

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

Nishinomiya

City of 260,000 halfway between Kobe and Osaka, Honshu Island.

October

28—**Miss Yasuko Kusunoki** was born in Japan but came to the U. S. when 5 years old. She has her A. B. from College of the Pacific and her M. A. in religious education from Eden Theological Seminary. Now she is back in Japan, teaching religious education and English at Seiwa Junior College.

39—**Dr. and Mrs. David Larsons** serve at Kobe College, where he is professor of music and chairman of the department of music. He is also on United Church Hymnal Committee. She keeps house for three small children and teaches English part-time.

30—**Mrs. Muriel McLuen** went to Kobe College in 1960 to direct the Home Management House and teach western style home management to girls who come to live there for two-week periods. She was active in the Christian Church in Iowa.

31—**Carol Nethercut** graduated from Carleton College last June, went to the orientation session for missionaries last summer, and sailed in August for Kobe College, where she will teach English under Miss Angie Crew. Her sister is a missionary of our Board in India, and her father is vice president of the Board for World Ministries. Dr. and Mrs. Nethercut leave this fall for visits to our mission stations — and to their two daughters.

November

1—**Mrs. Floyd (May) Roberts** worked in Japan 1929-40 with her late husband doing social service work in Nagoya. She is now hostess at Kenwood Faculty House, guest hostel and residence for missionary teachers on the Kobe College faculty.

2—**Rev. and Mrs. Myron Ross** were both missionaries in Japan before their marriage. Now both teach at Kwansei Gakuin. He has served as associate secretary of the Youth Commission of the United Church of Japan.

3—**Miss Nancy Runyan** graduated from Phillips College (Okla.) in 1960 and went to teach English at Kobe College under Miss Crew. She has been active as advisor to the English Speaking Society and with other Japanese groups.

Churches Make News; We Print It

SEW FOR SOUTH ASIA

Mrs. H. D. Lambeth, Sr.

Eighteen women of the Women's Fellowship of the Elon College Community church accepted the invitation of Mrs. Carl Dawson, president of the organization, to meet at her home at Elon College, Wednesday, September 26, at 10 o'clock to sew and prepare articles for World Community service to be sent to South Asia.

Mrs. W. W. Snyder served as chairman of the project and many yards of cloth, thread and other items were contributed by members of the Fellowship.

Women who attended the sewing project and assisted were: Mesdames Fred Emerson, Lillian Kimrey, Chas. R. Jeffreys, M. D. Joy, J. G. Waugh, J. W. Matlock, Sr., C. G. Latham, Oma U. Johnson, W. W. Snyder, Clyde Fields, N. R. Franks, W. W. Sloan, H. D. Lambeth, Sr., Robert Schuler, Phil Marino, Guy Veazey, Miss Georgia Moore all of Elon College and Mrs. Helen Cannon, of Burlington. At the noon hour a buffet lunch was served by Mrs. Dawson.

Rev. Harold Myers will lead a discussion of Roger Shinn's book "The Educational Mission of Our Church" at the Elon College Community Church October 28 and November 25.

The Suffolk Women's Fellowship sponsored a reception honoring their new pastor and his family, Rev. and Mrs. Robert Marr and five children, Sunday afternoon, October 14 in the Baraca Room of the church.

Sunday school teachers have been honored recently at Bayside Norfolk: Laymen's Fellowship had them as special guests at their meeting, and they were honored at a service of recognition and dedication at the morning worship service.

October is "Spiritual Life Mission" month at Eutaw Community, Fayetteville, where Rev. Alfred M. Campbell is pastor. Services are being held each Wednesday evening. Rev. Carl Dunker of Wake Chapel and Rev. Collins Kilburn of United, Raleigh, have been guest speakers. A fellowship supper will conclude this mission October 28.

BURLINGTON SCHOOL OF MISSIONS

A Family School of Missions will be held at First, Burlington, November 4, 11 and 18, from 6:00 to 7:30 p.m.

The first evening will begin with a "banquet," with food from family baskets plus some foods typical of Southeast Asia. Decorations and costumes will add flavor. Speaker will be Dr. Vester Mulholland of the State Department of Education, Raleigh. Accompanying him will be a Korean student from Duke, who will sing.

World Community Day service in Tryon will be held in our church, November 2.

At Bayside, Norfolk, 200 were in church school and 204 at the worship service October 7.

Rev. Allen Hurdle of Burlington was the speaker at Mt. Zion, Mebane, October 14.

Dr. J. E. Danieley was the speaker for Laymen's Sunday, October 21, at First, Burlington. Men of the local fellowship shared in the service.

Rev. John S. Graves, chaplain at Elon College, was the speaker for the Iris McEwen Class banquet at First, Burlington, October 19.

The final musical program in the series sponsored by the Music Committee of First, Burlington, will be an organ recital by Wynn Riley, the church organist-choirmaster, at four o'clock October 28. The public is cordially invited.

According to **The Chimes**, monthly newsletter of The Congregational Church of Christ, Tryon, the fourfold purpose of their Women's Fellowship is: the rediscovery of the Bible; mission study; service to the church; fellowship.

Rev. J. Everette Neese reports that seven new members were received into the First Congregational Christian Church, Albemarle, N. C., on World Wide Communion Sunday. This makes a total of 28 members received thus far this year.

WOMEN'S FELLOWSHIP ENTERTAINED AT ALBEMARLE PARSONAGE

The members of the Women's Fellowship of the First Congregational Christian Church of Albemarle, N. C. met for a lawn party on the parsonage lawn Monday evening, September 24. In anticipation of a cool evening, Mrs. J. Everette Neese had decorated the recreation room in the parsonage basement with fall flowers and foliage and the group moved inside. Each hostess prepared a table for guests she had invited. The Rev. Mr. Neese introduced the guests and members.

A period of fun and fellowship with games was led by Mr. and Mrs. Neese. Also, Mrs. Neese gave two dramatic readings.

Mrs. Fred Plyler, newly elected President of the Women's Fellowship, presented the departmental chairmen and Mrs. Tom Keener stressed the importance of each member subscribing to The Christian Sun. The meeting was closed with a brief devotional by the Rev. Mr. Neese.

Home-made ice cream and cake was served to the 37 members and guests present.

Mrs. Ann (E. W. Jr.) Vickers is again sending in "News from Elon College" as a regular feature for this paper.

A Laymen's Breakfast was held at the Elon College Community Church Sunday, October 21, with men doing the cooking and dishwashing. Howard Edgerton was chairman of the program committee.

Sunday morning, October 7, eight laymen and the pastor, Rev. Harry R. Mathis, met at Union, Virgilina, church for breakfast and fellowship. "Chief cook" was Reams Long. They decided to make this a monthly affair, in order to transact the business of the Laymen's Fellowship and have this type of companionship.

Mrs. W. F. Randolph has resigned as Director of Christian Education at First, Burlington, effective January 1. She has not only served effectively in that local church but as Bible study leader for Southern Convention women's groups.

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

N. C. - VA. CONFERENCE HOLDS WEEK-END RALLY

The N. C. - Va. Conference held its annual fall rally September 29-30 at Camp Moonelon. This year the rally was turned into a week-end affair beginning at 3:00 on Saturday and ending around 4:00 on Sunday afternoon.

On Saturday night a dance was held at which everyone joined in the fun of our present-day dances. Immediately following the dance the group joined in a campfire which was held around the large fireplace in the dining hall because of the extremely cool weather.

On Sunday morning John Kernodle and Bruce Hoffman entertained the group with a talk and films of their recent trip to Rotterdam and to Purdue University.

On Sunday afternoon the group gathered for the business session. The speaker for the afternoon was Mr. L. G. Gutherie, who is a history teacher at Walker Williams High School in Burlington, N. C. His topic was Communism and I feel sure that all agree that this talk was both interesting and enjoyable.

The rally ended with the traditional friendship circle. I, as well as the other officers of our conference, hope that everyone enjoyed the rally for we think that it was a successful venture which we hope other conferences will consider in the future.

Sharon Davis, Secretary
N. C. - Va. Conference

Congratulations to Chester A. Hatstat, Jr., recipient of the God and Country Award of the Boy Scouts at the morning church service at The Christian Temple, Norfolk, October 14.

SOUTHERN CONVENTION P. F. PLANNING SESSION

The following officers met at Camp Moonelon in conjunction with the N. C. - Va. Rally on September 30, 1962: Bruce Hoffman, president; Mary Ann Barnes, secretary; Jesse Weaver, treasurer; Paige March, faith chairman; Betsy Jones, action chairman; and Alex Oliver, fellowship chairman. Jesse Weaver, treasurer, reported a balance of $921.00 in the treasury.

The following budget was planned and accepted by the Executive Committee and will be voted upon by the conferences.

	Amt.	Per.
Operating Expenses	$ 450.00	15%
U. C. Y. M.	300.00	10%
Missions	1,500.00	50%
Moonelon	300.00	10%
Our Christian World Mission	150.00	5%
National Youth Forum	300.00	10%
Total	$3,000.00	

Mary Ann Barnes
Secretary

Thirty-one children enjoyed the hot dog and hamburger "cook out" which Mr. and Mrs. Reams Long and Mr. and Mrs. Roland Frazier had the first of October for the junior choir at Union, Virgilina.

Bayside and Lynnhaven Colony Pilgrim Fellowship groups chartered a bus to attend the Eastern Virginia P. F. Rally at Waverly. The Waverly church was filled with the 257 who attended.

The Pilgrim Fellowship of Bethel United Church of Christ activities for last month included a hamburger supper and a hayride following. There were about twenty members present.

PLEASANT RIDGE P. F. ELECTS OFFICERS

Kieth Lowdermilk

The Senior Pilgrim Fellowship of Pleasant Ridge Christian Church, near Ramseur, North Carolina, has recently elected officers for the coming year. They are: president, Janice Carter; vice president, Gene Joyce; secretary, Linda Rumley; treasurer, Johnny Beane; faith chairman, Sandra Hubbard; assistant faith chairman, Sarah Lowdermilk; action chairman, Doyle Allred; assistant action chairman, Wayne Hubbard; fellowship chairman, Paul Joyce; assistant fellowship chairman, Willie Dee Cox; program chairman, Franklin Allred; assistant program chairman, Johnny Newell; pianist and reporter, Kieth Lowdermilk. Counselors for this active fellowship are Mr. and Mrs. H. V. Cox, Jr., and Mr. and Mrs. William Brown.

ACTIVITIES OF BURLINGTON SENIOR HIGH P. F.

The Senior High P. F. of First, Burlington, observed their annual "Workway for Christ" on Saturday, September 22 with a car-wash.

On September 23 the group enjoyed a cook-out at the home of Andy Gordon. After an enjoyable time together on the patio, they moved inside to hear Ann Kernodle give her impressions of her visit to Russia this summer. On October 14 they had a progressive dinner at the homes of four of the members and on October 21 they took an all day trip to the mountains.

Fourteen of our Senior Highs spent the week-end of September 29-30 at Moonelon attending the North Carolina and Virginia Conference Rally and others went for the meeting on Sunday afternoon.

Halloween Has Come Full Circle

Few people, if any at all, still believe that Halloween is the night for reading the omens and glimpsing the future. Surely not a single girl will be tempted on October 31 to seek the image of her future husband by eating a pippin in front of the mirror by candlelight in a dark cellar, nor will she swing an apple peeling three times, and let it drop, to see if it will form the first letter of his name.

Countless transformations have shaped and reshaped the traditions marking a day originally connected with the pre-historic Celts of Ireland and Scotland, and perhaps with the ancient Roman festival of Pomona, the goddess of the harvest. Elements that survive among children now — apples, black cats, witches on broomsticks — go straight back to the days of the Druids, among whom it was supposed that the spirits of the dead returned, upon the approach of winter, for warmth and comfort to see them through the cold season ahead.

Since spirits have always been regarded with some suspicion, however, it was often considered the better part of valor to take certain precautions against those of them whose errand was more mischievous and destructive than it was friendly. In Scotland as late as the nineteenth century, huge hilltop bonfires were lit to ward off witches intent on such damage as stealing babies, blighting crops and killing farm animals.

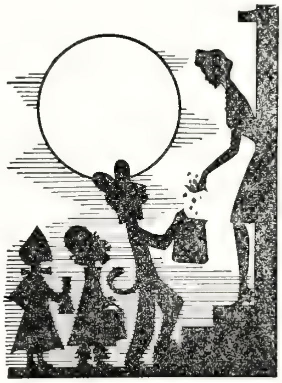
To the excitement of this dangerous element was added — and particularly exploited in the Middle Ages — the practice of divination. The displacement of nuts or stones placed carefully in the embers of a bonfire, their number equalling that of those around it, was considered to mean death before the next year was out. Good fortune and marriages were calculated by equally picturesque practices.

A Feast of the Church

In making the vigil of Hallowmass a feast of the Church Calendar, the Medieval Church was almost certainly striking a blow against the pagan aspect of the occasion. Survivals of the rowdier side of Halloween persisted, however, taking the form of human practice of the mischief once attributed to fairies, goblins and witches. Particularly in the English and Irish countryside, young people put on demon marks and indulged in various forms of destruction, carrying away plows and other portable farm equipment, releasing farm animals, blocking up chimneys. Many of us remember such a Halloween in a more or less attenuated form from our own childhoods — soaped windows, severed clotheslines and deflated tires.

First "Trick or Treat"

The "trick or treat" aspect of the day seems to have started in Ireland, where groups of peasants made the rounds of the neighborhood demanding food and drink for the evening's feast. Here in the United States, by the beginning of this century, the vandalism connected with October 31st had reached proportions alarming enough for parents to make a concerted effort to turn young energies to more harmless ends in the form of a party where bobbing for apples — a sport that goes straight back to the Middle Ages — and various mock horrors replaced more strenuous celebration.



Using Halloween to Help

The latest transformation of Halloween began in 1950, when a small Sunday School class in Pennsylvania decided to trick or treat for pennies instead of candy, and donated the proceeds — $36 — to the United Nations Children's Fund. Little did those charter UNICEF Trick or Treaters realize that eleven years later their example would be followed by so many American boys and girls that their collection of small coins would total $2 million.

It is indeed wonderful that, in a world grown unaccustomed to miracles and dismayed by Halloween magic, the biggest privately made contribution to UNICEF should consist of pennies zealously gathered by hundreds of thousands of little figures scurrying through the evening of October 31st, their faces grotesquely lined with greasepaint or covered with terrifying masks — our neighbor's kids, and our own, transforming their fun into a gift of health and hope for the world's needy children.

What UNICEF Does

Compared to the expenditures involved in, say, space exploration, the result of their efforts may not seem very impressive, despite the program's fabulous growth. This result acquires its true proportions, however, from the knowledge that through UNICEF a single penny can mean the vaccine to protect a youngster from tuberculosis; for two cents a hungry child can be supplied with a daily cup of milk for ten days; three cents will buy the penicillin needed to cure a child of yaws, a crippling tropical disease; a nickel can mean the DDT to protect a child from malaria for six months; a dime represents 50 vitamin capsules to fight malnutrition, and for less than a quarter, UNICEF supplies the antibiotics to save a young trachoma victim from blindness.

UNICEF currently aids more than 100 countries to improve conditions for their children. Together with the World Health Organization, the UN Bureau of Social Affairs and other agencies of the United Nations, UNICEF brings hope to mothers who have watched for years one child after another lapse into listlessness and emaciation as they were replaced at the breast on the birth of a new baby; hope to villagers who had learned to dread the first signs of leprosy as a stepping stone to isolation and death; hope to millions who had stood by helplessly as their children's bodies wasted away under the onslaught of diseases long conquered in the economically developed world.

Such considerations may be no more than sketchy, incomplete knowledge in the minds of our boys and girls as they prepare their black and orange UNICEF tags and collection cartons for October 31st — but the basic concern is there. They know that help is needed, and they are willing to help. And so Halloween has come full circle, with the modern powers of darkness — hunger, disease, poverty, ignorance — replacing the evil spirits of the Druids. The masks, the grotesque costumes, the jack o'lanterns have survived, but they are animated by a new purpose — that of spreading hope and saving lives.

News From Elon College

COUNCIL ON HIGHER EDUCATION MEETS

Dr. J. Earl Danieley, Elon College president, has returned from Cleveland, Ohio, where he attended the annual nationwide meeting of the Council for Higher Education of the United Church of Christ.

The council is the group through which the United Church of Christ expresses its concern for the program of Christian higher education. Its membership was composed of representatives of academies, colleges and seminaries which have been in the past related to the Congregational Christian Churches or to the Evangelical and Reformed Church. North Carolina council members are from Elon and Catawba Colleges.

During the meeting, amendments to the council's by-laws were adopted, the question of distribution of financial aid to institutions was studied, and a report was heard on criteria for new members of the council. The first issue of the new Council Journal was distributed.

Officers named for the council include President Terry Wiekham, Heidelberg College, chairman; Dean Roy Pearson, Andover-Newton Seminary, vice - chairman; President Howard Bowen, Grinnell College, secretary; and President D. L. Helfferich, Ursinus College, treasurer.

* * *

DANIELEY PRESIDES AT CLLW

Dr. Danieley recently presided during the fall meeting of the Council for Lay Life and Work of the United Church of Christ which was held in Chicago, Ill.

Dr. Danieley, president of the council, announced that Martin G. Ganzer of Akron, Ohio, and Ralph Smith of Pottsville, Pennsylvania, were elected as members of the council during the session.

Some 22 meetings throughout the United States and also Puerto Rico have been scheduled for this fall. The meetings will provide an opportunity for lay leaders of local churches to find out first hand more about the council and its purpose and the role of the laity in the church and the world. The leadership of these area meetings will include representatives from the council and executive staff. The one for this area will be held November 17 at Catawba College.

The council is responsible for increasing, developing and co-ordinating the activities and participating of lay men and women in the church.

* * *

ATTEND TEXTILE SEMINAR

Two Elon College students and a faculty member from the Department of Business Administration attended the first annual Walter F. Fancourt Memorial Seminary on problems of the textile industry held in Greensboro last week.

Students attending the seminar were J. Shields Harvey of Durham, and Samuel A. Johnson of Jonesville, both of whom are seniors with majors in business administration. They were accompanied by Prof. Dudley R. Watson.

The program was designed to give students who may be interested in a career in textiles an insight into problems and progress in the industry. During the two-day program, particular emphasis was placed upon "Research and Development" and "Dyeing and Finishing."

* * *

CHAPEL PROGRAMS

Daily chapel programs this year at Elon College are being conducted under a changed schedule.

Under the new schedule there will be only one day of compulsory chapel attendance each week for Elon students this year. Freshmen will be required to attend on Thursday mornings and upperclassmen are required to attend on Friday mornings. A third program on Tuesday mornings will be subject only to voluntary attendance by all class groups.

Prof. John Graves, campus minister, will be in charge of the Tuesday and Thursday programs which will continue to be of a religious type. Dr. Ferris Reynolds will have charge of the Friday programs. He is working with a committee of both faculty and students in an effort to plan varied programs at that hour which will prove to be a significant part of each student's total educational experience.

* * *

Dr. Danieley was guest speaker for a recent meeting of the Burlington Unit of the North Carolina Education Association. "Responsibilities of Teachers as Citizens" was the topic of President Danieley's address.

"ORDER OF THE OAK"

Fifteen Elon College students have been honored for their outstanding academic records having been named charter members of the Order of the Oak, newly formed academic honor society on the campus.

The honor students were special guests at the annual trustee-faculty luncheon in McEwen Memorial Dining Hall last week.

The new Order of the Oak has been formed to "recognize superior scholarship, to encourage intellectual achievement, and to foster the liberal and critical mind." To be eligible for membership in the group, a student must have attained at least junior class standing with a percentage average of at least 89 or better on all courses. Membership in the order is planned to be the highest academic honor open to Elon College students.

Charter members include Jo Ann Braxton, Graham; Barbaros Chelikkol, Adana, Turkey; Annie Martin Cleapor, Burlington; Loretta Benson Hall, Elon College; James Paul Holsonback, Burlington; Leroy John Horwath, Burlington; Paul R. Hyde, Chicago, Ill.; Amy Susan Litten, Burlington; Paul H. May, Burlington; Leroy H. Miller, Burlington; John Ross Reed, Fairfax, Va.; Helen Marie Rogers, Burlington; Eleanor Conn Smith, Winston-Salem; Glenna Teer Smith, Burlington, and Carol Ann Trageser, Arnold, Maryland.

* * *

NORTH CAROLINA CHURCH-RELATED COLLEGES

The executive committee of the Council of Church-Related Colleges of North Carolina met October 9 at Elon College.

The committee reviewed the activities of the past year and planned the program for the annual meeting.

Officers of the Council are President, Dr. Leslie Campbell, President of Campbell College; First Vice President, Dr. J. E. Danieley, President of Elon College; Second Vice President, Dr. Emmett McLarty, President of Brevard College; and Secretary-Treasurer, Dr. Louise Fleming, Dean of Meredith College. In addition to the officers there are three other members of the executive committee: Dean Edwin Wilson of Wake Forest College, President Arthur Wenger of Atlantic Christian College, and President Clyde Milner of Guilford College.

The Holy Spirit

Background Scripture: John 14:16-17, 25, 26; 16:4-15; Romans 8:1-27.

Devotional Reading: Romans 8:14-17.

Memory Selection: **Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.** Acts 2:38.

Large books, and many of them have been written on the Holy Spirit. It is quite evident, therefore, that one Sunday school lesson, or one page in The Sun, cannot deal in detail with this great subject, and this much-neglected as well as misunderstood doctrine of the Christian faith. These comments will be based upon the printed text as given in the lesson quarterly itself. They are the words of Jesus concerning the necessity for and the work of the Holy Spirit.

The Promise Of His Coming

"But if I depart, I will send him (the Holy Spirit) unto you." It is to be noted that the Holy Spirit is not simply an influence; **the Holy Spirit is a Person,** the third person of the Godhead, Father, Son, and Holy Spirit, the Trinity of the Christian faith. And Jesus solemnly promised that if he went away, he would send the Holy Spirit. Furthermore he told the disciples that it was expedient, it was necessary that he go away from them. As long as he was localized in a physical body, he could not exert his universal sway and influence. People would rely too much on his physical presence, and not experience his spiritual presence. Suppose Christ had not gone away into the unseen spiritual world! How would we living in America thousands of miles away from his native land, and living centuries after his earthly ministry, ever experience his saving grace? The Holy Spirit could come only if he went away. But he wanted the disciples to know that although they could not see him, he was with them. He wants us to know the same thing.

The Ministry Of The Holy Spirit

"When he is come, he will reprove the world of sin, of righteousness, and of judgment." Here is a threefold ministry of the Spirit. Convince or convict the world of sin. Not simply individual and petty sins — if there is such a thing as a petty sin — but sin as rejection of Christ. It is the Holy Spirit that convinces and convicts men of sin. A cynical tourist in an art gallery said he really didn't see anything in the paintings to be excited about. The curator replied "Sir these pictures are not on trial; but you are." Christ does not convict us. We convict our selves.

"He will convince the world of righteousness." In other words by his life and resurrection and ascension, Jesus proved that he was a righteous man. He also proved that righteousness is stronger than evil, that God will make righteousness prevail over evil, that God's goodness will endure.

"He will convince the world of judgment." The prince of this world referred to is the devil. It is he who is judged and found wanting. He was judged at the cross where he brought all his power to bear upon the Son of God, and at the Cross he was forever beaten. Satan's doom was pronounced on Calvary. The fact of the world's sin, the righteousness of Jesus, and the judgment of Satan— all are proved in the work of the Holy Spirit among men.

"He will guide you into all truth." As the Pilgrims were about to sail for the New World their beloved pastor, John Robinson, who was not able to come with them, said that God had still more light to break forth from his word. Revelation did not cease with the writing of the last book of the Bible. The Holy Spirit is constantly guiding men and women into new truth. Even those who do not follow Christ or claim discipleship with him may be guided into new truths. But especially the Holy Spirit will guide the Christian into all truth.

"He will show you things to come." This does not mean that every Christian will be a fortune-teller. Or that every Christian will have a clear pattern of everything that is to come. But there were many things that Jesus wanted to say to his followers which he could not say at that time. They were not prepared for them, they would not or could not understand them. But the Holy Spirit would reveal these things unto them and their successors. There is nothing unusual about this fact. Any parent knows that there are many things he or she would like to tell their children, but they have to wait until such a time as the child can understand what they have to say. Here is the promise that the Christian life has the promise of better things, of deeper insights, of richer experiences. Here is the assurance that the Spirit will unfold more and more the mysteries and the wonders of the Christian life.

The Conditions

"You shall receive **the gift of the Holy Spirit.**" One does not earn the Holy Spirit, does not get it by good works; it is the gift of God. God gives the Holy Spirit. But man can meet the conditions for receiving the Holy Spirit. Peter told his great congregation on Pentecost that if they repented and were baptized in the name of Jesus Christ they would receive the gift of the Holy Spirit. And later he said that God gives the Spirit to those who obey him. Repentance and confession, faith and obedience insure the gift of the Spirit.

A word of caution needs to be spoken here. There are many who think that one must expect a highly emotional or dramatic experience in connection with the coming of the Holy Spirit. They connect the Holy Spirit with shoutings and crying and emotional and dramatic experiences such as the use of unknown tongues and so forth. There may be instances when in the lives of persons of highly emotional natures, or limited educational opportunities, the coming of the Spirit does express itself in unusual ways. But on the whole God is not fond of spectacular ways of exhibitionism. His most wonderful works are performed silently. Just as no trumpet heralds the coming of the dawn, or bugler announces the opening of a rose-bud, just so need there be no noisy demonstration of the coming of the Spirit. "How silently, how silently the wondrous gift is given," wrote Phillips Brooks the great preacher. The Spirit, like the wind bloweth where it listeth and we know not whence it comes or it goes. But we do know it by its fruits.

SUNDAY SCHOOL LESSON
OCTOBER 28, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

AT OUR CHURCH HOME FOR CHILDREN — **Walstein W. Snyder, Superintendent**

$2.00 From Each Member

Dear Friends:

This month begins a new year for us. Our fiscal year at the Home runs from October 1st to September 30th. As we look back on the year just closed, we find that financially our year was some better than the year before. When we closed our year in 1961 on September 30th we had received $75,603.76. In comparison, this year we received $87,033.99. Even though we had this increase, we still ran a deficit. Something can be done about this if each Church in the Southern Convention would give their full support to our Authorized Special during this Thanksgiving season, especially if they will let their offering be over and above their apportionment giving.

You will note above that we had an increase of $11,430.23 in 1962 over 1961 — $10,887.55 of this amount came from special gifts. This means that the giving of the Churches was increased over last year by only $542.60. Thus one can see that the increased giving was from sources other than the Churches.

We hope very much that this year each Church will make an over and above gift to the work of our Children's Home.

Again we ask, as we did in the last issue of "Our Children," is it asking too much to ask the members of our Church to share to the extent of two dollars per member for this general program of the Home? If this were done we could adequately do what we should in this area of the Church program. If our Churches in North Carolina and Virginia would do this, an authorized special would not be necessary at Thanksgiving.

Think it over — are you willing for your Church to go on record as being willing to share in this program of the Home to the extent of two dollars per member? This is less than three-fourths of a cent a day per member for the care of those who are less fortunate than you. **Think it over! !**

Sunday, October 28, at the eleven o'clock service at the Haw River United Church of Christ, Dr. Egil Grislis, Associate Professor of Historical Theology at Duke Divinity School, will preach the Reformation Day sermon. All members and friends of the Church are urged to attend.

REPORT FOR OCTOBER 15, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 34.77	
Eastern Virginia Conference	309.36	
Eastern North Carolina Conference	73.00	
Western North Carolina Conference	43.50	
North Carolina and Virginia Conference	282.42	
Total		$ 743.05

SPECIAL OFFERINGS

Oak Level Christian Church	42.00	
A Friend	50.00	
First Congregational Christian Church, Roanoke, Ala.	15.00	
Christian Temple Church, Norfolk, Virginia	25.00	
Hampshire Congregational Church, Princeton, Ill.	10.00	
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Guild Fellowship of First United Church of Christ, Willoughby, Ohio	25.00	
Philathea Class, Suffolk Christian Church, Suffolk Virginia	5.00	
Business & Professional Womens Club of Burlington	6.00	
Mrs. Betty Casey, South Norfolk, Virginia	3.00	
Friendly Service, First Christian Church, Berea, Ohio	15.00	
Mrs. Ida P. Murray, Elon College, N. C.	10.00	
In Memory of Marvin W. McPherson		
In Memory of Mrs. Kenneth L. Dunn		
In Memory of D. G. Bell, Jr.		
In Memory of Mrs. E. H. Foley, Sr.		
In Memory of Mrs. Agnes Taylor Gray		
Total Memorial Gifts	45.00	
Special Gifts	379.68	
Total		$ 655.68
Total for the Week		$ 1,398.73

Share Our Surplus

(Continued from Page 2)

Now we are learning that a good way to worship our Lord is to share our bounty. We will give thanks no less; but we will give food much more.

Our world is filled with hungry people. Some of them have never learned how to win a living from soil and factory, but millions have fled their homeland either by force or choice (in search of freedom) and are now dependent upon the generosity of others. They await our gifts.

It happens that we were born in a country that is blessed with more than we need. We have a Surplus to Share. For every dollar we give hungry people can receive 300 pounds of food. We can't get that sort of bargain for ourselves, but we can for people we may never see until the judgement.

Share Our Surplus is abbreviated to S. O. S. which is a distress signal, a call for help. Every person in every church can find real joy in giving to this good cause. Just think — for five puny little dollars you can give 1,500 pounds of food to really hungry people! F. C. L.

The true civilization is where every man gives to every other every right that he claims for himself.
—Robert G. Ingersoll

Gratitude is the sign of noble souls.

Program — Western North Carolina Conference

October 31—Zion

Theme: "Learning and Witnessing"

MORNING SESSION

9:30 - 12:30

Called to order .... President Hubert Beane
Religious Services
  Hymn Singing and Prayer
  Address on Theme .... Supt. Clyde L. Fields
Enrollment and Recognition
Adoption of Program
Announcement of Committees
Reports from Churches "Progress in Learning and Witnessing"
Reports of Conference Officials and Committees
  Executive Committee .... F. C. Lester, Secretary
  Pastor-at-Large .... Rev. L. W. Presnell
  Treasurer .... Ira L. McDowell
  Stewardship and Apportionments .... Rev. W. W. Hall
  Laymen's Fellowship .... David Lamb, president
  Women's Fellowship .... Mrs. Dolan Talbert, Dist. Chm.
  Pilgrim Fellowship .... Ken Hollingsworth
  Sunday School Convention, and Committee on Christian Education .... L. M. Presnell, Jr.
Intermission
  Missions .... Rev. William T. Joyner
  Ministry .... Rev. F. C. Lester
Address on Stewardship .... Dr. Paul Strauch
Benediction and Blessing

AFTERNOON SESSION

1:30 - 4:00

Hymn and Prayer
N. C. Council of Churches .... Rev. Morton Kurtz
Realignment Progress .... Rev. Joe A. French
Reports Continued
  Evangelism .... Rev. Avery Brown
  Social Action .... Rev. Grant Burns
  Elon College .... President J. Earl Danieley
  Home for Children .... Supt. W. W. Snyder
  Convention Actions Affecting Conference .... Supt. Clyde Fields
Business Session
  Reports on Place, Nominations, Resolutions
  Votes to edit and print Minutes, purchase Annuals
  Other matters as may be suggested by any member
Closing Devotional Moment
Adjournment

In Memoriam

"Blessed are the dead who die in the Lord."

CROSS

The Holy Neck United Church of Christ, Holland, Virginia, wishes to pay a tribute of love and respect to the memory of Mrs. Grace Cross, who passed away August 13, 1962. She was a lifelong member of our church, but due to affliction and ill health in the family she was unable to attend regularly. Although she could not attend her church, she was loved by everyone who knew her.

In memory of her we want to present the following resolutions:

That we bow in humble submission to the will of our Heavenly Father, who doeth all things well;

That we extend our sympathy to her family;

That a copy of these resolutions be sent to her family, one to The Christian Sun, and one to be placed in the church record.

Mrs. Mills March
Mrs. Carol Howell
Mrs. Ethel Saunders

MILTEER

We, the members of Holy Neck Congregational Christian Church, Holland, Virginia, wish to pay a tribute of love and respect to the memory of Mr. John Emory Milteer who passed from this life to his eternal reward August 30, 1962. He was quiet and unassuming in his manner and a friend to all who knew him.

Because of our appreciation of his loyalty and faithfulness we resolve:

1. To extend to his family and loved ones our deepest sympathy.
2. That we keep a memory of his devotion in our hearts.
3. That a copy of this memorial be sent to his family and to The Christian Sun and a copy be entered upon the church records.

Mrs. C. R. Howell
Mrs. C. A. Saunders
Mrs. Mills March

TAYLOR

On August 12, 1962, our Heavenly Father took from our midst our beloved Joyce Wray Taylor.

She was a kind, loving wife and mother. She possessed a quiet dignity which commanded respect and her inspiring influence will always remain with her family and friends.

Because of our appreciation for her faithfulness to Lebanon Christian Church, Semora, North Carolina, we resolve:

First: To extend to her loved ones our sympathy.

Second: That we keep a memory of her devotion in our hearts.

Third: That a copy of this memoriam be sent to her family, a copy to The Christian Sun for publication, and a copy be filed in the church records.

Committee:
Mrs. T. J. Earp
Mrs. W. M. Scott
Mrs. Edd Henderson
Miss Rennie Taylor

Directions for Getting To Zion Church Western N. C. Conference

7½ miles North of Sanford, N. C. on U.S. Highway No. 1, turn at Roland's Restaurant, go to dead end. Sign at Restaurant, "Zion Christian Church, 2 miles." Also large sign, "Pine Ridge Rest Home."

James E. Porter, Pastor

WILLIAMS

We, the members of the Ladies' Aid Fellowship of the Eure's Christian Church, wish to pay this tribute to Mrs. Robert Williams, who passed away June 22, 1962.

Mildred, as she was called by all, was a woman of strong character and high standards so clearly exemplified in her daily living.

In recognition of Mildred's faithful service, inspiration and her witness for Christ, the Ladies' Aid Fellowship wish to express their sorrow at the death of their fellow-member and our appreciation of her efforts to serve.

Because of this devoted life and service in our Fellowship, we present the following resolutions:

First, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well;

Second, That we extend our deepest sympathy to the members of her family and commend them to God for comfort;

Third, That a copy of these resolutions be sent the family, a copy printed in The Christian Sun, and a copy entered on the Ladies' Aid Fellowship records.

— Mrs. J. Z. Felton

HOW S. O. S. HELPS

Our Brethern In Acute Need

Thousands upon thousands of our brethren overseas — victims of acute human need — are daily being given new faith, new hope and new health through the distribution, in the name of Christ, of SOS foods.

IN INDIA more than one million of the hungry and malnourished received SOS foods last year — children, cripples, lepers, TB patients, mothers nursing babies, and Tibetan and other refugees.

IN HONG KONG, many of the estimated 1,500,000 Chinese refugees know the life-sustaining benefits of SOS foods — thousands of children through milk stations, school feeding programs, institutional feeding, thousands of children and adults through food stations, church distribution centers and welfare institutions.

IN INDONESIA, people are alive today who would have starved to death without SOS foods, some of them victims of droughts and floods, others refugees from the political upheaval. Food has given some the strength to help themselves through farming projects.

IN KOREA, where need is still vast and poverty heart-rending, SOS foods are used in hot meals served to thousands daily from 149 feeding stations. Also aided are Koreans in land reclamation projects, orphanages, widows' or old peoples' homes, leper colonies and hospitals.

IN BRAZIL, SOS foods have helped families from the drought-plagued Northeast as they struggle toward self-sufficiency in an agricultural resettlement project in a more favorable location.

IN CHILE, sufferers from a prolonged drought in the North and from incessant rains in the South were sustained with the help of SOS foods.

IN HAITI, sometimes called "The hungriest country in the world," the drought-inflicted hunger of some 10,000 was relieved by SOS foods for three months until new gardens could be planted.

IN JAMAICA, where alternate drought and heavy flooding left several thousands in acute distress, SOS foods brought relief. Jamaicans responded to the sudden need in British Honduras when Hurricane Hattie struck there, immediately releasing SOS food which was among the first emergency aid to reach that area.

IN OKINAWA, SOS foods are used in a much-needed school lunch program which reaches virtually the entire school population, in supplementary food rations given to thousands living on the edge of poverty, and in emergencies such as recurrent typhoons and crop and fishing failures.

IN WEST PAKISTAN, where efforts are being made to rehabilitate run-down and impoverished villages, SOS foods are playing an important part.

IN THE PHILIPPINES, though no one starves literally, many are starving in a nutritional sense — and the majority are undernourished. SOS foods are channeled to the nutritionally starving through church-related institutions. Victims of flooding were also aided with these foods.

IN CONGO, SOS foods help meet the needs of an estimated 160,000 Angolan refugees, and between 500,000 and 600,000 Bakwanka refugees, most of whom were destitute. A feeding program in Nigeria also brings SOS foods to the needy.

IN JORDAN, SOS foods brought a new measure of self-respect and dignity to more than 10,000 workers on community development projects, through a new regulation permitting food to be used as partial payment for work on such projects.

To the old and the young, to the ill, to those eager to work if only they can find the strength, SOS foods extend the hand of American brotherhood to a hunger-stricken world.

THE SOS PROGRAM is the cooperative endeavor of the major Protestant and Eastern Orthodox communions to provide help for as many as possible of the world's hungry and undernourished.

SOS FOODS are contributed by the United States Government from its surplus stocks held by the Commodity Credit Corporation. In addition, foods required in overseas feeding programs but not available from surplus supplies, are purchased. All food is distributed on the basis of need alone, without question of race or creed.

VOLUNTARY GIFTS made by Americans through their churches, through inter-church community Thanksgiving services, or other church-related activities support this world-wide demonstration of Christian concern and belief in brotherhood.

CONTRIBUTIONS of American churchgoers—given in the name of Christ—pay for distribution costs, administration and transportation not provided by our government or the governments of recipient countries.

LAST YEAR 333,893,961 pounds of SOS foods were distributed overseas to more than ten million persons. Precious cargoes of life-sustaining foods left American ports at the rate of over six shipments a day.

NEEDS AT HOME — those of hungry Americans — in the U. S. — are cared for first before any foods are provided by the government to voluntary agencies such as Church World Service for overseas distribution.

THE GREATEST FOOD RELIEF OPPORTUNITY in the history of the churches — that's what many have called the SOS program. More than 300 pounds of food are distributed overseas for each contributed dollar. Gifts to SOS literally reach the ends of the earth with their message of Christian concern for our fellow men.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

Church History Room X
Box 232

The
CHRISTIAN SUN

Vol. 114 | October 30, 1962 | No. 43 | A Religious Week Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

. The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

. The Holy Bible is a sufficient rule of faith and practice.

. Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern
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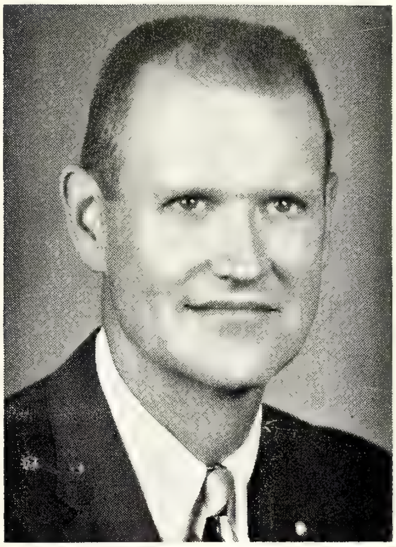
Leaders Of Our Lay Work


E. Dale Peak

Mrs. W. B. Williams

E. Dale Peak was elected as president of the Churchmen's Fellowship of the United Church of Christ at the men's convention at Purdue in August. Mr. Peak lives in Holladay, a suburb of Salt Lake City, and is an executive of United Air Lines. Mr. Peak is a member of the Council on Church and Ministry of our denomination, and has been active in the National Laymen's Fellowship and in his local church.

When the Women's Committee of the Council for Lay Life and Work was organized in Cleveland October 18, Mrs. W. B. Williams of Newport News, Virginia, was chosen chairman. This makes her our denominational representative to United Church Women. "Tudor," as she is known to many in the Southern Convention, has served as president of the National Women's Fellowship and the Southern Convention and Eastern Virginia Women's Fellowships, as well as being active in Christian education in First Church, Newport News.

It is anticipated that the Council for Lay Life and Work will be speaking to the men and women of our churches through these leaders.

EDITORIALS

International Fright

Last week the world came to the verge of destruction. Fear covered the face of the earth, like a blanket of fog. There was adequate reason for this fright.

Two big and powerful nations stood facing each other with the island of Cuba in the middle. Both have many destructive instruments of war — explosives that have not yet been tried except for two small bombs used in Japan near the close of the last World War. Both profess peaceful intentions. But when it became evident that Russian missles were being secretly placed in Cuba, the United States, through its President, determined that they should be removed regardless of the cost. America sent its ships, planes, and soldiers to the area near Cuba in adequate numbers to destroy the island and its inhabitants within a very brief time. To do so, all understood, was to release such bombs as might easily trigger the Third and Final World War.

Sunday's news that Russia would dismantle and withdraw its missles and bases in Cuba brought relief to a frightened world. Little children who had prayed for peace, for life, could breathe easily again. Although the issues are not all solved, it looks at this writing as if international problems will go back to council tables, specifically in the United Nations, while guns and missiles are stored until a future date. It is the hope of an uneasy world that when they are moved again they will be dismantled, destroyed, forever put out of commission.

Continuing Reformation

This is being written on Reformation Sunday — a date observed by Protestants in remembrance of that day in 1517 when Martin Luther nailed his 95 Theses on the city bulletin board of Wittenburg, which happened to be the church door. Although these were ideas which he was willing to debate, they triggered a revolution in the Roman Church which meant that excommunicated people organized a new Church that within 18 years was recognized by states as being equal with the Roman Church. It was an idea come to birth, and Protestantism has flourished ever since.

It is easy for us to think of Luther, Zwingli, Calvin and the people of that day as being in the midst of a tremendous Reformation, and as mighty leaders, without considering that this was but the beginning of a process that is moving like a mighty tide in our time. The Reformation may have started with Luther; it certainly has moved forward through others of equal worth. But why a reformation?

When Jesus talked with Simon Peter about his place in the coming Kingdom, he made it clear that without human magnetism there would be no people coming into the kingdom. This "Keys of the Kingdom" conversation later was interpreted to mean that the head of the church, the Pope, and the Church had divine authority to let people into the Kingdom of God and to keep them out. When this moved over into Indulgences, the forgiveness of sins committed and those to be committed, sold at a price so the Church of St. Peter could be erected in Rome, thoughtful people like Martin Luther had to give the matter serious consideration. A search of the Scriptures revealed that Habbakuk had said: "The righteous shall live by their faith," that St. Paul had echoed the same idea, and that Jesus had never made religion mechanical or commercial. So, Luther denounced the customs of the Church, and undertook to bring Christianity back to what it had been in the beginning, a happy relationship between a person and his God who is Fatherly.

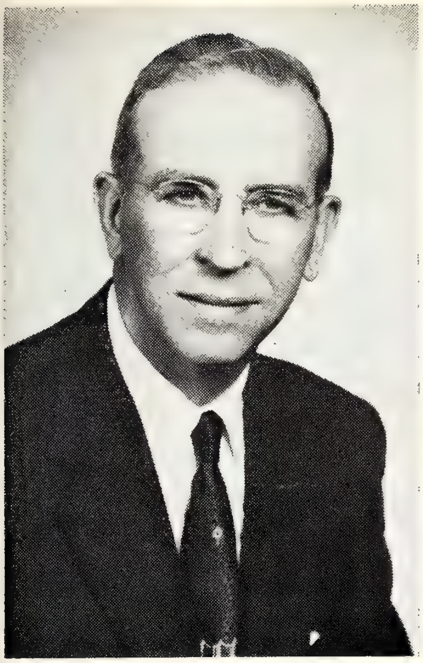
From the time of Luther down to our day Protestantism has divided into small groups. Its freedom has been tested by a continual stream of new denominations being established.

The reformation in our time is turning the tide in the opposite direction. Unity is the big idea that churchmen are considering in our time. The Christian Church, in which most of us in the Southern Convention were reared, stated in its early records that its purpose would be fulfilled in the reunion of denominations. In some sense it has lost its life in this process, but today it is part of the United Church of Christ in America. The dream of the founders is being fulfilled as denominations dating almost from the beginning of the Reformation share in the United Church.

Even the Roman Church is at this very time struggling with the idea of Christian union. Its delegates are in Rome conferring, debating, and trying to discover what needs to be done to bring the Church Universal into a working unit. Established dogmas of long duration are being questioned. Protestant leaders have been invited to sit in and hear the discussions. Out of this Council there may come better understanding, and even new insights that will enable Christians of all denominations and nations to move forward together to overcome such modern devils as atheistic Communism, and materialism.

NEXT WEEK

Next week The Christian Sun will do its bit to assist our Congregational Christian Home for Children at Elon College, to render adequate service to children entrusted to its care. You will be given a picture-view of what the Home really is. Look forward to your paper next week. It will be bigger, and better (we hope).



Dr. Jess H. Norenberg
Pastoral Relations Secretary
Council for Church and Ministry

Dr. Jess H. Norenberg, who has been minister and registrar (superintendent) of our Wisconsin Conference for the last 15 years, will become Pastoral Relations Secretary of the Council for Church and Ministry January 1. In this new capacity he will be responsible for the Personnel Records Office and will work closely with Dr. Harold Wilke, new director of the Council.

Dr. Norenberg grew up in Colorado, the son of a minister, has degrees from Nebraska University, Yale Divinity School, and Northland College, and has studied at Columbia and Chicago Seminary. The Norenbergs have two sons, one of whom is a minister and the other a research chemist. Dr. Norenberg has traveled extensively, including a trip around the world.

MRS. GARLAND GRAY

Sympathy is extended to the family of Mrs. Garland (Agnes Taylor) Gray of Waverly, Virginia, who passed away suddenly October 6 from a heart attack. Survivors include her husband, Garland, member of the Virginia Senate; one son, Elmon P.; and three daughters, Mrs. Ralph Gibson, Mrs. Walter Stettinius, and Mrs. Thomas Tullidge.

Funeral services were conducted in our Waverly church October 8 by the pastor, Rev. J. E. McCauley, assisted by Dr. John G. Truitt.

Laymen's Sunday Observed

Apple's Chapel

The entire service at Apple's Chapel October 21 was conducted by the laymen. The theme "As Good Stewards" was expressed in the following talks: In Our Daily Work, R. M. Murrell; In Our World, Joyce Busick; In Our Worship, Lloyd Chrismon. Monty Busick was the organist; W. A. Michael gave the call to worship; Leo Busick led the responsive reading; Robert Pritchett read the scripture lesson; E. H. Thompson led the morning prayer; and Max Elmore gave the benediction. "To the Work" was sung as a special by the men's choir.

Burlington, First

Dr. J. Earl Danieley, chairman of the Council for Lay Life and Work, was the speaker October 21 at First, Burlington. Local laymen sharing in the service were: Walter L. Cooper, Braudie Fitch, Don Purdee, Buddy Wellons and John Williams. Soloist was Frank Huffman.

Hank's Chapel

Dave Donaldson gave the "sermon" at Hank's Chapel October 21, when Laymen's Sunday was observed. Pianist was Raeford Bland, Clarence Clark was soloist, and Tommie Farrell served as music director. Others participating in the service were: Wallace Farrell, opening prayer; Frank Wachs, scripture lesson; Ralph Riddle, morning prayer; Herbert Petty, announcements; Winfred Mann, offering dedication; Wilfred Lindley, prayer following sermon; and Jack White, Sr., benediction. Ushers included Alton, John and Clayton Farrell, Charles Harris and Winfred Mann.

Holland

William F. Davis, attorney from Suffolk, was the speaker for Laymen's Sunday at Holland October 21. His subject was "Conflict — Communism vs. Christianity." Others participating in the service were Lee Bond, Kenneth H. Garren and John Henry Powell. Dr. Dan Hallock was chairman of the planning committee. The choir was composed of laymen.

Colored slides about "The Rim of East Asia" were shown at the family night supper at Tryon October 24 with Miss Edith Penney as commentator.

E.N.C. Laymen At Work

The quarterly E. N. C. Laymen's Fellowship Rally was held in the McCuller's Ruritan Building on Sunday evening, October 14. After a delicious meal provided by the Amelia Church, Mr. E. J. Austin of Southern Pines gave an informative address on the subject, "Trends in Church Architecture."

The next quarterly Laymen's Fellowship Rally will be held in the McCuller's Ruritan Building on Sunday, January 13.

Gifts to Garner Community Church

The Laymen have accepted a goal of $2,000.00 to be applied toward the new church building of the Garner Community Church. Rev. T. N. Daughtry reported that 19 of the 49 had sent in contributions totaling $858.77. These churches are listed as follows:

Shallow Well Laymen's Fel.	$125.00
Oak Level Laymen's Fel.	25.00
Mt. Gilead	10.00
Piney Plain	15.00
New Hope	27.51
Amelia	25.00
Popes Chapel	25.00
Wake Chapel	222.40
Damascus	80.00
Wentworth	82.00
Pleasant Hill	10.00
Southern Pines Men's Bible Class	25.00
Plymouth	32.36
North Clayton Christian Ch.	10.00
Rev. L. Gale Brady	10.00
Liberty Vance Men's Fel.	38.50
Fullers Chapel	21.00
Mt. Auburn	50.00
Martha's Chapel	15.00
Mr. & Mrs. P. G. Lambeth	10.00

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Rev. F. C. Lester, *Editor*
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New Church Sanctuary And Educational Building

CORNERSTONE LAYING — THIRD AVENUE CHRISTIAN CHURCH
DANVILLE, VIRGINIA

Superintendent Clyde L. Fields

A cornerstone laying service for the $250,000 church sanctuary and educational building of the Third Avenue Christian Church in Danville, Virginia, was held on September 23, at the conclusion of the 8:45 a.m. morning worship service. The pastor, Rev. R. E. Tally, and Harvey Willis, superintendent for the John W. Daniels Company, are shown placing a copper container behind the cornerstone. The copper box contained a number of records of the church to be preserved in this manner for posterity.

Superintendent Clyde L. Fields was the speaker for the morning service and participated in the cornerstone laying ceremony. The building committee, composed of C. H. Willis, Virgil Crawford, Baxter Keesee, Charles Case, Alfred W. Haraway, Coy Wimmer, Architect Robert W. Thompson, and Mr. Harvey Willis, representing the John W. Daniels Company, all participated in the cornerstone laying ceremony. The new sanctuary will seat 700, with provisions for seating 50 of the choir in the chancel.

Rev. R. E. Tally, the building committee, and the members of the Third Avenue Christian Church, are to be commended for this splendid building program. The churches of the Southern Convention join in expressing congratulations to this fine and growing church!

JUST MUSING

By Elizabeth F. Caviness

I once thought God's best gifts
Were for those who grew
Taller in knowledge and grace;
Who were steadfast through
The days and years of reaching
Toward Christian maturity.

In living I've learned a lesson
One I needed to know
That God's lower shelves hold
Blessings that are his to bestow,
When we're lonely and humble;
When the flame of life burns low.

Against Communism

THE CHURCH IS OUR BEST DEFENSE

The Christian Churches of America are diametrically opposed to the ideology of Communism. Yet most church leaders do not find themselves congenial with promoters of anti-communism who have nothing positive to offer, and succeed in sowing hate and suspicion of other Americans. But churches need to encourage informative programs that tell the truth about Communism, especially in its relationship to Christianity. Learn to live your faith positively and the battle is half won. Three recommendations:

(1) The Freedoms Foundation award-winning radio series of eight programs on "Christianity and Communism" is available for local broadcast. Perhaps your Church or Ministerial Association can get these scheduled on a local station, and give wide publicity in order to build up a listening audience. Write Broadcasting and Film Commission, 475 Riverside Drive, New York 27, N. Y.

(2) Invite the cooperation of a local theater manager in showing "Question 7," the film produced by Louis de Rochemont Associates, 380 Madison Avenue, New York 17, N. Y. It dramatizes the conflict between the church and communism in East Germany.

(3) Plan a study or discussion group to use "The Christian's Handbook on Communism." It was prepared for missionaries who work in areas where Communism is a daily issue. Order from the Committee on World Literacy and Christian Literature, 475 Riverside Drive, New York 27, N. Y., enclosing one dollar.

—Bulletin, W. Va. Council of Churches

About • • WAR DEBTS

One of the economic disasters created by war is the huge debts incurred by many countries to help support their part in the conflict.

Except for Russia which owes the United States eleven billion dollars for supplies — and which it has made no effort to pay — there is no published record of the number of countries and the amounts they are due the United States for food, clothing and equipment supplied them during World War II. But there is a published record of the names of borrowing countries and the amounts that are still due Uncle Sam as a result of World War I.

Debts arising out of World War I and due the United States as of June 30, 1960, totaled more than nineteen billion dollars ($19,091,652,632 to be exact). Due to the moratorium agreement during the Hoover administration, seven billion dollars of this total (or $7,259,889,938 being the precise amount) has not matured. Interest due and unpaid totals more than seven billion dollars (or again to be exact, $7,658,202,959). Total payments made to June 30, 1960, amounted to a little more than two and one-half billion dollars, or $2,757,252,107.

Twenty countries are involved in this colossal debt contracted more than 40 years ago. Nine of these countries, each with a large debt in proportion to its population, has since been forced into the Russian "paradise" where workers flee, when they can, because of too much "pie-in-sky" living. Debts of these enslaved countries plus Russia's eleven-billion-dollar obligation will probably never be paid.

What indebted countries cannot pay, the American taxpayer must, for supplies sent abroad are paid for by money borrowed by the United States Treasury on bonds and other securities, and these must be redeemed when due. Despite its two-mountain-size public debt, the United States has never forfeited on its financial obligations.

It is easy to say "make the foreigners pay," and politicians often use such a statement. But unfortunately, financial dealings with other countries are not that simple, as many politicians would have their constituents believe.

International debts differ essentially from debts owed by private citizens to fellow citizens. Governments may become penniless but receivers cannot be appointed to administer their assets. More important still, international debts can be paid only by the exchange of goods and in foreign exchange.

Countries acquire foreign exchange only for exporting goods or services. What any government can pay outside its own national boundaries is the difference in value between its exports and its imports. And all countries are under the necessity to export and import.

If a country exports a hundred million dollars' worth of goods and imports only fifty million dollars' worth, it has fifty million dollars with which to buy foreign exchange, pay its debts or use in some other way.

Since there is no international currency, world finance is complicated and war creates demands by many countries that only compound the complication. The situation does not make the American taxpayer happy. Indeed, he is very unhappy . . . and helpless.

C. B. Riddle

A MEDITATION

GARMENTS BEAUTIFUL

John G. Truitt, D.D.

"Then put on the garments that suit of God's chosen people, His own, His beloved: compassion, kindness, humility, gentleness, patience." Col. 3:12.

My friend and teacher beloved, the late Rev. John U. Newman, Ph.D., D.D., was a handsome man. His fifty years as a college professor could never erase his common touch, in fact, it enhanced it. He wore appropriate clothing. Perhaps for the record, and on account of many friends who yet remember him, I should say that sometimes his rubber overshoes seemed unnecessary, or his great-coat thrown loosely over his shoulders as he sat in some corner of an auditorium. To all who knew him, however, he always looked neat and handsome.

Looking at the beautiful garden, the growing vegetables, the well-tilled, hand-tilled, soil, I admit I was surprised at first, the first time I saw him there, hoe in hand, but his clothing seemed exactly appropriate. And although I was a freshman, and a scared one, he was so gentle and kind, I made bold to compliment his garden. His friendly little half-laugh with his quick expression of appreciation won me. His dignity was never down. He was one of God's beloved. He "put on the garments that suit God's chosen people" garments of "compassion, kindness, humility, gentleness, patience."

You know what I mean, there are people who know and appreciate the goodness of God, and who delight to walk in the ways of righteousness; there is that something about them which Paul coveted for his beloved Colossians. If you should have stood in Paul's presence you perhaps could not have said he was handsome, but there was something about him, though wrist and ankle bound, that would have caused you to know that he was clothed in "garments that suit God's chosen!" "God's own, God's chosen, God's beloved!" How about that! Who of us would not like to be like that! Look at the first word in the above text: "Then." If you have turned from "all anger, passion, malice, cursing, filthy talk. . . ", but you can read the paragraph to which the "then" refers, "then put on the garments that suit God's chosen people." Clothed within, right in your inner self, with the goodness and kindness of Christ — takes a bit of doing, but let us do it. Amen.

Stewardship

Lowell A. Smoot, United, Portsmouth

When we talk about being Christians, we forget that the total of life is involved. And the total of life makes up all that we have in our keeping or control. Yes, it is our time, our talents, and our material resources.

It is here that we need to rethink our relationship to the Kingdom of God. We know that Jesus Christ, whom we confess, gave His very all to God. He went even to the point of giving His very life which God had entrusted to Him. So it is that God wants us, each of us, and when God is able to claim us, then he has control over the things that we have in our keeping.

We are reminded by our Stewardship and Benevolence Department through one of its leaflets that St. Paul summed up the basic principle of Christian Stewardship when he wrote to the members of Corinth Church: "I seek not yours, but you!" Jesus gave a similar interpretation of it when He said: "Seek ye first the Kingdom of God and His righteousness, and all these other things shall be added unto you."

We have not learned this lesson in life. Perhaps, this is the very reason there is so much strife and turmoil within our minds and hearts. Could this be the reason we are never really happy within? Maybe this is the reason the church suffers for lack of your support.

It would be a wise choice on your part if you would decide to put this plan into practice in your daily living. Begin by giving your time to the church. Resolve that you are going to give at least a tenth of your material substance each week to the things that pertain to God's Kingdom. Use your talents in the choir or teach a Sunday school class.

When you become willing to do these three things — the giving of your time, talents and resources — then you are beginning to seek the important things.

Of course, you may feel that you are not able to do any of these things. Especially are we reluctant to part with our money when it comes to Church. But this will be the wisest investment we shall ever make. God has been so good to us. All that we have and are is but a gift from Him. Are we grateful enough to give of that which he has entrusted to us?

Let us do away with the ideal which so many have adopted for their daily living: "We spend money we don't have to buy things we don't really need to impress people we don't like."

The tithe is a good beginning point. Remember, this will be the wisest investment you ever made.

IV. STEWARDSHIP OF SHARING

Rev. Carroll W. Lewis

As a Christian steward, I purpose to acknowledge the Lord's ownership of all that I am and have by setting apart at least one-tenth of my income for the specific purpose of maintaining and extending the work of Christ's Church.

Partnership with God is a gratifying experience. I knew of a man, who when he was baptized, deliberately put his billfold in his pocket. The pastor suggested that he empty his pockets but he replied, "I want my billfold to be baptized with me." He had somewhat the right idea. Not that we need to follow his example in the actual act but we do need to follow his example in spirit — that is, realize the Lord's ownership of all.

Many people, and some Christians at that, try to divorce Spirituality and Finances. If a pastor speaks of money he is a lover of the filthy lucre, but did you ever consider that Jesus often spoke of money. Sixteen of the thirty-eight parables deal with the right or wrong use of money.

Tithing is God's plan for financing his work upon the earth. I have found it to be true that you can give without loving, but you cannot love without giving. Christian giving is a long step toward right living. Speaking of the tithe, someone has said:

Abraham commenced it. — Gen. 14:18-20.

Jacob continued it. — Gen. 28:20-22.

Moses confirmed it. — Lev. 27:30.

Malachi commanded it. — Mal. 3:10

The Lord Jesus commended it. — Matt. 23:33.

The Apostle Paul concurred in it. — I Cor. 9:13-14.

There are many ways of making money that have been tried. Some churches try cooking — chili suppers, bean suppers, fish frys, etc. Other churches try merchandising — rummage sales, bake sales, bazaars, etc. Some churches even try gambling — bingo, raffles, lotteries, card parties, etc. And then there are the spiritually prosperous churches which try God's way — "Bring ye all the tithes into the storehouse." (Mal. 3:10)" "Honor the Lord with thy substance." (Prov. 3:9) The Christian steward will remember that what he has is a trust to be used for God.

There are three things to remember in our giving:

1. The **motive** of our stewardship. If you give to gain the applause of men or if you give to buy your way into the Kingdom you will not receive the commendation of the Master. However, if you give out of humble gratitude for his mercies and you give for the honor and glory of God you have the right motive.

2. The **manner** of our giving. Do we give under constraint? Under pressure? Or, do we make our offerings with a ready mind and glad heart? Not the grudging giver but the one who is cheerful receives the Lord's love and approbation.

3. The **measure** of our giving. Mark well that Jesus is more interested in the measure, or the proportion, than he is in the amount. Read Mark 12:41-44.

The Bible makes it clear in both Testaments that the way to acceptable religious giving is to put God first and then give according to one's ability, with one tenth as a minimum. With shame we must confess that few of us do this. Not the size of your offering, but the **spirit** in which it is given and the **measure** of stewardship it represents, are what count in the eyes of your appraising Lord.

North Carolina Women Hear About Laity

Mrs. Elizabeth F. Caviness

In speaking of the Council for Lay Life and Work Miss Lillian Gregory said "We're about to march off our map — like Alexander the Great — in the progress of the Christian Laity — it is a new country — an unexplored field."

The early church went forward through the efforts of very ordinary men and women. The New Testament Church had no clergy — as we know them — it was a layman's work, and it has swept over the whole earth.

To tell others about Jesus was of the utmost concern of the early church. Their message was the unconquerable spirit of Jesus Christ. John said: "We know he is alive for we have seen him, eaten with him, and touched him."

In the fourth century the clergy were known as "office bearers." They were certain persons called out, set apart, to be the servants — ministers — to the churches.

The pulpit and the pew must never be separated — the work must move on TOGETHER.

The church has never claimed the attention of everyone — or commanded the respect of everyone.

The local church must never be totally concerned with itself only, but must have the larger vision.

The Church must be THE CHURCH in the world — out where men live and work.

Let us look at ourselves and what we are doing now. Are our patterns of doing outworn or outmoded? Are they what God would have them to be? Are we just living in the church? Or are we taking it outside? The farm, the factory, the office, the classroom — this is where the battles of faith are being fought. Do we witness there?

God has held the world for all time in his loving, forgiving hands. Can we help him for a minute?

We must be partners with God, giving him our talents, our hands, our hearts, our minds — our whole selves.

We ought to be — no, we MUST be, the bridge builders — building a strong bridge with faith and prayer and work — for God — from the past of our parents to the future of our children — from the church of the past to the church of the future.

This we must do TODAY!

Laymen Suggest Sermon Topics

Rev. Daniel Bowers, pastor of First, Portsmouth, asked members of the Official Board to suggest sermon topics for his consideration. Here is the list he received:

"The Modern Church — A Social Club?"
"Saturday's Sinners and Sunday's Saints"
"The Church — All Things to All People?"
"Forgiveness"
"How Well Do We Know Each Other?"
"What Place Does Music Have in the Church?"
"How to Reach the Unchurched"
"Your Church and Your Job?"
"Stewardship"
"After Death — What?"
"The Work of Women in the Church"
"Supreme Court and Prayer in Public Schools"
"What Effect Does Communism Have on the Church?"
"Sit-ins, and Kneel-ins — Are They Christian?"
"Busy Marthas"
"Too Many Chiefs — Not Enough Indians"
"Love vs. Hate in the Church"
"Do Churches Have Cliques?"
"Politics and Religion"

LAITY AND CLERGY

In the course of Christian history, we have come to distinguish rather sharply between the Laity (the people of God) and the Clergy (those who have been set apart to be the leaders of the Laity) although both terms (Laity and Clergy) as used in the New Testament refer without distinction, to The Whole People of God!

One of the practical consequences of this sharp distinction between Laity and Clergy is that in our modern world The Laity are world-oriented and the Clergy (presumably at least) are God-oriented, to the point where the Clergy often do not know the world and the Laity do not bother to learn very much about God; since this is the clergy's business.

When this happens, God's very purpose in calling into being a Laos — A People of God, is frustrated. Instead of having a people through whom he can make himself known to the world, he has two classes of people, who do not even communicate clearly to each other and thus add to God's problem of getting his message across to men.

When we speak of the place of laymen in the church we often refer only to the carrying-on of the work conducted by the organized church as such. That type of work is important, but it is not the most important work of Christian laymen. The most important work of the laymen is the daily work by which he earns his living and it is in that area that he has to bring the power of the gospel to bear.

The Bible is filled with stories about laymen. Among other insights they reveal that laymen should:

Wonder—and be led to Study
Witness—and be led to Service
Worship—and be led to
Surrender

Sunday's sermon will examine some of these stories and the insights they contain for helping laymen to testify to the faith in their specific vocations.

—Zion Church Visitor
South Bend, Indiana

Education In Africa

Compared with the European or American child, the African child has a woefully small chance of receiving a good education. According to latest UNESCO statistics 60 per cent of the Continent's children never go to school at all. Among those who do only forty per cent complete the primary course and only four per cent of the youths between the ages of 12 and 18 receive any further education. In many countries these figures are markedly lower.

The situation concerns not only educators, government officials, and church leaders, but millions of African parents who want their children to get the chance they deserve. They deeply resent the fact that their countries lag behind and feel frustrated because progress seems terribly slow.

In 1961 in Addis Ababa the first step was taken towards finding a solution to these problems when the United Nations Education, Scientific, and Cultural Organization (UNESCO), in cooperation with the UN Economic Commission for Africa convened a conference of 39 African states to discuss the development of education in Africa.

Six Grades By 1980

The long-term plan agreed on aims at universal, free, and compulsory six years' education for every child in every African country by 1980. It anticipates that 80 per cent of the youngsters who start school will finish the primary course (exactly double the present average figure) and that approximately 30 per cent of these will continue on to secondary school level. Of these it is forseen that two thirds will attend professional training centers including teacher training centers, and the remaining one third will be enrolled in academic secondary schools.

From now on, the wealthier countries will be asked to help African schools not for humanitarian reasons, but because it is a sound investment. At the same time internal spending will be increased.

Adequate financing is not all that is required, however. Qualified teachers, administrators, and others must be found. The Addis Ababa meeting pointed to the need: the Congo needs 23,000 more teachers in secondary-level schools alone; Ethiopia, 11,000; Kenya, 9,000; Mali, 6,600; Nigeria, 14,000; and most other African countries have similar problems. Since most of these countries find it hard to staff existing schools the question of the source of such manpower is a crucial one.

The curricula also must be reshaped. Aesthetic, cultural, and moral values must be emphasized so that the African personality can express itself in the schools. At the same time, more stress must be laid on the teaching of scientific subjects.

The Role of the Churches

The Christian churches have been the pioneers of education in Africa. Secondary schools have often been established by them in fact of real opposition from those who said that the African peoples should be content with knowing how to read and write. The churches also consistently have given priority to the training of teachers insisting that the future of the country would be shaped by teachers at the first level of education.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

Okayama

Southern short of Honshu Island, 90 miles south of Kobe. Population 260,000; cultural center; manufactures porcelain.

November

4—**Rev. Paul Griesy** was Carleton College representative at Doshisha 1955-57; got B. D. from Yale 1960 and went back to Japan. Since language study has been assigned to youth work in Okayama area.

Osaka

Principal industrial and commercial center of Honshu Island, with population of 3,000,000; noted for educational institutions.

5—**Miss Marliss Camp** graduated from University of Washington in 1961, after spending 1959 in Guatemala studying at University of San Carlos and teaching at English-American School. She is associate missionary to Japan for 3-year term, teaching courses in junior and senior high and college at Baika Junior College and Girls' School.

6—**Miss Audrey Gilg** received her Master's Degree in Religious Education from Eden Theological Seminary in 1962 and has gone to teach English for 3 years at Baika Junior College. She was teacher-librarian for 10 years in Illinois and then field worker for E. and R. Church in Rocky Mountain and Dakota Synods before going to seminary.

7—**Rev. and Mrs. Robert Meyer** are planning to come home next January for him to do graduate work after serving since 1957 in the new field of labor evangelism. He has his B.D. from Princeton. They live in a new housing development, work with Japanese pastors and in a "House Church" near waterfront.

Sendai

Center of Northeast Japan with population about 450,000; industrial center noted for lacquerware.

8—**Miss Elaine Allrich** graduated from Elmhurst College in 1960 and went to teach English at Miyagi College, teaching 20 hours a week — 6 on college and 14 on junior high level—and teaches classes at Student Center and YWCA. Her father is an E. and R. minister in St. Louis.

9—**Mrs. Alfred (Margaret) Ankeney** was born in Japan of missionary parents. She graduated from Oberlin in 1913. Her husband was treasurer and manager of the Japan Mission of the E. and R. Church; they were among first missionaries invited back after World War II, when he became president of North Japan College. Following his death, she returned to Sendai where she did evangelistic work among women. She returns to U. S. this fall to begin pre-retirement furlough.

10—**William Cundiff** got his Masters Degree in Music from Oberlin in 1952 and went to Japan for short term — then decided to become career missionary. He teaches piano, music appreciation, piano and voice literature and directs opera workshop at Miyagi College.

Churches have fought for the right to keep their schools under their own management refusing to become completely identified with colonial policies. They have been among the first to welcome the development of national initiative and to recognize that it is the function of the state to provide educational facilities for its citizens.

The Addis Ababa plan has raised the hopes of Africans all over the continent. What will be the churches response to the new challenge? What part can they play in its success?

The answer to those questions will be sought when some 120 representatives from more than 30 countries meet in Salisbury, Southern Rhodesia, December 29 to January 10 for an all-African church conference on "Christian Education in a Changing Africa."

Whatever specific decisions of the conference, the Christian church will continue to play a major role in African education. That role is not to raise large sums of money but to give real meaning to the substance of what is taught and deep inspiration to those who teach: to wisely use the resources entrusted to us by God and to work to insure that the content of African education becomes truly African.

The Addis Ababa Conference defined the full life which can be obtained through education as "the enjoyment of an adequate share in the material benefits of a competent technological state structure." The churches have often given the mistaken impression that personal knowledge of Christ means separation from the material benefits of modern technology. Those who met the living Christ in Palestine 2000 years ago received more than the best their own civilization could give. It is our deep concern that the children and youth of Africa should experience this full life which reaches beyond and above secular concepts. "To meet the living Christ is to live truly."

This Interested Me

By Emily C. Lester

Recently I had the opportunity to learn how to become a better teacher by attending a meeting of the Asheboro Association for Childhood Education and hearing a talk by Dr. Lucile Lindberg of Queens College, New York.

Dr. Lindberg told of education in Africa, as she had witnessed it on a recent trip there with other educators. She reminded us (as does the article on the preceding page) that literacy is low — only 2% of the Ethiopians can read, for instance. The leaders who are making headlines in our papers have often only finished the fourth grade, eighth, or high school — and they were usually educated in mission schools. In fact, Dr. Lindberg paid high tribute to the work of mission schools which in many countries have carried on the only secondary schools.

Now the picture is changing. All Africa wants education, and wants it in a hurry. Dr. Lindberg paid high tribute to the Peace Corps and to members of our diplomatic corps who are at work in Africa, who are helping the people there get new aims and helping them achieve their goals.

Some of the problems relating to education in Africa mentioned by Dr. Lindberg were: The "love of learning" is missing — they only want an education so they can get a better job or have "status"; health is a great problem, especially malnutrition, dysentery, malaria; have many quaint, peculiar customs, which involve superstition.

Then, when she came back to the United States she looked critically at our education and found some of the same problems! Many of our students try to get good grades, rather than trying to learn; grades are necessary to get into the right college — and their parents push them from this point of view. Physical fitness has been stressed by the President of the U. S. as a problem — and yet our school driveways are blocked because our children have forgotten how to walk to school. Our lodge initiation or sorority or fraternity initiation might seem "quaint customs" to a man from Africa.

Instilling a love of learning in our children she cited as the foremost responsibility of any teacher. Secondly, she urged teachers to let children have the thrill of learning how to use their bodies, try their strength, move at their own rhythm (which is not that of an adult!). Finally, we must help them understand the processes of discrimination, choosing, seeking out truth. She challenged the teachers present by saying that "One teacher in one year's time can make a real difference in the life of a child."

"ON ASIA'S RIM" REVIEWED AT SOUTH NORFOLK

By Beatrice George

The Women's Fellowship of South Norfolk Church held its first quarterly meeting for the new year 1962-63 Thursday, September 27, with 36 members present.

Mrs. Thelma Rawls, spiritual life chairman, led the devotional with scripture from Matthew 28 followed by a litany.

Mrs. C. V. Hargrove, chairman of missionary education, presented maps showing the area covered in the book "On Asia's Rim," and named the five women who gave the book review.

Mrs. C. M. Robinson gave the introduction of the book on how these nations on the Rim of Asia were tied together and yet not altogether aware of their position in events of the world, nor their relationship with one another.

Mrs. Sadie Hanbury spoke on Korea — its overcrowded area, their search for a deeper faith and how Christianity has grown in spite of all its hazards.

Mrs. Dewey Harrell told about Okinawa — the Seawall to Asia. It is 25% uninhabited. Though storm tossed and war torn, as well as desiring peace, they still are eager for the Gospel.

Mrs. Carlton Chappell confined her part to Taiwan, or Formosa as we know it. Its people are of four groups: Chinese-Taiwanese; Cantonese; Mainlanders or political group and the Mountain tribes. They rate high in education. Their standard of living is next to Japan. Churches are growing and satisfying.

Mrs. W. B. Evans closed with Hong Kong — "the Hope for the Future." Warmth exists among its people; an exporting nation growing economically. The Christian mission must be continued. The way in which the book review was presented proved very interesting and helpful as we keep in mind the area of our mission field during the year.

The annual report was read by Mrs. Clarence Harris, president. She announced that four members attended Suffolk Church when the Bible Study on the "Meaning of Suffering" was presented.

Russians have a serious temperament. Nothing is done just for fun. Entertainment involves serious thinking.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Adult Adviser Writes About Purdue

Dear Friends:

It was my happy privilege to serve as your adult advisor, with your delegates to the Joint National Youth Council held on the campus of Purdue University, Lafayette, Indiana, August 18-21, 1962.

We traveled by car and the temperature was around 100 degrees each day we were away, but somehow we seemed to forget about this after we arrived at Purdue. The busy schedule we had did not allow us to do much but try to find out where we were supposed to be and to try to get there on time. Truly, there was not a dull moment.

At this meeting the National Council of Pilgrim Fellowship and the National Youth Fellowship of the Evangelical and Reformed Church voted separately to set aside their former structure and to unite under the new Plan for Youth Ministry. I am certain many of you have been informed of this Plan by your delegates to this meeting and that you have already begun to work toward and pray that this is a good Plan. In essence the new Plan restates the priority of significant churchmanship, and insists that young people can be responsible Christians now, instead of waiting until adulthood; states that a local youth group should be integrated in the life of the congregation, instead of being a separate auxiliary organization; emphasizes the need for new relationships between persons and especially of the gospel to daily life, honestly facing the pressures of the youth culture and youth's response to it; concentrates upon the four years of the senior high grades and de-emphasizes organizational structure and provides for an annual Youth Forum with a Forum Board of six youth and two adults to plan for it. These people were elected at this meeting.

One of the highlights of this meeting was an address by Dr. Ben Herbster, President of the United Church of Christ, at the final Plenary Session. He emphatically told us the sin of the modern church is that we keep apart what God hath made one; we segregate the church in three aspects when we imprison the church in a building and when we wall it off from life, when we confine the church in a one-hour weekly worship service instead of using the service as a preparation for living in the world and when we say that the ministry of the church is the clergy's task instead of accepting this ministry for ourselves.

TO ANY FATHER

Wofford C. Timmons

The heart of a boy, like the infinite blue,
Is open to heaven above;
The heart of a boy is a melody true
When tuned to the chords of love.
A child of Fate he cannot be
To drift on an aimless tide;
His heart will yearn and wistfully turn,
To the touch of a father's pride.

Could you but know him, and comrade be,
In his childish pranks and his fun;
The heart of your boy could open to you
As the flowers ope' to the sun.
A child of Fate he will not be
With a father's hand to guide;
He'll take his stand, a genuine man,
With a pal like you at his side.

O Father of men, whose Son was on Earth,
Who leadeth all sons by His Star;
Make Thou our lives of sincerest worth
That never Thy treasure shall mar.
Then children of Fate they never shall be,
For Thou, in Thine infinite joy,
Wilt give to each lad, the heart of his dad,
God's noblest gift to a boy.

An impressive communion service was held on Monday night and Hubie Young was asked to help with this service.

Your delegates and I also participated in the sessions of the National Conference on Christian Education held at Purdue from Tuesday, August 21 through Friday, August 24.

The theme for this meeting was, "The Church—A Learning and Witnessing Community." There were approximately 4,000 persons including women, men, and youth meeting in forums, study groups, powwows, seeing movies, closed circuit TV plays, art exhibits, sharing in discussions and ideas through their friendships and worshipping God through their personal devotions and in planned worship services.

There was some time alloted for swimming and relaxing which the magnificent campus of Purdue ably provides for.

Our meeting was closed with a dramatic presentation by the Rhythmic and Choric Speech Choirs composed of delegates at this conference. John Kernodle participated in this very stirring and effective program.

We hardly had any strength left when the meeting was over and it was a long ride home, but a trip we shall never forget.

Thank you for allowing me to serve as your advisor and with my kindest personal regards to each of you, I remain.

With Christian love,
Ann D. Young
(Mrs. Hubert H. Young)

Trustees Plan For New President's Home

Plans to construct a new home for the Elon College president furnished the chief item of business as the Elon College board of trustees gathered on the campus October 10 for its annual fall meeting.

Although plans for the presidential residence are not complete, the trustees heard a report from Mrs. J. H. McEwen, of Burlington, chairman of the special committee which has been working on the project.

The trustees also heard routine reports from the president, business manager and registrar of the college, along with reports from standing committees of the board. Committee reports were by John A. Boland, of LaFrance, S. C., for the business committee, and by Dr. W. D. Rippy, of Burlington, for the educational committee.

The trustees were guests of the college at a luncheon in McEwen Dining Hall, which was also attended by members of the faculty and by academic honor students who have just been named as charter members of the Order of the Oak, newly-formed honor society on the campus.

The opening prayer for the general trustee meeting was by the Rev. Joe A. French, of Henderson, president of the Southern Convention of Congregational Christian Churches. The invocation at the luncheon was by Dr. L. E. Smith, of Bayside, Va., president-emeritus of the college, with the closing prayer by Dr. W. Millard Stevens, board member from Southington, Connecticut.

Others attending the meeting were Dr. Waldo Boone, Durham; Russell Bradford, Norfolk, Va.; Roy Charles, Norfolk, Va.; George D. Colclough, Burlington; J. L. Crumpton, Durham; T. S. Earp, South Boston, Va.; W. C. Elder, Burlington; Allen Gant, Burlington; Martin Garren, Greensboro; Mills E. Godwin, Suffolk, Va.; Clyde W. Gordon, Burlington; Shirley T. Holland, Windsor, Va.; Harold Johnson, Fuquay Springs; Dr. B. D. Jones, Norfolk, Va.; R. A. Maynard, Burlington; Rex Powell, Fuquay Springs; Dr. J. E. Rawls, Suffolk, Va.; Hinton Rountree, Greensboro; Ralph H. Scott, Burlington; W. W. Sellers, Burlington; Cyrus Shoffner, Liberty; Royall Spence, Jr., Greensboro; and Walter Wilkins, Norfolk, Virginia.

ATTENDS BUSINESS EDUCATION MEETING

Mrs. Janie E. Council, professor of business education courses at Elon College, has returned from the statewide meeting of the North Carolina Business Education Council held at St. Andrews College, Laurinburg, recently.

Subject for discussion was the problems which arise in both college and secondary schools in the business education field.

Delegates from other church-related and state-supported colleges of the state were joined by representatives of high school business education departments, along with a delegate from the National Office Management Association.

PROFESSOR PUBLISHES NEW BOOK

Dr. W. W. Sloan, professor of Bible at Elon College, has just published in mimeographed form a new biblical textbook entitled "A Survey Between the Testaments."

The new volume is a companion work to Dr. Sloan's earlier textbooks entitled "A Survey of the Old Testament" and "A Survey of the New Testament."

A survey recently revealed that his Old Testament work has been used by about 100 colleges, and his New Testament volume has been adopted by one of the Bible book clubs and has also been issued in paperback form. It has been reviewed by magazines as far away as Australia and is listed in a catalogue recently received from England.

The new book contains 40 short chapters, each followed by a list of questions, along with lists of other suggested material dealing with the period.

Other works by Dr. Sloan in recent years have included a short volume on "Bible Lands and the Bible" for those interested in Palestine, along with two series of articles on the Bible for World Book Encyclopedia, and numerous magazine articles and Sunday school lesson aids.

Fifty couples are to visit in homes of Elon College church November 4. Senior high P. F. members will babysit for parents during visitation. Loyalty Sunday will be November 11.

PURDUE — SIX WEEKS LATER

Margaret Swann

In the September 25 issue of The Sun Mrs. Margaret Pittman recounted our experiences as representatives from the Tryon church at the National Christian Education Conference at Purdue University in Indiana in August.

I have soberly tried to crystalize in my mind and heart what these experiences meant to me. For the first two days I found myself rather bewildered and sat most of the time. Everywhere I looked, I saw many artists' conceptions in painting, sculpture and photography of the horrible predicament of mankind: destruction; separation from each other; woman, a whirling machine; race hatred, and so on. In our meetings I heard statements over and over, such as "lethal society," "crazy, cock-eyed world," "Pleasure seeking population," and "a culture that has lost sight of values." Then I realized what was happening to me — I saw myself.

As the days passed, I was led to realize that the church has to be right in the midst of this. The thought that the church has to be in the world, and not cut off from it, had new meaning for me. My thoughts gathered around the idea that the church has to be in our daily work, in our home relationships, and concern itself with all kinds of social problems as a loving, justice-seeking and witnessing fellowship.

Now, who is this fellowship who must get so involved? Obviously, the laymen of the church and not just its ministers. Our calling is to make fruitful use of whatever gifts God has given us with the knowledge that in using our gifts we might fail by the world's standards. But God is still God, come what may; and in his own time, he will bring about an enduring condition in the world according to his will.

The Mount Gilead Congregational Christian Church, near Louisburg, North Carolina, voted to become a part of the United Church of Christ October 7, 1962. Mrs. Wyatt D. Gupton, secretary of the Mount Gilead Congregational Christian Church, has called this to our attention.

The Christian Sun and churches of the Southern Convention congratulate the Mount Gilead church and its pastor on taking this step to identify the church with the United Church of Christ. — Supt. Clyde Fields

The Bible

Background Scripture: Psalm 19:7-11; 119:33-40; II Timothy 3:14-17; II Peter 1:16-21.

Devotional Reading: Psalm 19:7-14.

Memory Selection: **Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.** Psalm 119:33.

A GOOD WORD FOR THE OLD TESTAMENT

When Paul states that Timothy from a child had known the "holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" he was referring to the OLD TESTAMENT. There was, at the time Paul wrote, no such thing as the New Testament. The only Bible the folks had at that time was the Old Testament. And Paul asserts that the Old Testament Scriptures were the means of making a man wise unto the salvation that is in Christ Jesus, through faith. Furthermore the Old Testament was the only Bible Jesus had. The Bible is one book; we must read all of it, know all of it, if we are to know any of it. Jesus referred constantly to the Old Testament as the background for his new and revolutionary faith. It is the root or ground out of which the New Testament came or sprang. Let no man turn up his nose at the Old Testament. The New Testament is incomprehensible without it.

Learning the Scriptures as a Child

"And that from a child thou hast known the Scriptures, or the holy Scriptures." Here was a young man, whose grandmother and mother had taught him the Scriptures from his childhood. How fortunate he was! He was steeped in the stories and traditions and history and devotional literature of the race. Small wonder that when Paul asked him to become his assistant minister, Timothy responded. And small wonder that he proved to be such a fine minister and churchman. He knew the Bible and it was a power in his life. What a contribution parents could make to the lives of their children if they trained them to read and to love the Bible. The fact is, of course, that comparatively few parents give any attention to this important matter in the home. And the Church School does not do much better. The fact is that this generation is not learning much of the Bible or getting the inspiration of its spirit. These things ought not so to be, nor need to be. There are any number of good and excellent Bible Story books which parents can use for training their children in the knowledge of the Scriptures. And here is the basis for a sound education in itself.

The Inspiration of the Scriptures

"All scripture is given by inspiration of God." Paul believed that the Bible was an inspired book. He believed that the Spirit of the Living God moved upon the minds and hearts of men and enabled them to write the sacred writings. The Bible includes history and biography and many other forms of great literature, but it was not written by men who wanted to write history or biography or great literature; it was written by men under a tremendous compulsion of the Spirit. Or as Peter says "holy men of God spake as they were moved by the Holy Ghost or Spirit." Christians believe that the Bible is the inspired WORD OF GOD.

The Function of the Scriptures

Paul says several things about the function or mission of the Scriptures. He is referring, of course, to the Old Testament. How much more would it be true of the New Testament!

He says that they are able to make a man wise unto salvation through faith in Jesus Christ. Salvation comes through Jesus Christ and him alone. But even the Old Testament makes a man wise, informs him, introduces him to the truth about Christ which enables him through faith to find salvation in Christ.

He goes on to enumerate some of the further functions of the Scriptures. They are profitable for:

a. **Doctrine.** That is for teaching. All the great doctrines of Christian faith are included in the Bible. They are the basis for true education. This quarter's lessons are examples of the place which the Bible has in the Christian doctrines most surely believed by Christ's followers.

b. **Reproof.** The Bible is a stern book in places and on occasions. It does not gloss over our faults and failures. It stands as a silent rebuke, it reproves our behaviour, it condemns our sins, it exposes our faults, it passes judgment on our behaviour. Perhaps one reason, among many others, that we do not read it more is because we do not like to face its reproof and rebuke.

c. **Correction.** The Bible is the touchstone of attitudes and actions. It is the plumbline by which we test our lives. It is only as we bring our lives to it that we can see how far off "plumb" we are and thus can correct our deviations. It refutes error and declares the truth. Many a man has been brought to his senses by reading the Bible.

d. **Instruction in righteousness.** Here are "the rules for living." In the Bible are the truths and principles for living right or righteously. As the Psalmist said, "Thy word is a lamp unto my feet and a light unto my pathway. The entrance of Thy word giveth light." If one would know the way of a good life, let him read the Bible for in it there is instruction in righteousness.

Reading the Bible In—Working it Out

"That the man of God may be perfect, thoroughly furnished unto all good works." The Bible is not simply a book to be read or enjoyed or even studied. It is not an end but a means to an end. Its precepts are to find expression in life. It must get further than into our heads. It must get into our hearts and into our feet and hands.

SUNDAY SCHOOL LESSON
NOVEMBER 4, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

LITTLE THINGS

It only takes a little smile
To cheer a heart that's sad.
It only takes a helping hand
To make somebody glad.
It only takes a little time
To help along the way.
It only takes a little love
To make a perfect day.

It only takes a little faith
To see a brighter day.
It only takes a little prayer
To drive the gloom away.
It only takes a baby's smile
To cheer a heart that's blue.
This could be a happy place
It all depends on you.
—Lena McMinn

Suffolk Has Reception For New Pastor

The Congregation of the Suffolk Christian Church entertained at a reception Sunday afternoon, October 14, in the Baraca Room of the church in honor of the new minister, the Rev. Robert B. Marr, Mrs. Marr and their children, Wayne, Lauren, Diane, Bruce and Sarah.

The reception, which was sponsored by the Woman's Fellowship, was attended by approximately 300 members and guests.

The guests were received at the door by Mrs. James F. Darden, president of the Women's Fellowship, and Mr. Darden.

Mrs. Hubert Young registered the guests and Mrs. N. C. Newman, Jr. and Mrs. Lycurgus Barrett were in charge of decorations.

The receiving line was composed of J. Lewis Rawls, Jr., chairman of the pulpit committee, Mrs. Rawls, and the Rev. and Mrs. Marr and their family.

Punch was poured by Mrs. Burke Howell, Mrs. James Bradshaw, Mrs. Ann Rountree, Miss Virginia Brinkley, Mrs. E. H. Stephenson, Mrs. Nat Thompson, Mrs. J. C. Webb and Mrs. Ray Gordon.

Others assisting in serving were members of the Women's Fellowship and the Junior and Senior Pilgrim Fellowship.

Chamber music was played during the afternoon by Mrs. Stanley Johnson and Hubie Young, Jr.

Rev. Robert B. Marr greets Mrs. Ruth Howell in the receiving line at the Suffolk Christian Church Sunday, October 14, when several hundred members gathered at a reception for the new minister and his family. The receiving line includes Mrs. James F. Darden, President of the Woman's Fellowship; J. Lewis Rawls, chairman of the pulpit committee, Mrs. Rawls; Rev. Marr, and Mrs. Marr, holding 3-year-old Sarah, one of the Marrs' five children who were also present. Guests behind Mrs. Howell are Mr. and Mrs. F. C. Copeland.

HERE IS A "DIFFERENT" REPORT OF YEAR'S WORK

Carolina Women Have Profitable Year

Mrs. Hillary Jones

The Women's Fellowship of Carolina United Church of Christ has completed its year's work for 1961-62. We have enjoyed working and learning together more about the mission of the Church, which Christ himself laid upon his followers almost 2000 years ago.

Our theme "Creating and Renewing the Church" has given us an opportunity to evaluate our own inner thoughts and attitudes, realizing that this renewing begins within the soul of each individual.

Our Bible study on I Corinthians was given by Mrs. Harper Dickens, Jr., in the sessions at our regular monthly meetings. Through this study we have been strengthened in our discipleship and for every high purpose for which we have been called through Christ.

Under the leadership of Miss Ida Trollinger, Mrs. J. W. Trollinger, Jr., Miss Lydia Dickens and Mrs. Isia Murray, we have observed World Community Day, World Day of Prayer, and Women's Fellowship Sunday at our church, with neighboring churches participating.

Our foreign mission study was given by Mrs. Johnny Smith, and our home mission study by Mrs. Irvin Isley. Our Friendly Service quota was met with gifts sent to Greece; Natal, South Africa; Ryder Hospital, Humacao, Puerto Rico; and a donation to the Migrant Ministry. These gifts were dedicated in a service presented by Mrs. Clinton Thomas. Our circle also sponsors a girl at Elon College Home for Children.

We have been especially blessed this year by visiting the rest homes in our area and observing the faith and cheerfulness with which our aged friends face their invalidism. We have also been touched and saddened by their infirmities and by the thought that so few care enough to visit and bring a little sunshine into their lives.

We have had interesting programs on Christian education, stewardship, and Christian social action. Our fellowship was represented at the District Rally, Fall Conference and Summer Conference. We were fortunate in having our district chairman, Mrs. J. R. Kernodle, meet with us in July to aid us in learning about our new year's work.

We start a new year with a new president, Mrs. Harper Dickens, Jr., but with the same prayer — that our fellowship will continue to grow in faith, wisdom, and in service to God and to our fellowmen.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Superintendent Visits New England

Dear Friends:

This letter is being prepared for The Christian Sun quite a distance from the Southern Convention, at the home of Rev. John DeSousa, Bloomfield, Connecticut. This is five miles north of Hartford. Many of you in the Southern Convention will remember Mr. DeSousa's visit to our Laymen's Convention several years ago at Elon College. He was then Minister of Men and Missions for the State of Connecticut, and is now a special representative for Bangor Seminary, Bangor, Maine.

The trip began last Sunday, October 14th, with the first stop at Bridgewater, Virginia, where I spoke for the Division of Health and Welfare of the United Church at one of the fall meetings of the Potomac Synod. After spending Sunday night with my parents I came on to Connecticut. Three days will be spent here in Connecticut meeting with various individuals and groups, telling the story of our Children's Home. Following the stay in Connecticut, I will go to Rhode Island and meet with groups and individuals interested in our Home. I am looking forward to the remainder of my trip here in the north-land. The northern trip will be climaxed on Sunday, October 21st, when I will speak at The Park Place Church in Pawtucket, Rhode Island, where Rev. J. Paul Palangio is the minister.

For several years now a number of New England Churches have been sending Friendly Service gifts to our Home as well as financial contributions. We have been very much pleased with the response we have received thus far.

I will return on Monday to the Valley of Virginia and attend the Valley Conference on Tuesday at our Palmyra church. I always look forward to attending this Conference, since it is my home conference. Then on Wednesday I will travel to Eastern Virginia and attend the Eastern Virginia Conference on Thursday. It is always a pleasure to attend this conference because we had the privilege of serving one of its very fine churches, namely — Rosemont.

While I am happy to have the opportunity of telling the story of our Home for Children, it will be good to return home some twelve days after beginning the journey!

REPORT FOR OCTOBER 22, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 89.02	
Eastern Virginia Conference	816.30	
Eastern North Carolina Conference	186.00	
Western North Carolina Conference	175.00	
North Carolina and Virginia Conference	236.46	
Total		$ 1,502.78

SPECIAL OFFERINGS

Loyal Order of Moose, Burlington, N. C.	54.00	
Womens Fellowship Spring Hill Christian Church Waverly, Virginia	8.00	
Adult Bible Class, Clayton Christian Church, Clayton, N. C.	5.00	
Mrs. Margaret H. Pritchett, Elon College, N. C.	25.00	
D. M. McLlelland, Burlington, N. C.	10.00	
Young Married Couples Class, Third Avenue Christian Church, Danville, Virginia	5.00	
In Memory of Mrs. E. H. Foley		
In Memory of Mrs. Agnes Gray		
In Memory of Mrs. Garland Gray		
In Memory of Mrs. Agnes Taylor Gray		
In Memory of Mrs. L. B. Melvin		
In Memory of Mrs. Leona Hinton Reynolds		
Total Memorial Gifts	40.00	
Special Gifts	124.97	
Total		$ 271.97
Total for the Week		$ 1,774.75

LAYMEN'S SUNDAY

Beverly Hills, Burlington

Speakers at Beverly Hills on the topic "As Good Stewards" were Calvin Phillips, Ervin King, Fred Bowman, and Zeb Lynch. The laymen's president, Norman Burke presided. Rev. Allen Hurdle led the morning prayer and gave the benediction. The men's chorus sang "Rise Up, O Men of God."

First, Portsmouth

Laymen's service at First, Portsmouth, was under the direction of T. C. Mountcastle, president. Speakers on stewardship were W. W. Piland, B. L. Sawyer and Mack Cherry. H. H. Harcum read the scripture and led the morning prayer. A men's choir furnished special music.

Remember, the Estate Planning Conferences at First, Greensboro, November 13 and The Christian Temple, Norfolk, November 15. This is a new opportunity for our church people in this area.

SPECIAL SERVICE AT DURHAM

Clyde L. Fields, Superintendent

An informal service in connection with the 75th anniversary of the Durham Church was held from 3:00 to 5:00 p.m. on October 14, 1962, in the Fellowship Hall of the Durham Church. Historical materials were exhibited, and a number of the members of the church and visitors gathered for fellowship as a part of the month-long anniversary services of the Durham Church, 1887-1962.

Greetings were brought to the Church by Mr. E. J. Evans, mayor of Durham, Rev. Morton Kurtz, executive secretary for the North Carolina Council of Churches, the president of the Durham Ministerial Association, and from the Superintendent of the Southern Convention.

Rev. W. T. Scott, Jr. and J. L. Crumpton, layman, participated and presented the guests.

Morning worship services for November are being broadcast at 11:00 a.m. from First, Burlington, over Station WBBB.

Liberty (Vance) Women's Fellowship

Mrs. D. L. Stokes, Reporter

Under the capable leadership of our president, Mrs. W. D. Foster, the Women's Fellowship of the Liberty (Vance) church closed an active and successful year at the August meeting.

With sixty-two members divided into five circles we have had good attendance at all the meetings with inspiring programs from the Fellowship packet and program book.

We observed Women's Sunday with Mrs. W. W. Sloan of Elon College as speaker. At that time the Women's Gift boxes were dedicated which amounted to $83.50 and two Life Memberships were presented to Mrs. John Grissom, outgoing president, and Mrs. Beulah Newton.

Our Foreign Mission Study was held jointly with the Henderson church with a banquet and a guest speaker and the Bible Study was held at each circle meeting. Family Life week was observed with a guest speaker from Henderson who showed slides of a tour to Honduras. The Home Mission study was very inspiring. It was held through a school of missions. We joined with surrounding churches in observing World Day of Prayer.

Our Friendly Service quota was met and a dedication service held by Mrs. Calvin Ayscue, chairman. Through her leadership our shut-ins were well remembered in many different ways.

The fellowship has also given a scholarship to an Epsom High Senior, donated to Mrs. Clyde Fields I. C. C. tour, and gave $10.00 on tuition for an Elon student from Turkey. Prayer services were held prior to revival sponsored by each circle. Several attended the Summer Conference and our apportionment was paid to date. We have held devotionals on missions at Church School, put flowers in church each Sunday, sent crib sheets and pillow cases to Ryder Hospital and served food to the Pilgrim Fellowship.

Our recent project was having railings installed at the front of the church which will be dedicated Women's Sunday in honor of Mrs. Mabel Newman, one of our most active members who now lives in Florida.

With continued cooperation of our women and with God's help we believe another successful year lies ahead for us at Liberty (Vance).

CHRISTIAN FUNERALS

S. L. Morgan, Sr., Wake Forest, N. C.

When my wife died, I told my friendly undertaker I had been a crusader against waste in funerals for 50 years, and I wanted for my wife a casket that would look merely respectable. His cheapest was $200 (funeral cost), which we felt adequate, and "we" included a son who is a pastor in Washington, D. C., and a daughter who is the wife of a city pastor in Georgia.

My own funeral is to cost only $150. My undertaker does not keep this cheaper casket in stock, but he took me into the city nearby and arranged to buy it for me — he could have bought one as low as $100. I'll die happier for knowing my cheap funeral will make it easier for some poor soul to die.

A pastor for 40 years, I can't forget my tenant farmer whose wife died, leaving 3 little children. The husband owned no property but two mules; these he mortgaged in order to bury his wife in a fine casket with a vault costing about $750! "She was a good wife; it is the last thing I can do for her!" The public is to blame. I protest!

Some 60 years ago a friendly rural carpenter made the "coffin" for my father — it was the custom. Then later "fashion" said a "casket" for my mother at $100. I'm proud of mine at $150. None lasts long! Then why not make your funeral simple and make it easier for the poor to bury their dead. It's the well-to-do that set the pace. Resist it.

In Memoriam

MATTHEWS

Marion L. Matthews was born in Randolph County, Alabama, October 22, 1884, and died at Milledgeville, Georgia, September 24, 1962, having reached almost four score years. He professed faith in Christ and joined Beulah Christian church at Truitt, Alabama, when only a boy. He remained a loyal tithing Christian throughout his long life, and died in the triumph of a living faith.

Marion married Miss Alvie Williams October 17, 1906, who preceded him in death July 15, 1955. He married Mrs. Rosie Hand February 1, 1957, and lived at Vanceville, near Tifton, Georgia, until he entered the hospital at Milledgeville, where he died.

Marion's friends were numbered by his acquaintance.

Survivors are his wife, one son, one daughter, three grandchildren, one brother and two sisters. His body was laid to rest beside his first wife at LaGrange, Georgia.

G. H. Veazey

DAILY BIBLE READINGS

For persons who like to follow a planned program in their reading of the Scriptures, the American Bible Society publishes every year a schedule of suggested daily Bible readings.

The schedule for 1963 is now ready. It is in convenient bookmark form, and lists a reading for every day throughout the calendar year. It can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N. Y. Just ask for the "1963 Daily Bible Reading Schedule" and a single copy will be sent to you free. Quantities are available for only 2¢ each or 60¢ per hundred.

Many churches and church groups order supplies of the Schedule every year and distribute them to their members and in places where people congregate or live, such as homes, schools, public buildings, hospitals, jails, nursing homes, hotels and motels. Church schools and other groups include copies in their presentation Bible. Individuals, too, order supplies of the schedule and enclose them in letters to their friends or share them with their neighbors.

Over the years, countless thousands — perhaps millions — of people have begun to read and study their Bibles regularly, because they received one of these schedules from a church or friend or neighbor.

Material For Blind

A special Braille edition of its popular Christmas Scripture Portion is being made available by the American Bible Society this year for the first time.

Sightless people — or their friends who wish to remember them in this way at Christmastime — can obtain the Portion in Grade 2 Braille, in either the King James or the Revised Standard Version, for only 45¢ per copy. This is less than the full cost of production and distribution.

The Society also offers to provide Braille copies of its Worldwide Bible Reading bookmark, listing a special reading from the Bible for every day between Thanksgiving and Christmas. There is no charge for the bookmark.

Ordinary printed copies are also available as usual: Christmas Portions for $3 per hundred and Worldwide Bible Reading bookmarks free.

The Portions, whether printed or in Braille, are reprints of the Christmas message from the Gospel according to Luke. A single copy of the regular printed Portion will be sent free to anyone who asks for it.

President Of United Church Of Christ Says

"Ministers Waste Time"

Rev. Ben Mohr Herbster, D.D.
President, United Church of Christ

Ministers are wasting their congregations' time with "fads, fancies and trivia," the President of the United Church of Christ said recently.

The Rev. Dr. Ben Mohr Herbster, New York City, told a convocation of Illinois Congregational Christian ministers that too many preachers "try to parade their learning" with words that are meaningless to the average listener.

"We get hold of a new expression and ride it until people must be nauseated to listen to it," Dr. Herbster said.

"Everything these days is 'in depth.' Yesterday it was 'dialogue'; the day before 'confrontation', and the day before that 'frames of reference'."

Dr. Herbster suggested that preachers might improve communication with their congregations if they cut down on the number of words and use them more thoughtfully.

"The great masters of preaching and writing," he said, "have been those who have been able to express what they want to say in the simplest terms."

Dr. Herbster warned the ministers against the temptation to be "interesting and entertaining but inconsequential . . . like children cutting out paper dolls."

"The world is having its last chance. In an hour like this, how dare we stand in the pulpit and do less than our best? How dare we stand there with something trivial . . . anything less than the word of God?" he asked.

The United Church president deplored the lack of "excitement" in modern preaching . . . ministers who proclaim the Gospel "as if they were trying to teach the multiplication tables to a ten-year old."

He said, "We are speaking as dying men and we need the kind of earnestness that begets conviction, the kind of concern that makes for confidence and the kind of excitement that tells everybody that this is something important."

Dr. Herbster emphasized that he was not asking for license to "pound the pulpit or gesticulate wildly. I am not suggesting that we try to cover up our lack of logic or of learning or theology by ranting and raving."

But, he said, "when we deal with the Gospel we are dealing with exciting news . . . the only news that matters. How then can we possibly stand in the pulpit and speak of it as if it were something as unexciting as last year's time-table? If we treat it as such, how can we ever expect to win the allegiance, the loyalty and the devotion of our hearers for God?"

The chief danger for the minister, according to Dr. Herbster is to forget the importance of his message and let his preaching become routine and slip-shod.

Too many sermons, he said, are half-prepared: "we skim off a little scum from the top of our minds and pass it on to the people on Sunday mornings."

He told the ministers, "There can be no excuse for slip-shod preaching—preaching without plan or purpose, preaching that is carelessly expressed, preaching that is unworthy of the high purpose to which all preaching must be dedicated.

"No sermon is good enough unless it is the best that we can bring, unless we have worked on it for many hours, unless we have brooded over the message which God is trying to bring to men through us, unless we have lived so close to our God that his very spirit breathes through our lips," Dr. Herbster declared.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Chris[illegible] [illegible] hes.

The CHRISTIAN SUN
Vol. 114 November 6, 1962 No. 44

Church History Room X
Box 232

T[illegible]ome for Children

Elon College, N. C.

Invites You To Visit

These Boys Are Counting On You

Jeffrey, left, and Daryl McGehee are two of the appealing children at our Congregational Christian Home for Children at Elon College. It is such children as these who are depending upon the Thanksgiving Offering in our churches on November 18 for a great deal of the support they will need in the coming year. The Home must count on the churches for the help that enables it to give these children the care and training which will prepare them for happy, useful, Christian adult lives.

SUPERINTENDENT AND MRS. W. W. SNYDER

Here are two people who live a life of service to the children at our Home for Children. Rev. W. W. Snyder, the superintendent, has the children's interest in his heart many hours every day. Sharing his deep affection for the boys and girls is his charming wife, who contributes much to the happiness of these children through many efforts in their behalf.

ALAMANCE TRAINING SCHOOL SUCCESS

The Leadership Training School for all United Churches of Christ in Alamance County, held October 8-11, was a real success. Twenty-three out of the twenty-six churches in the area had officers and teachers in attendance. There was an enrollment of 189 and an average attendance of 153. This was the first Leadership Training School planned and conducted by the United Church of Christ in this area. Response to the school was good, and all who shared in it were richly blessed.

Teachers in the school were: Rev. Walter Dobler, Mrs. Moose, Mrs. Craven, Rev. John Graves, Rev. James Cress, and Rev. J. W. Morrison. First Christian Church in Burlington served as host church. We wish to thank all the members of special committees, the teaching staff and the host church for a job well done! We are looking forward to another such rewarding experience next year.

Ken Register, Dean

Our "Cover Boys"

Our "Cover Boys" are two brothers, Jeffrey and Daryl McGehee of our Congregational Christian Home for Children.

Their photographs are being used in the literature which the Home is distributing to call attention to the work done for the children and the need for generous giving to the Home in our churches on Thanksgiving Sunday, November 18.

They are children of a broken home. Their father was anxious to make a good home for them and to keep them with him. He tried valiantly to do so but could not. Therefore, he decided to make application to the Home. After the customary consideration of the application and investigation of the need, the Admission committee accepted them.

Jeffrey and Daryl are doing well at the Home. They are making friends, developing a sense of belonging, and adjusting to the new life. In the meantime, contacts are kept up with their father and he is planning to attend a barber school and learn a trade so that he will be able to provide a home for them as soon as possible.

Many do not know what care is taken in study of an application before a child is admitted. This is very necessary because it is important that the child's care be arranged at a place which will be good for him and it also is important that the Home make the best and most necessary use possible of its facilities and that the children admitted are those who need its care most and can benefit from it to the greatest extent.

When a child has completed his stay at the Home, he is not forgotten. The Home keeps in touch with him for at least a year. In this way, it is possible to see how he is getting along in his new environment, to make sure that everything goes well with him, and also to judge the effectiveness of the Home's program for its children.

The garden on the south side of our Southern Pines church has been designated a memorial to Mr. and Mrs. Herbert Knowles. This church has received a legacy of $2,000 for its building fund from the estate of Miss Ada Williams.

STORY TIME IN CLYDE RUDD COTTAGE

A good bedtime story. Mrs. Alvertine Privette, housemother for young boys in Clyde Rudd cottage of the Home for Children, entertains her boys with an interesting story.

EDITORIALS

Boys Grow To Be Men

Once upon a time, as many good stories begin, the men who are leaders of the world today were little boys, similar to those shown above. They were no larger, they knew no more, and they were no better.

In the not too distant future boys like those pictured above, and some of them may be in this picture, will be the scientists, teachers, ministers, doctors, astronauts, writers, and statesmen of what will probably be a new kind of world. Many things as we know them will have passed away. New conditions, which we can scarcely imagine, will be the normal. Little nations will be parts of an international government; racial barriers will not hinder cooperation in all phases of life; communication will be instantaneous; abundant food will feed all people; disease will be controlled — these may be some of the changes that our boys of today will know in their time.

It is good that the Church makes possible home, school, and religion for boys (and girls) who would otherwise be denied their chance to live effectively in the world of their time. Our Congregational Christian Church Home for Children at Elon College, North Carolina, is fulfilling the hopes of Christian Church people of half a century ago.

No one could be more aware of this than Mrs. James L. Foster, a treasured saint now living at Elon, who was the first "house-mother" in the Orphanage at its founding in 1907. She read to boys and girls then who are notable citizens today.

The Christian Sun salutes the workers who make a Home for the homeless, the boys and girls who are growing to maturity in the care of the Church, and the multitude of people who give for the support of our Home for Children. "May their tribe increase!"

NEXT WEEK

Those not familiar with The Christian Sun who may see this pictorial issue are invited to join us in further study through the year of our institutions, organizations, churches, ideals, and programs of work. Frankly this is not a sample of the "regular" type of paper we publish. This is an annual attempt to let readers know what is being done in this one phase of our Christian World Mission, something we are doing within our own area for unfortunate children who need the love of Christ as it flows through his Church. Join us again next week.

You Are Asked To Share In Thanksgiving Offering

Sunday, November 18, is Thanksgiving Offering Sunday for our Congregational Christian Home for Children at Elon College.

The goal this year is $25,000 and the Home is making a special appeal to all of our churches to reach this greatly needed goal in the offering.

Anyone who has a child knows that it takes a good deal of money to support this child. At the Home for Children, every possible effort is made to keep expenses down while at the same time providing the care a child needs if he is to develop into a fine, well-adjusted Christian adult.

Rev. W. W. Snyder, superintendent of the Home, reports that the cost of caring for a child for a day is $2.73. Multiply this by the number of days in the year and you have $996.45. The Home has room for 75 children. When you multiply $996.45 by 75, you have nearly $75,000 as the amount needed just to provide the necessities of life. In addition, there must be money for repairs to the buildings and other expenses that are essential in the operation of the Home.

Through apportionment giving, the churches supply $25,000 a year of this cost. The Home depends upon The Thanksgiving Offering for another $25,000. This leaves a considerable sum to be obtained from other sources and Mr. Snyder and the trustees always have quite a problem in raising this money.

LEADERS OF N. C. CHILD CARE ASSOCIATION

Our Home for Children was host to the annual meeting of the North Carolina Association of Child Caring Institutions this fall. This was the first time the organization had met at the Home for one of its annual conventions. Shown, left to right, are: Dr. Ellen Winston, North Carolina commissioner of Public Welfare, Raleigh; Rev. W. W. Snyder, superintendent of the Home; Miss Anne Bryan, superintendent of the Grandfather Mountain Home for Children and president of the association; and Louis Christian of Raleigh, superintendent of Child Care Institutions for the State Board of Public Welfare. These and other leaders in child care attended the meeting and participated in the discussions.

It is vital that the children at the Home have the advantages that lead to happy, useful, Christian adult lives. If the members of our churches will give generously on Thanksgiving Sunday, November 18, much of the Home's financial problem will be solved.

Through giving the money needed by the Home for its support in the new year, our churches will be making it possible for Mr. Snyder and the staff to continue to give the boys and girls a real home with love, affection, and the kind of care every boy and girl should have.

The children are either without fathers or mothers or both parents in many cases. In some cases, both parents are living but are not able to take care of their children or sometimes are not interested in doing so.

Because of the Home, all of these children have a chance to grow up in a fine Christian atmosphere with the kind of training they need. They attend the public school in Elon and thus associate with boys and girls who live in their own homes. They attend the Elon church and take part in its activities. They are, in fact, a part of the community. They learn as they develop how to get along in a community and when they have finished high school and are ready to go on to college, to some other training, or to work, they are prepared to take their places with other young people.

Of course, there is no institution which could ever take the place of a child's own home if that home is a good Christian home. But there are times when children do not have such a home and have to depend upon others than their family to care for them. For such children, the Home for Children at Elon College is a blessing, for its staff, its trustees, and the people of the Congregational Christian churches are anxious to make this home a place they will have reason to love. By the generosity shown in their gifts on Thanksgiving Sunday, the people of our churches will demonstrate the depth of their affection and interest in the boys and girls who have been entrusted to their care.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

Schools Principals Appreciate Our Children

By A. M. Primm, Principal
Western Alamance High School

The impression I receive from the Elon Christian Children's Home is as varied as the life one lives.

As a citizen in the Elon Community, I see the children and the staff active in all phases of community life. They help in civic drives. They invite guests into the Home and entertain them. They maintain their grounds, their homes, and their quarters. They carry out civic responsibility in all its phases.

As a church-goer, I see these children attending Sunday school each Sunday. They worship reverently at worship services. They are faithful in attending youth fellowship and can be relied upon to share the work of a fellowship meeting.

As a school principal, I see the Orphanage children making their appearance well-dressed, clean, and well-groomed. They melt into the student life on the campus and perform their duties in a way that they cannot be distinguished from other pupils. Generally, they are not discipline problems.

The whole campus of the Home has an air of robust growth and activity. There are the new buildings with up-to-date facilities. A swimming pool has been added. There seems to be an atmosphere of success and prosperity. With the outstanding leadership and the modern facilities available to the children of the Home, one has the impression that here is a good place for children to grow up.

* * *

By Mrs. Betty Bowman, Principal
Elon Elementary School

There are fifty-nine boys and girls from the Congregational Christian Home for children in the Elon College Elementary School. In grade 1 there are two students; grade 2, six; grade 3, ten; grade 4, four; grade 5, seven; grade 6, ten; grade 7, twelve; and grade 8, eight.

So many times these boys and girls come to us, at first, as disturbed children. The reason for this is easily understood — they have just made a transition from their former home to the Home for Children. Often, their previous environment has not been as good as the school would like for it to have been. All of these circumstances cannot be avoided. As professional people should, the school accepts the children, each on his own level, and works from that point.

For most of these boys and girls the transitional period is short, and they soon become one of the group. Our children from the Home are well-mannered, well-adjusted, cooperative, affectionate, pleasant, energetic, well-groomed, and — in most cases — industrious. The same descriptive words that apply to other children apply to them, too.

The only difference I find between the Home for Children and a typical home from which the Elon College

(Continued on Page 8)

SOME OF OUR HIGH SCHOOL SENIORS

The Home for Children is justly proud of the boys and girls entrusted to its care. Shown are some of the fine senior girls. From left, they are: sitting on the couch, Peggy Coggins, Virginia Rogers, Louise Ray, Phyllis Morningstar, Brenda Crumpler; standing, Mary Alice Wallace, Elizabeth Ray, Jessie Spicer, Carolyn Turner, Linda Howard, Wilma Rich, Frances Coggins, and L averne Mecimore. Mrs. Bertha Phillips is the housemother for these girls.

WEDDING IN HOLT CHAPEL

The happy bride and bridegroom are Mr. and Mrs. Edwin Frank McDaries of Burlington, who were married in Holt Chapel of our Home for Children in September. The bride is the former Miss Dorothy Rebecca Spicer. She is the first young lady from our Home for Children to be married in the Chapel. Rev. W. W. Snyder, superintendent of the Home, performed the ceremony, and Mrs. Snyder served as director of the beautiful wedding.

Mr. Charles Moritz, a layman, conducted the morning worship service at Mt. Zion, Mebane, October 28. Scripture reading and text were taken from Matthew 5:1-12.

Junior Church for those aged 6-12 has been organized at Union, Virgilina, to meet each Sunday evening at 6:30.

Rev. Kenneth Register of Beverly Hills, Burlington, preached October 14-19 at Oakland, Chuckatuck, Virginia, where Dr. W. T. Scott, Sr., is pastor.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

Sendai

November

11—**Mr. and Mrs. James Fiske** both received degrees in music from Willamette University in 1959 and went to Japan in 1960 to teach music at Tohoku Gakuin, Sendai for three years. They teach English classes at Y, also.

12—**Miss Margaret Garner** is in the U. S. for a special 9-month furlough, after teaching English at Miyagi College since 1949, the year she got her M.A. from Eden Seminary. In addition to her teaching, she is member of Board of Directors of Sendai Christian Student Center and Board of Trustees of Miyagi.

13—**Miss Eleanore Hire** has her master's degree in music and went to Miyagi College to teach that subject for three years — but now is looking forward to career service. Her hobby of photography has resulted in some lovely pictures of Japan.

14—**Miss Janell Landis** graduated from Heidelberg College and has her M. A. from Eden Seminary. Since 1952 she has been teaching English at Miyagi College. Her hobby of puppetry has secured many audiences for her — and then she has willing listeners when she speaks of the Christian gospel.

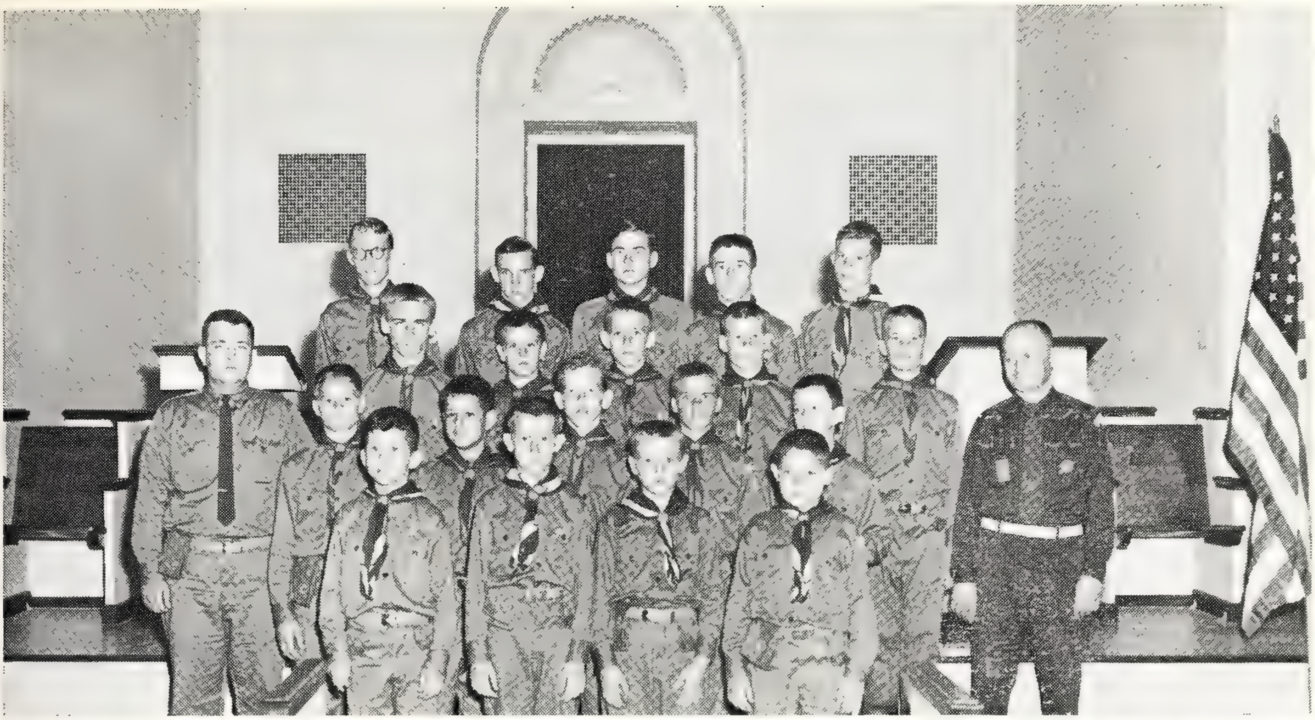
15—**Carl Schweitzer** graduated from Elmhurst and got his M.A. from U. of Pennsylvania and went to Japan in 1952. He teaches English and is in charge of the audio-visual center at North Japan College. He prepares teachers for many secondary schools.

16—**Mr. and Mrs. Carl Sipple** are the senior missionaries in North Japan and Miyagi Colleges, being the only pre-war missionaries of the E. and R. Church in Sendai. He went to China for 1926-27, and then to Japan, while she began her mission work in Japan in 1928. He teaches English in North Japan College and she heads Kindergarten Teacher Training Dept. at Miyagi.

17—**Donald Smith** went to Japan for three-year term as English teacher at North Japan Junior High School, following graduate work in linguistics at the University of Michigan.

SUPERINTENDENT CONFERS WITH HOUSEMOTHERS

Rev. W. W. Snyder, superintendent of our Home for Children, goes over a report with two housemothers, Mrs. Alvertine Privette, housemother for the younger boys in the Clyde Rudd cottage, center, and Mrs. Bertha Phillips, housemother for the senior girls.



OUR HOME'S BOY SCOUT TROOP

Shown in Holt Chapel on the campus of our Congregational Christian Home for Children at Elon College are members of the Home's Boy Scout troop. The boys, their scoutmaster, and his assistant, are shown, left to right, as follows: (first row) Billy Cowan, David Pegram, Charles Parker, Darnell Beckley; (second row) Scoutmaster Simpson, Dennis West, Jerry Rich, Robert Cowan, Eugene Ray, Johnny Pruette, Assistant Scoutmaster Phillips; (third row) Herbert Parker, Floyd Rich, Donald Cowan, Tom Wallace, James Wallace; (fourth row) Bobby Byrd, John Cowan, Billy Lamberson, Billy Joe Lambert, Tommy West. Another member of the troop, Lee West, is not shown. He was confined to his bed for several months because of a broken leg and could not get his uniform in time for the picture.

PREPARING FOR CAMPOREE

Some of our fine Boy Scouts at the Home for Children prepare for a Camporee. From left, they are Donald Cowan, Bobby Byrd, and Billy Cowan.

Active Scout Troop

Our Home for Children has a Scout troop which means a great deal to the boys.

It was organized a number of months ago and is designated "The Home for Children's Troop No. 11, Boy Scouts of America." Meetings are held in Holt Chapel on Thursday evenings. Scoutmaster is Garrett Simpson of Elon College, who is assisted by Holland Phillips of Burlington.

The organization of the troop was made possible by the help of friends. Among those assisting was Mrs. Joseph J. Bird of Burlington, who has been most interested in the troop and made the initial contribution for its support.

This summer the troop had a summer encampment at Camp Donald Robinson, Buggs Island.

The encampment was made possible by donations of members of the Burlington Kiwanis Club and other friends.

Burlington Editor Evaluates Our Home

By A. Howard White

Managing Editor
Burlington Times-News

I was sitting in the superintendent's office early one afternoon. We were discussing some possibilities of news stories that would help the Home and also be of interest to Times-News readers.

Suddenly the door opened, and a small girl rushed in, sat down on the floor back of the superintendent's chair, and started opening a package.

Though there were children in my own home and there had come delight and inspiration from smiles and joy for several years, I had never seen a happier child.

She was happy with what she found in the package.

But, we suspected later, she was happier with the thought and realization that she had not been forgotten on her birthday. Someone in Virginia had remembered. She could not hold back her excitement. She had to share it with the superintendent. It mattered not what else was taking place in the office.

While she was on the floor playing with her new toys, I went to the car and got a camera to take her picture for the paper. We called it "A Child and Her Birthday." Later I had the picture enlarged and framed. She had someone hang it over her bed.

This story is cited as an example of the inspiration which many Alamance County people can so often get by visiting the Home. It is unfortunate that those elsewhere who hold the Home close to their hearts cannot be more a part of it and share the experiences that flow from it.

There was the day when an Alamance County mother died, leaving several children. The father, drawing laboring wages, could not care for them though he made an effort. What, we asked later, would have happened to those children if there had not been the interest and availability of the Elon Children's Home?

There was the little boy who had been held almost captive in a tenant's home all of his life. He knew nothing of the outside and could hardly speak as he and his father made some effort in the only way they knew to get along day by day. Finally, through the interest of a neighbor, he was brought to the Children's Home. What chance, we found ourselves asking again, would he have had in life if such an opportunity had not been available?

The Home is a valuable asset to Alamance County and to the Congregational Christian Church. But more than anything else, it is "home" to the children there now. It is the hope, also, for untold numbers yet unknown who will be there in the future. It will be their real chance in life to find their way toward the tomorrows that await them.

There are many missions faced within the walls of the buildings and the confines of the grounds. As we pay our occasional visits, they are visible. And we never leave without being grateful that there were those who planned and sacrificed and gave of their time and talents in the past to make the Home possible. Seeing the children at play, or in carrying out their duties as a part of the family, tells us that they, too, have been given their chance, overtaking and eliminating the dim future they once faced.

Principals Appreciate Our Children

(Continued from Page 5)

Elementary School children come is the size of the family. This is no disadvantage. In fact, most children think it would be nicer to have a large number of brothers and sisters, as the children from the Home have, than not to have any, as so many of our children.

Members of the staff at the Home are to be commended for the way they work with the school on such policies as homework, attendance, sick children, conferences, discipline, grades, appointments. The school and the Home work together well for the development of each child.

These children are a very important segment of our school. They blend in so well that they are in no manner set apart from the others.

BOYS LIKE FOOTBALL

Fall is here and football is in the air. Ready for a good game at our Home for Children are, from left: on the line, Robbie Wilkinson, Lawrence Wallace, Gary Medlin, Lee West, and David Pegram; in the back field, Charles Parker, quarterback, Darnell Beckley and M ichael Ingram, halfbacks.

FOOD — WE GROW IT

Charles E. Perkins, farm and maintenance manager at our Home for Children, supervises some of the boys as they pick turnip salad.

Young People Provide Food

Like children in any home, the boys and girls of our Home for Children at Elon College have responsibilities in the operation of their home.

Food growing, preparation, and preserving are three important activities in which the boys and girls have an important part.

While the Home no longer operates the farm to raise large quantities of wheat and corn, it devotes its time and energy to raising food. This is considered the best possible way for use of the farm under the present costs of farm operation.

The boys help to raise vegetables in sufficient quantity to supply the tables for daily use in the summer months and to have enough for the girls to can and freeze for the winter months. In the fall and winter, turnips are grown to use with the frozen and canned vegetables.

The Home is very proud of the way the boys and girls do this work with such interest and such skill.

FOOD — WE COOK IT

Virginia Rogers, Mrs. Perry, and Peggy Coggins preparing vegetables.

New Swimming Pool

The Alumni Swimming pool at our Home for Children has been completed and placed in use since our last Thanksgiving Offering.

It has been a remarkable asset to the program for the care of the children. The older boys worked to pass requirements for service as life guards and were on duty when the pool was in use during the summer. A schedule was worked out so that each child had the opportunity to gain the healthful exercise and recreational advantages of the pool for a certain time each day. The children and those responsible for their care are most grateful for this wonderful facility.

A Brunswick stew was held last spring to raise money to help pay for the pool. Plans were initiated by Dan Walker of Burlington, vice president of the Alumni Association, and it was through his efforts and interest that many of the ingredients were donated. Several men and boys from the Beverly Hills Congregational Christian Church in Burlington stayed up all night the night before the stew, making it. Several hundred quarts were sold the next day and orders for additional quantities were taken on the following days. The total received from sale of the stew was $641.67.

STEW HELPS PAY FOR POOL

Mrs. W. W. Snyder, seated, collects for some Brunswick stew from Jean Cook, while, left to right, Mrs. Leary S. Riley, Mayo Fowler, Rev. W. W. Snyder, and Walter Byrd look on.

NEW SWIMMING POOL ENJOYED

Boys and girls of our Home for Children at Elon College have reaped marvelous benefits in healthful exercise and wholesome recreation from the Alumni Association swimming pool.

Birthdays — We All Have 'Em

The names and birthdays of the boys and girls at our Home for Children at Elon College follow:

January

Clara Spicer	1- 2-48
Trudy Bolton	1- 6-47
Elton Medlin	1-12-54
Mary Lou Bolton	1-14-56
Linda McFatter	1-17-53
Mary Alice Wallace	1-23-47
David Pruette	1-26-55
Phil Bolton	1-27-49

February

Elizabeth Ray	2- 1-48
Ervin Williams	2- 6-49
Danny Pegram	2-11-52
Joyce Coggins	2-20-46
Louis Ray	2-23-47
Thelma Byrd	2-23-53
Shelia Beaman	2-27-51
Susan Rogers	2-25-53

March

Mike Ingram	3- 6-52
Teresa Skipper	3-11-52
Jimmy Wells	3-13-52
Lawrence Wallace	3-14-52
Patsy Beaman	3-20-49
Charles Parker	3-24-51

April

Daryl McGehee	4- 2-57
Sandra Ferrell	4- 5-45
Janet Lee Wilkinson	4- 7-54
James Wallace	4-12-50
Wilma Rich	4-19-47
Carolyn Turner	4-27-46
Ricky Uzzell	4-30-53

May

Robbie Wilkinson	5- 1-51
Mike Wise	5- 5-45

June

Jessie Spicer	6- 7-45
Dennis West	6-13-49
Donald Cowan	6-17-47
Peggy Coggins	6-22-47
Floyd Rich	6-28-48

July

Eugene Ray	7- 3-49
John Cowan	7-11-46
Grover Beckley	7-12-53
Sandra Williams	7-19-51
Marie Turner	7-24-48
John Pruette	7-28-51
Jeffrey McGehee	7-29-54

August

Bobby Ingram	8- 2-54
Darnell Beckley	8- 3-51
Lee West	8- 3-51
Margaret West	8- 6-53
Mary Lou Ingram	8-10-50
Earl Bolton	8-16-54
Phyllis Morningstar	8-28-46
Brenda Crumpler	8-31-46

September

Tommy West	9- 1-47
Peggy Medlin	9- 9-50
Robert Skipper	9-10-55
Dianne Cates	9-16-50
Ava Turner	9-17-49
Janice Medlin	9-21-51

October

Linda Howard	10- 2-47
David Williams	10- 3-54
Sue Medlin	10- 4-49
Dianne Wilkinson	10- 7-49
Gary Medlin	10- 8-52
Virginia Rogers	10-12-48
Billy Cowan	10-17-50
Jerry Rich	10-19-49
Bobby Byrd	10-21-47
David Pegram	10-21-50

November

Marlene Privette	11- 3-46
Robert Cowan	11- 7-48
Brenda McFatter	11-11-48
Billy Jo Lambert	11-16-46

December

Ronald Skipper	12- 2-48
Helen Johnson	12-30-45

FIRST CONSTITUTION ADOPTED BY 106-YEAR-OLD CHURCH

One hundred and six years after its organization, the Wake Chapel Christian Church on Sunday evening, October 21, in a special business meeting called for the purpose adopted its first constitution. The church was well represented, and the vote was unanimous.

Quoting from the constitution, its purpose is "to help the Wake Chapel Christian Church proclaim powerfully the Good News, to let Christ's spirit work effectively through it as a corporate people, to provide for its orderly government, to preserve and make secure the principles of the faith of its members, to preserve the inherent liberties of each individual member, and to set forth the relationships of this body to other bodies of the same faith."

It is the hope of the Wake Chapel Church that its constitution will serve the church well during its next century of worship, teaching and service.

A new choir, for ages 5-8, has been organized at Union, Virgilina, by Mrs. Otis Jones and Mrs. F. M. Bailey. This church also has a junior choir for ages 9-12.

"MONKEYS" ON "MONKEY BARS"

On the "monkey bars" at our Home for Children are, from left, Linda McFatter, Thelma Byrd, Elanda Wade, and Margaret West.

Jaycees Enjoy Helping Children

By Wilton Smith

President of the Burlington Junior Chamber of Commerce

In our opinion, a man truly never stood so tall as when he reached down to help a little child — and whether that help came in the form of our sharing a meal with the children of the Congregational Christian Home for Children, furnishing them tickets for entertainment or providing them with spending money on the annual Christmas Shopping Tour — the blessings of every one of these projects came to the Jaycees!

Every Jaycee has come to feel that the children at the Home are almost our very own children, for we find in their quick smiles and warm "Thank You's" the very stimulant we need to inspire us in additional work that must be carried on if we are to exemplify the spirit of the Jaycees. We respond to the very touch of their hands, for since most of our group are family men, we know the needs of children embody love and understanding, goodwill and friendliness, beyond the provisions of food and lodging.

We realize that the children in the Home are supplied with all of life's necessities in an atmosphere that is Christian and that the matrons take the youngsters into their hearts and administer love and kindness in great quantities. Nevertheless, we believe that love and interest outside the home is necessary for the children — and we are confident that it is necessary for our lives when we are in contact with the children! Every project we have undertaken, especially having the children in our homes over the week ends and sharing time with them personally, has been worthwhile to us.

The Jaycees have reaped a wonderful harvest from the work we have done in their behalf. It has been a task highlighted with joy — and the faces of children have worked a miracle when it comes to getting a job done by the Burlington Jaycees.

THREE FRIENDS

John Biggerstaff, assistant superintendent of our Congregational Christian Home for Children at Elon College, and Wilton Smith, president of the Burlington Junior Chamber of Commerce, talk with one of our "Cover Boys," Daryl McGehee.

Mr. John Biggerstaff of the Home for Children staff gave the message at the Reformation Sunday service at Union Ridge, Burlington. Odell Gilliam led the service.

Good Friends

Our Home for Children at Elon College is fortunate in the warmth and interest of its friends.

Among its wonderful friends is the Junior Chamber of Commerce of Burlington, which takes an active interest in helping the Home and making the children happy.

It would be difficult to list all the things the organization does for the boys and girls. In 1962, for instance, they have had a very busy program. Highlights have included a visit to the Home where they shared a meal with the children, supplying tickets for the Miss Burlington pageant, supplying tickets for baseball games, supplying tackle for 50 children at the Fishing Rodeo, and providing refreshments and making arrangements for admission to Burlington High School and Elon College football games.

On the Christmas shopping tour, the Jaycees furnished spending money, refreshments, and entertainment for all the children. They also provided refreshments and made arrangements for admission to Burlington High School and Elon College football games, and they are supporting the Christmas tree sale of tickets for the Children's Home.

Among their expressions of friendship and interest which the children enjoy greatly is the custom of several Jaycees of having children to visit in their homes for week ends.

James L. Rosser, a junior at Lancaster Theological Seminary in Pennsylvania, has been elected president of his class for the coming year. Rosser, a native of Sanford, North Carolina, and a member of Shallow Well church, is a 1962 graduate of Elon College. He is now doing his field work in St. Stephen's United Church, New Holland, Pennsylvania.

Virginia Used Clothing "Pick Up" Schedule

Supt. Clyde L. Fields

Virginia Churches are again made aware of the need for used clothing in many areas of the world. Church World Service has made arrangements for collecting used clothing for overseas needs through pick-up service at the following towns and churches. Sunday school classes, Women's Fellowships, and Virginia churches are asked to clip this schedule for future reference. Share your used clothing with needy people in many parts of the world.

Monday following second Sunday in November, February, May and September:

Bayside — Baylake Methodist
Franklin — Presbyterian
Hampton — First Methodist
Hopewell — Church of the Brethren
Newport News — Trinity Lutheran
Norfolk — Christ & St. Luke's Episcopal, Norview & Park Pl. Meth.
Portsmouth — First Presbyterian and Monumental Methodist
Suffolk — Congregational Christian
Danville — Main Street Methodist
Lynchburg — Fort Hill Fire Station No. 6
South Boston — Main Street Meth.

Tuesday following second Sunday of November, February, May and September.

Richmond — Calvary Methodist, Church of the Brethren, Lakeside Methodist and Mayo Memorial Church House

Friday following second Sunday of November, February, May, and September.

Elkton — Elkton Methodist
Front Royal—Church of the Brethren
Harrisonburg—Wetsel Seed Company
Luray — Church of the Brethren
Mt. Jackson — O'Flaherty Furniture
New Market — Methodist
Winchester — First Presbyteriand and Methodist
Woodstock — John Sager

PERSONAL INTEREST GROWS GOOD PERSONS

Rev. W. W. Snyder, superintendent of our Home for Children, feels that personal interest in the boys and girls on the part of the staff is one of the most important phases of the work of the Home. His door is always open to the children. He is shown in the picture talking with, from left, Billy Joe Lambert, Helen Johnson, Wilma Rich, and Johnie Cowan.

CHURCH IS IMPORTANT

Attending church services is a part of the religious life of the children at our Congregational Christian Home for Children. Shown ready for church are some of the junior girls: from left, Ava Turner, Janice Neese, Sue Medlin, Patsy Beaman, Brenda McFatter, and Marie Turner.

Burlington Mayor Likes Our Home

By G. Almon McIver

Mayor of the City of Burlington

A friend of the Home for Children who visits it today is, first of all, impressed with the new buildings, which are cheerful and well-planned and are just what the children deserve.

When I go to the campus and see these buildings, I wish some way could be found to have every building at the Home modernized. I think it is remarkable that the older buildings are kept so clean and used to such good advantage but it certainly would be fine if every building on the campus could be new or like new.

I enjoy being around the children and seeing that they are not shy and retiring at all, but are very friendly and affectionate — It is evident that they love and respect those in places of responsibility at the Home and that, even though there are many children, each one is still an individual and receives individual attention.

It has also been my pleasure to observe some of the children who have "graduated" from the Home. They are very well rounded young citizens and have been given some excellent training. They are well prepared to take their places in a competitive society.

Last, but certainly not least, the Home serves a most useful purpose to Burlington and Alamance County — because of it, a number of our children can grow up near to what is left of their real homes.

One has to visit the Home to appreciate it to the fullest extent. It is a heart-warming experience to see these lovely children, to talk with them, and to share some of their experiences. They are a wonderful group of children and are worthy of and need all that we can give them in the way of financial assistance, personal attention, and affection.

The message for laymen's Sunday, October 21, at Union Ridge, Burlington, was given by P. N. Thompson, Jr. Others participating in the service were Marvin Bowland, Odell Gilliam, and Graham Kernodle. The laymen's choir sang "Give Me Thy Heart" as a special and also sang response to the prayers.

Free Materials To Aid Offering

Those charged with the responsibility of caring for the boys and girls at our Congregational Christian Home for Children at Elon College believe that if our church people know of the work done at the Home and of the need for financial support, they will want to give generously on Thanksgiving Sunday, November 18.

With the purpose of informing them, the Home has prepared several different pieces of literature about the Home for distribution in our churches.

One of these is an attractive poster urging all members to "Show Them You Care" and pointing out that the children are depending upon us.

Another is an information folder which describes the work of the Home and its needs. "Our Children," the quarterly publication of the Home carries a special message about the offering in its current issue. Attractive envelopes have been provided for use in making our gifts. There also are some coin banks which emphasize the need for funds and urge generous participation in the offering.

This issue of The Christian Sun is another means of telling the story of the Home to our people.

Through these combined efforts and the cooperation of our churches, the trustees and staff of the Home are hopeful that we will receive a good insight into what is being done and will come forward generously to provide the necessary funds.

ELON SENIOR DIES

A member of the Elon College senior class died in Newport News, Virginia, recently from leukemia.

Henry E. Horton III, 21, had been in college until early the week of his death when his condition worsened and he was forced to withdraw from classes for hospitalization.

When his illness was discovered during the past summer, he expressed a desire to return to college and remain as long as possible.

Henry was the son of Mr. and Mrs. Henry E. Horton, Jr., of Newport News. He was a member of Kappa Psi Nu fraternity and members of the group served as active and honorary pallbearers. Members of Tau Zeta Phi, sister organization to Kappa Psi Nu, also attended the rites in a group, along with other members of the Elon student body and faculty.

SOCIAL RELATION

STAFF STUDIES SOCIAL RELATIONS

The staff of our Home for Children works with one goal, that of assuring the well-being of the children. Here, staff members are shown at a session for studying social relations of the boys and girls. Mrs. Maude Crutchfield, standing, is giving information on her group. At the blackboard conducting the discussion is John Biggerstaff, assistant superintendent.

Elon College News

FALL ENROLLMENT

The Elon College fall enrollment is 1,262 students, of whom 827 are men and 435 are women. Of this total, 1,015 of the students are enrolled in daytime classes, while 247 are registered in the evening school.

The freshman class has the largest enrollment with 390 daytime members. Other class memberships include 276 sophomores, 150 juniors and 140 seniors.

Of the total enrollment, 595 students are now residing on the Elon campus.

The Elon student body includes representatives from 24 states and the District of Columbia, along with one student from abroad.

The greatest number of students come from North Carolina which shows 609 students for 61 per cent of the total enrollment. Other states which are among the leaders are Virginia with 167, New York and Connecticut with 31 each, New Jersey and Maryland with 26 each, Pennsylvania with 24 and Massachusetts with 18 students. Turkey is the only foreign country represented on the Elon campus this fall.

The varied religious memberships show that there is a total of 23 different denominations represented. There are 234 Methodists, 221 Baptists, 190 Congregational Christians, 108 Presbyterians, 61 Episcopalians, 43 Catholics and 28 Lutherans. These religious groups furnish 89 per cent of the Elon students, with the remaining 11 per cent coming from 16 other denominations.

VIRGINIANS ELECTED CLASS OFFICERS

Oscar Fowler of Whaleyville, Virginia, has been elected president of the Elon College freshman class in recent balloting.

Other freshmen officers chosen by class voters were Danny Parker of Norfolk, Virginia, vice president; Diane Hancock of Hampton, Virginia, secretary-treasurer; and William Williams of Portsmouth, Virginia, as freshman honor council member.

Student senate members elected by the class were: Mark Alper of Wilmington; Lee Clark, Richmond, Virginia; Mike Herbert, Portsmouth, Virginia; Charles Saunders, Indianapolis, Indiana, and Rik Turner, Portsmouth.

THE ELON PLAYERS PRESENT

The Elon Players will open the 1962-63 dramatic season with the presentation of Moliere's play, "The Imaginary Invalid." The play will be presented in Mooney Chapel Theatre November 15, 16 and 17.

Prof. E. Ray Day, faculty director of dramatics, has announced that the players will present Maxwell Anderson's "Bad Seed" in March.

Frank Rich of Burlington, will appear in the leading role as Monsieur Ardin, while Peggy Dodson of Liberty plays the role of his shrewish wife. Marie deJong, of Roselle, New Jersey, appears as Angelique, the Ardin daughter, and George Diaz of Great Neck, New York, appears as the young doctor, Thomas Defois.

Others in the cast will include Carol Tragesor of Arnold, Maryland; Thomas Lula of Hillsboro; Al Baer of West Springfield, Massachusetts; Tyrone Rowell of Henderson; Gay Yule of Bluffton, Indiana; John Autrey of Buzzard's Bay, Massachusetts; Frank Harris of Ruffin; and Paul Robinson of Fairfield, Connecticut.

ELON PIANIST ACCLAIMED

Prof. Fred Sahlmann, pianist and member of the Elon College faculty, received high praise when he appeared recently in a concert in Jacksonville, Florida.

Professor Sahlmann was the guest artist for the Friday Musicale group in the first of the club's annual music concert series. His concert was described as "demanding for the artist and electrifying for the audience" in a review in the Jacksonville press. His program included selections by Clementi, Mendelssohn, Chopin, Dohnanyi and Ravel.

Our Danville church held the first service in its new sanctuary November 4 and will have a consecration service for the building November 11.

PRETTY DRESSES FOR PRETTY GIRLS

Pretty dresses that are becoming and fit just right are important to girls everywhere. At the Home for Children, every effort is made to dress the girls so they will look well and will know they do. From left, in the picture, Patsy Beaman, Sue Medlin, Mrs. W. W. Snyder, Ann Wilkinson, and Peggy Medlin enjoy looking at dresses from Peaches 'n Cream Apparel, Inc., at Mebane. Mrs. Snyder spends a great deal of time making sure that the children have proper clothes which they will enjoy wearing. With time and care, they can be dressed attractively at no more cost than when unattractive clothes are bought.

GOOD SECRETARY HELPS

Shown at her desk at the Home for Children is Mrs. Reece B. Jackson, the efficient, helpful secretary.

ELDERLY MEMBER HONORED

Elizabeth Strayhorn, Reporter

The Ladies Adult Sunday School Class of Mt. Zion United Church of Christ, near Mebane, met at the home of Mrs. Bob Walker Sunday, October 28, to help her celebrate her 87th birthday.

Miss Lillian Sharp read scripture from John 15:1-18 and spoke on "The Value of Friendship." Mrs. John Holt led in prayer. "What A Friend We Have in Jesus" and other old favorite hymns were sung and enjoyed by those present. Miss Elizabeth Strayhorn closed with prayer.

Mrs. Walker was presented with a beautiful blue robe from the class. Everyone sang "Happy Birthday" as she was presented a birthday cake, which was served with punch and nuts. Mrs. Walker thoroughly enjoyed the party.

SEND GOSPEL OF LUKE WITH YOUR CHRISTMAS GREETING

People who want their Christmas greetings this year to be especially meaningful and in the true spirit of the Nativity are being encouraged by the American Bible Society to enclose a Christmas Scripture Portion in every envelope.

The Portions are colorful, attractive little 48-page booklets, about 3 inches by 4½ inches in size. Because they weigh only about half an ounce, their use in most cases requires no more postage than is needed for a greeting card alone. They are reprints, in large clear type, of the Christmas message from the Gospel of Luke. The title on the cover is "Unto You . . . A Saviour."

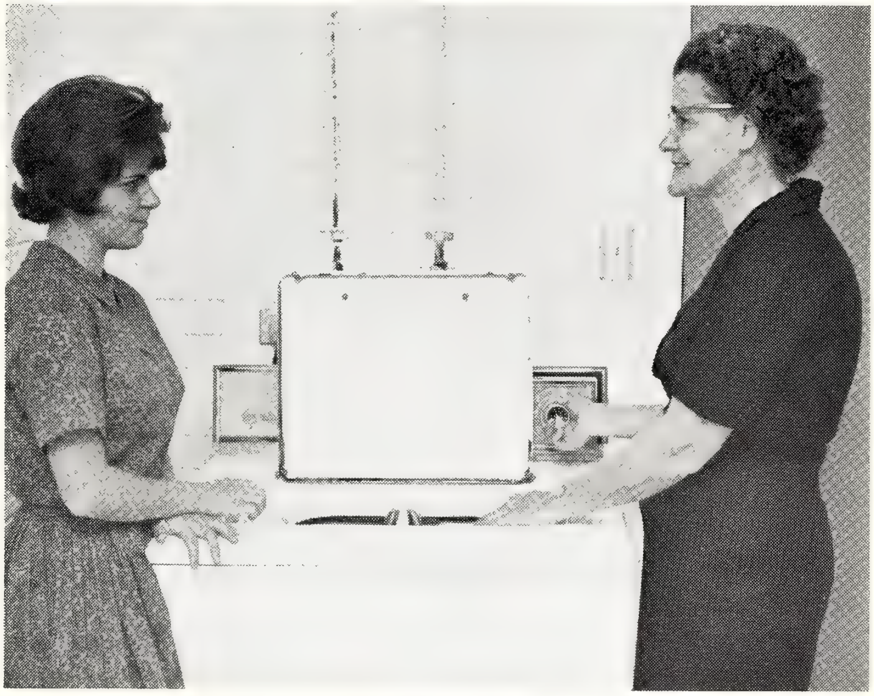
The price of the Christmas Portions is only 3¢ each in any quantity, thanks to the Bible Society's policy of distributing its Scriptures at cost. They are available in either the King James or the Revised Standard Verion and can be ordered from the American Bible Society, 450 Park Avenue, New York 22, New York. The Society offers to send a sample copy of the Christmas Scripture Portion to anyone on request.

ANTIOCH (E.N.C.) VOTES

Supt. Clyde L. Fields

The Antioch Congregational Christian Church in the Eastern North Carolina Conference, located near Gasburg, Virginia, has voted to be a part of the United Church of Christ. The church voted at its business meeting October 21, 1962, and Edna Mae Cockerman, secretary, has notified the Southern Convention Office, and the Secretary of the United Church of Christ, of the desire of the Antioch Church to be a part of the United Church of Christ.

It is to be hoped that any churches who have not voted to be a part of the United Church of Christ will consider this forward step at business meetings to be held during the fall of 1962. Churches desiring Conference officers or members of the Southern Convention staff to visit and interpret the United Church of Christ at business meetings are encouraged to make such a request to the proper person. The presidents of the five Conferences, the president and officers of the Southern Convention, and the Southern Convention superintendent stand ready to be of any assistance to churches in this matter.



CLEAN CLOTHES FOR ALL

In a real home, everyone has a part in making the home and taking care of the duties connected with this happy task. So it is at our Home for Children. The boys and girls have their responsibilities and they fulfill them cheerfully and efficiently. Here, Mrs. Bertha Phillips shows Louise Ray the main points about a washing machine.

Housemothers Take Red Cross Course

Housemothers at the Congregational Christian Home for Children at Elon College are attending, a course given by the Red Cross on home care of the sick and injured.

This is a part of the effort of the Home and its staff to be prepared to give the children the best possible care at all times under any situation.

The course consists of seven two-hour lessons and the program is based on the belief that family health protection and home care of the sick are essentially a family concern and that homemakers need to have the skills and knowledge that enable them to carry such responsibility effectively.

Increasingly, doctors are recommending home rather than hospital care for many patients if conditions are favorable. This is especially true when constant attendance by a professional nurse or the use of specialized equipment is not needed.

The instruction given in the course assumes that the patients' treatments, other than emergency first aid, are ordered by a physician and that the general nursing care is under a doctor's supervision. Its purpose is to increase the person's skill in carrying out the treatments ordered by the doctor, to increase her ability to keep a patient comfortable, and to keep such a report of the patient's condition and care that the doctor may diagnose the illness, prescribe for the patient, and judge his progress more effectively. In the case of the Home, it is felt that when the housemother knows how to recognize signs of illness, how to protect others from infection, and how to give simple and safe nursing care, serious complications may be avoided and the disease may be prevented from spreading to others. The housemothers already know a great deal about home nursing but they are not content unless they take advantage of every opportunity to learn all they can that will help them in the care of the children.

What they hope to learn more about in the course follows: how to meet simple emergencies, how to recognize some of the early signs of illness, how to give simple nursing care to the sick and injured, how to help the children keep well, and how to adapt the basic nursing principles of home care to the care of mass casualties in the event of major disaster.

A LESSON IN THE USE OF FIRE EXTINGUISHERS

Every precaution is taken to prevent fires at our Congregational Christian Home for Children. However, if there should be a fire, there will be no worrying about what to do. Some of the children are shown looking on while Charles E. Perkins, farm and maintenance manager, gives a group of housemothers a demonstration on the use of fire extinguishers. This lesson was the result of a session held by Jimmy Moore of the Burlington Fire Department to explain to the staff what should be done in case of fire.

MAN

Background Scripture: Genesis 1:26-31; Psalm 8; Matthew 6:24-34; Hebrews 2:6-18.

Devotional Reading: Hebrews 2:8-18.

Memory Selection: **What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.** Psalm 8:4-5.

The story is told of two cows which were standing in a pasture when a milk truck went by with a sign on the side, "Grade A, Homogenized, Pasteurized, Milk." One of the cows turned to the other cow and said, "It does make you feel humble, doesn't it?"

Well that is the way a man in the long ago in a far-off land felt one night as he stood on a hill-top under the Palestinian skies and looked up at the stars. Here was God's handiwork spread out before him, or over him, in all its splendor and majesty and glory. The immensity, the orderliness, the beauty, the antiquity, the silence of it all overwhelmed him and awakened in his heart a sense of awe and wonder. Then he thought of his seeming insignificance, his transciency, his feebleness and frailty, his painful limitations, and he instinctively cried out "What is man that thou art mindful of him, or the son of man that thou visitest him?" Man was but a tiny speck lost in the vast cosmos. Why should God be mindful of him?

What Is Man?

What is man anyway? The materialists have a ready answer for that question, and it is summed up in the statement of a dying bank robber as related in a story that I read some years ago. He and his pal had robbed a bank the night before, and early the next morning they sat down at the breakfast table to divide the spoils. Unknown to each other, each had put a deadly poison in the cup of coffee which the other was drinking. As the terrible truth dawned upon one of the robbers he said "Ah what the heck, what difference does it make? We're just a hunk of meat anyway." There are some folks who think man is "just a hunk of meat." As a matter of fact the salts and minerals in the human body will bring at present market prices perhaps a couple of dollars! Otherwise his body is not worth much. To be sure in slave days a good healthy body male or female would bring a good price on the auction block. Even today there are many people who think of a man or a woman simply as a body in which to stuff food and on which to hang clothes. Man is an animal, perhaps a little higher animal than the beasts of the field. But in their conception, a man is not much after all.

What Man Is

But the Psalmist was not one of these cynics. When he asks his question "What is man?" he has a ready answer. He goes on from his wonder and awe and answers his own question. In size man is small and seemingly insignificant. But man is greater than, and more significant than the whole of the starry heavens or the universe itself. Man is a child of God, a son of God, created by God, a little lower than, or less than God, according to the RSV translation. God has made man in his own image or likeness, and crowned him with glory and honour. Man is the crown of creation. He was created to have dominion over the works of God's hand. He is to have dominion over the animals of the earth, and over nature itself. He is of the earth, earthy — his body was fashioned out of the elements of the earth, even as were the beasts of the field. He has a body, but he is not a body. He has a mind, and that lifts him above the animals, but he is not a mind. **He is a spirit.** God breathed into man the breath of life and man became a living soul. Man is the crown and glory of creation. He is God's supreme handiwork, and God's supreme concern. The heavens may be majestic but man is more majestic. And this is true of every man. God's purpose in creation is wrapped up in man, and is concerned with man. There is an old hymn, as I recall it, which refers to man as a "worm of the dust." Well, there may be some who are content thus to be characterized, but I am not one of them. I am a man, a child of God. Because of that fact I have a dignity and worth and value. To be sure I am not proud of the way I sometimes act, and I am not the best Exhibit A of what a man should be. But I am a man, made a little lower than the angels of God and crowned with glory and honour.

SUNDAY SCHOOL LESSON
NOVEMBER 11, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

This truth is a revolutionary doctrine. Much of the ferment in our modern world, at home and abroad, is due to the fact that society has gradually and all-too-belatedly discovered the dignity and worth of men as individuals. For although God told man to have dominion over the beasts of the field and the fish of the sea, he did not tell them to have dominion over one another! And every man has equal dignity and worth and rights before God. And the peoples of the world are gradually, and in most cases patiently, and increasingly successfully insisting upon their rights based upon their dignity and worth before God.

Why Worry

We hear and read a great deal about the "Great Killers" in modern life. One of them is seldom mentioned —WORRY. A recent scientific report reveals that 50% of our bodily ills come from worry, and nearly 100% of our emotional and mental ills come from worry. A superintendent of a large mental institution reports that there are two important causes of mental breakdowns: worry about the future, and lack of faith in God, in one's fellowmen, and in one's self. 40% worried over things that never happened, 30% over past matters completely beyond their control, 12% over their health, although their ailments were imaginary; 10% over friends, relatives and neighbors, although in most instances these people could take care of themselves. Only 8% of their worries had any real cause which required attention.

Jesus said "Be not anxious." Refrain from unnecessary worry and anxiety. God clothes the lilies of the field and feeds the birds. Can't you trust him? Do your best and leave the rest to him.

CORRECTION: The cost of the new educational building at Liberty Vance is to be $55,000, rather than $35,000 as was stated in a recent issue of The Sun.

SMILE, "SKIPPERS," SMILE

These smiles are worth a lot. Ronnie, Teresa, and Bobby Skipper have grins that brighten up the campus of our Home for Children.

A Little Teasing Boy

He's just a little teasing boy,
With snaggle tooth and freckles;
He hates a book, he likes a toy,
And loves his dog named Speckles.

His shirt and trousers are too long,
His hair he combed not lately;
And if he's caught in something wrong
He looks at me sedately.

He lost his shoes the first of May,
To him it did not matter;
He lost his coat down in the hay,
But he never lost his chatter.

But now he's clean and tucked in bed,
And oh! so sweetly sleeping;
Remembering the prayers he said,
I guess he is worth keeping!

—John G. Truitt

The
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A Religious / for Christian Homes

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern onvention of Congregational hristian Churches

Editorial and Publication ffices at Asheboro, North arolina.

Subscription office:
lon College, North Carolina

Mrs. Lillie Newman Stagg Honored

Mrs. L. W. Stagg is shown looking at the Golden Jubilee Booklet, which was dedicated to her and used at the recent Eastern Virginia Fiftieth Anniversary Women's Conference. She is wearing the gilded peanut corsage also used in connection with the Golden Jubilee session. (See articles on page 6.)

Others Have Said It

One of the privileges of an editor is to read what others write. Sometimes he finds that others have said just what he has been thinking. Then it seems wise to use their words rather than his own. That is the reason for the following items. Dr. Herbster, president of the United Church of Christ, has said some very important things that all of us should consider in connection with the movement towards unity of denominations. We can afford neither to stand still nor to rush into union. Balance, based on reason, is needed in this matter, as in all other things.

The "Challenge to Christians" was the lead article in our Durham church NEWSLETTER for November. The writer points out the real issues involved in the present crisis. Cuba could be cured, left alone, or destroyed and the issues of life would remain the same. This thoughtful article is worthy of serious consideration — and the necessary adjustments in our lives.

This is the time of year that we are well supplied with materials for publication. If something you sent in is still unprinted, please be patient. It will come. This busy season for the churches is worthy of recording.

President Herbster Opposes "Union At Any Price"

Church union at any price is no better than peace at any price, the Rev. Dr. Ben Mohr Herbster, New York City, told Illinois Congregational Christian ministers at their annual convocation.

The president of the United Church of Christ declared that some religious differences are so essential that they cannot be given up for unity.

"Unity achieved on the basis of a 'least common denominator' would be a curse and not a blessing," he said.

Referring to the fathers of Protestantism, Dr. Herbster said "When they broke away from the church of Rome . . . from the Pope . . . from absolutism, they broke away because truth was at stake."

In the unity discussions being carried on by the United Church with the Methodist, United Presbyterian, and Protestant Episcopal churches, he assured the ministers, "no agreements will be entered into by any of us that mean a surrender of the truth for which our fathers fought and died."

As truth is more important than unity, so is the mission of the church, Dr. Herbster emphasized.

"Any unity bought at the price of slowing up or surrendering the mission of the church is bought at too high a price," he said. "We can spend the next half century with this business of unity and accomplish much, but if this is all we do, we have betrayed our Lord."

However, Dr. Herbster stressed his belief that, in unity, the Christian churches can carry on their mission "more faithfully and more zealously and with more energy than ever before."

He emphasized that the drive for Christian unity is based on deeper considerations than practical necessity: "the unity of the church has been given us by God and by His Son Jesus Christ.

"It is the will of Christ that His Church be one, that the Church confront the world as one, that the Church focus its attention upon its task as witness to the Gospel as one."

From the practical point of view, competition between churches holding approximately the same beliefs is "silly and needless," he said.

"In days like these the church does not have strength and energy and resources enough to waste them in striving and competing."

He pointed to the blighted areas of big cities where he said, "Christianity just doesn't matter."

Both Protestantism and Catholicism have lost the cities for Christ "with shining exceptions," he admitted. "Unless we are able to recapture these areas for Jesus Christ, the whole life of America is threatened."

No exclusive United Church or Lutheran or Methodist or Presbyterian way of bringing religion to the people of the slums can be successful . . . he pointed out. "Anything that divides the impact which the message of Jesus Christ makes upon these people is a tragedy; more than a tragedy, it is a sin."

Dr. Herbster also deplored the "useless duplication of churches" in small villages and towns.

Some, he said, are the most "unchurched" places in America "not because they have too few churches but because they have too many churches all of which are weak and struggling."

The Present Crisis, Challenge To Christians

During the past week and a half all of us have been faced with the distinct possibility of the annihilation of both ourselves and our loved ones. While the anxiety produced by the Cuban crisis hinders us from thinking clearly and logically, there is also a very important sense in which such a crisis allows us to see things with a clarity seldom equalled in our normal, everyday lives. For it is during such a crisis that the thousands of petty worries and trivial concerns which occupy the majority of our daily lives are all at once dismissed, and we are left with the startling vision of what is **really** important to us, after all. Two factors, both primitive and powerful, emerge with brilliance: the superb gift of life and the utter necessity of love.

Now that we are breathing a little easier, we should do well to pause momentarily before plunging again into the midst of the daily routine. We should do well to reassess this daily routine in terms of the two important factors of life and love. Do our daily lives really reflect our thankfulness for life? Is our time spent in such a way that our minds and bodies are engaged to their fullest capacities? Secondly do our lives reflect the love that is of such vital importance to continued life? Can we possibly afford to let such factors as differences in the pigmentation of our skin or political ideology continue to stand between us and our fellowman? Far better that we embrace one another the world over in Christian fellowship and thank our God that we are inhabitants in His creation.

K. J. G.

Introducing The N. C. Field Secretary

Supt. Clyde L. Fields

Rev. Richard Newton Rinker, of Milroy, Pennsylvania, has been chosen by the Personnel Committee of the Southern Convention of Congregational Christian Churches, with Dr. David Shepherd as Chairman, and approved by the Executive Committee of the Convention, for the position of North Carolina Field Secretary in the Southern Convention.

Mr. Rinker is a native of New Britain, Connecticut, a 1952 graduate of the University of Connecticut, and received his B. D. degree from Hartford Seminary in 1955. Prior to coming to the Southern Convention, he served as Director of Religious Education for the Pennsylvania Conference of Congregational Christian Churches for three years. He also served as pastor for the Nepaug Church, Connecticut, and Bloomfield Church in Pittsburg, Pennsylvania, earlier. He was ordained in 1955 by the Central Association in the Connecticut Conference.

In the Pennsylvania Conference, Mr. Rinker served as director of the camping program; director of teacher training institutes; editor of the state denominational paper; staff youth adviser for the conference; business manager for Hartman Center; and has written for Christian education publications.

Mr. and Mrs. Rinker conducted a travel seminar with twelve young people this summer, traveling through Ottawa, Montreal, Maine, New Hampshire, and Vermont.

Mrs. Rinker (Edna Jane Glidden) is also a native of New Britain, Connecticut. They have three children: Mark, 5; Cindy Jane, 3; and Sharon, nine months.

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Please send form 3579 to the office at Elon College, N. C.

The Rinkers moved to the Convention parsonage on East College Avenue, Elon College, November 1, and Mr. Rinker will begin his work in the Convention November 18. He will occupy an office in the Convention Offices at Elon College.

Mr. Rinker replaces Rev. Robert A. Knowles, who left the Convention in July to serve as associate minister in First Congregational Church, Westfield, Massachusetts.

As Field Secretary for North Carolina, Mr. Rinker's duties will include serving as executive secretary of the Board of Christian Education. He will have responsibilities to church schools in conventions, leadership training schools, superintendents' conferences, literature, adult education, vacation church schools, and children's work. In youth work, he will be responsible for Pilgrim Fellowship and related mission groups of young people, plan rallies, conferences, and retreats for youth. His responsibilities in camp and conference work include junior, junior high, senior high, young adults, family conferences, and vocational conferences, Student Summer Service workers, use of Moonelon, and in-service training for ministerial students.

In Lay Life, and Work, Mr. Rinker will serve as staff member, especially in North Carolina.

In Stewardship and Evangelism, he will promote the program, working with Convention and Conference committees, primarily in North Carolina.

Responsibilities for meetings include: youth and Christian education conferences, lay life and work meetings, conferences and convention, midwinter meetings and staff conferences.

Mr. Rinker will be responsible to the Executive Board and to the Superintendent as provided for in the Constitution, Articles VIII and IX.

NOTE: It is understood that the Field Secretary for North Carolina will have major responsibility for promoting the program of Christian Education in the Convention. However, the Virginia Field Secretary will largely administer the program for Virginia. Cooperative planning should provide for better service at less travel cost to the Convention.

SOMETHING DIFFERENT AT SHELTON MEMORIAL

The Congregation of the Shelton Memorial Church, Portsmouth, Virginia, held Rally Day and Homecoming October 21. Following the morning worship, a delicious Turkey dinner was served by the ladies of the church. Many items of historical interest and value were displayed for the congregation's enjoyment. Sunday School Superintendent Edward Davis led a discussion on the history of the church. The day was most successful and thoroughly enjoyed by those attending.

The men of the church have undertaken the painting of the Educational Building and the exterior wood work of the sanctuary. Several new window frames were installed throughout the building and the men are restoring these to the original color scheme. This is the second large undertaking by the men of the church. Last year a new kitchen was added to the social hall by the men.

The financial program of the church and the raising of the 1963 budget has taken on new life as the ladies' and men's fellowship are assuming the responsibility of securing pledges for the 1963 budget. The two circles of the Women's Fellowship and the Laymen of the church have divided the $15,000 budget among themselves with each group assuming the responsibility of securing pledges for $5,000. Three thermometers displayed in the vestibule of the church show the progress each group is making. Sunday, November 25, has been designated Victory Sunday when the chairman of the Stewardship Committee hopes to announce the goal of $15,000 has been achieved. This is the largest budget the church has yet undertaken.

About * * *

A STRANGE POLITICAL ORGANIZATION

One of the strangest political movements in the world, and the oldest, is a self-conscious movement of the Celtic peoples, a political entity said to predate the birth of Christ.

The Celtic nation consists of certain elements of the people of Brittany, Wales, Scotland, and Ireland. They are all closely united by ties of blood, religion, and tradition. They have maintained the continuity of their identity for more than 2000 years.

The movement is known as the Gorsedd, and dates from Owain ap Maxen Wledig, who in the fourth century, was elected to rule all Britain on the retirement of the Roman Legions. The organization spread to Ireland about the close of the sixth century, took root in Scotland in 1176, and from Scotland, Wales received the organization.

These people are the direct descendants of the people whom King Arthur is supposed to have ruled, and to these descendants Arthur is not a legendary character of literature as history shows but an actual monarch who ruled Britain from 530 to 542. A code of rules drawn up by the movement in 1107 declares that the procedure shall follow precisely the procedure of Arthur's court.

While intensely nationalistic, the organization devotes most of its attention to the literary and musical lore of the Celtic peoples. For example, contests are often held in the art of poetry-reading, harp-playing, and other literary and musical accomplishments. In these contests silver chairs or silver harps are awarded the winners.

The long continuity of the organization of these people has been responsible for keeping alive the political aspirations toward independence of the Celtic peoples. The Highland Land League long agitated for Scotland's independence from Great Britain, and was a factor in dividing the two countries, and the movement is now probably stronger than it was at the time of the fall of the Stuarts.

The wheel of political fortune makes many unexpected turns and no one can say with certainty when the wheel will make another swing, and largely because of a movement so old that it is almost forgotten.

C. B. Riddle

HOMECOMING AT ELON COLLEGE

Duane Powell of Smithfield, Virginia, reigned as queen over Elon's homecoming weekend. Serving as maid of honor was Janet Loy Faulkner of Burlington.

Weekend festivities included a chariot race, pep rally and bonfire Friday, October 19. Saturday's activities included a homecoming parade in downtown Burlington, the football game between the Elon Christians and Catawba College, a coffee hour for alumni and visitors, and the annual homecoming dance.

A large group of alumni were on hand for the festive weekend.

MECIMORE NEW C. P. A.

Charles D. Mecimore of Elon College was one of 37 new recipients of the CPA certificate at the annual fall awards dinner held recently in Chapel Hill.

Prof. Mecimore, of the Elon department of accounting, was honored at the event sponsored by the North Carolina Association of Certified Public Accountants. A reception honoring the new CPA's was followed with a dinner. State Treasurer Edwin Gill was the speaker for the dinner session.

Some 250 persons, including CPA's and their wives from throughout the state, attended the dinner.

LEADERS ATTEND CHRISTIAN EDUCATION MEETING

Supt. Clyde L. Fields

Miss Dorothy Ballinger, assistant to the minister of the First Congregational Christian Church, Greensboro, and Mrs. Kieth Wright of Winston-Salem, were among those attending a meeting held under the auspices of the Division of Christian Education of the Board for Homeland Ministries at Pawling, New York, November 1-4. They joined other leaders in Christian education across the country in a depth study of the United Church curriculum.

They are ready to lend assistance, along with the Christian Education Associates, to help in interpreting the United Church curriculum to local churches of the Southern Convention. Our churches are reminded that our fellowship is now producing splendid materials, known as the United Church curriculum, for use in church schools.

It is anticipated that meetings will be held in the early spring with selected leaders from the Southern Convention and other United Church bodies in our area to acquaint leaders with this curriculum.

Following the workshops and acquaintance meetings in our area, the leaders trained will then be free and willing to visit local churches to help interpret the United Church curriculum.

A Pastor Writes His People:

"The 'gathered' church is composed of persons brought together by their personal experience of a new life in Christ. A 'Gathered' church was made up of members who were consciously and deliberately Christian, not nominally or conventionally so. The church was thus committed to a faith and a life different from the way of the world." — S. M. Cavert

WHAT ARE THE QUALITIES OF THE TRUE CHURCH?

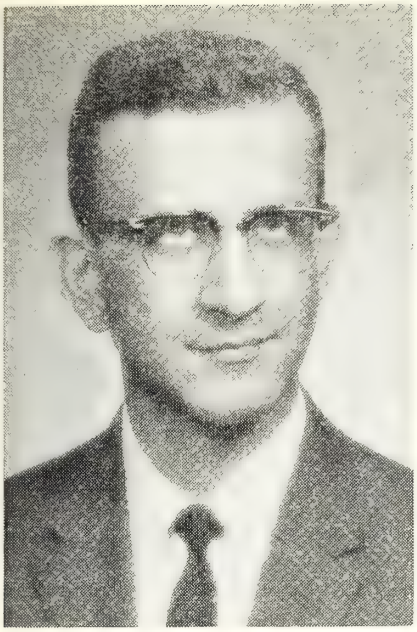
It is a fellowship to those who find union with God within themselves and with one another, and bring the reality of God to all their living, day by day, to fulfill His purpose. They are a band bound by the love of God and love of their fellow men, resolutely entering all arenas of social, political and economic life — to challenge, resist, fight and finally overcome the forces of injustice, exploitation, discrimination and violence.

It has a meeting place where people grow in their ability to seek and to know God; in union with God through worship, meditation and study; in the skills of witnessing to others so that they may find God.

It is a fellowship of all who love God, seeking to grow through Christ and through all other manifestations of the Divine into the fullest awareness of God, helping everyone from the youngest to the oldest to fulfill his divine destiny.

It is the power and beauty by which all aspects of living become hallowed. It is the motive for the saint, the guide for the seer, the principle for the scientist, the mother of the best in the past and the father of the future waiting to be born.

—First, Henderson, Bulletin



Paul L. Baumgartner

CHURCH MUSICIAN AVAILABLE

Paul L. Baumgartner, who, with his wife, Helen, served as a missionary teacher at Miyagi College, Sendai, Japan (see current calendar of prayer for information about this school) 1955-58, is now teaching music at Chowan College, Murfreesboro, North Carolina. He would be interested in a week-end position as organist and/or director of music in one of our nearby churches.

Mr. Baumgartner is a native of Berne, Indiana; a graduate of Heidelberg College, Tiffin, Ohio and of the Eastman School of Music (Master's Degree); and he has finished his residence and course requirements for the Doctor of Music Education degree at Indiana University.

Mr. and Mrs. Baumgartner are members of the Christ United Church (formerly E. and R.) in Bloomington, Indiana. He has served as pianist, director in a number of churches. Mrs. Baumgartner is an accomplished organist, choir director and organist-violinist.

The Christian Sun is indebted to Rev. Harold W. Tribble, Jr., for information about Mr. Baumgartner and hopes that one of our churches in the Eastern Virginia Conference can make use of his services.

That which we dreamed so sure is not fulfilled, while for that we never thought would be, God finds a way. —Euripides

The Meaning Of Worship

Bishop Edwin E. Voigt

The Methodist Church

What happens when we worship? What do we expect to happen? Or do we just attend and take what comes, if anything?

Worship becomes meaningful when the worshiper knows what is going to take place and prepares his spirit for the fullness of its impact.

Real worship involves at least these seven steps:

1. Expect to meet God.

God is everywhere and speaks at any time or any place. But we build a house of worship, and attend it, because in a special way we have found that where people are gathered in worship, there God is.

2. Be ready to listen.

Remember who has the priority. He is God, not we. We come to meet Him, to hear Him speak to us, not we to speak to Him. "Speak, Lord, Thy servant heareth."

3. See ourselves in truth.

Too much of the time we play a part or try to fit an image. God knows us as we are. Worship requires that we discard all this posing and present ourselves as we are.

4. Wait upon His mercy.

We dare to make this approach, because God is a father. He is not against us but for us. We get the greatest gifts when we become ready to accept what He would give rather than what we might want.

5. Feel His grace.

All have need of God's mercy and forgiveness and none are outside His concern. If we let Him, God will do for us far more abundantly than we can ask or think. But it is the gift of His mercy, not the demand of our right.

6. Expect to hear a demand.

The burning bush, the still small voice, the word from the cherubim, the vision of the wheels within wheels — all issued in a call to assume some responsibility.

7. Offer to do something.

Perhaps our money is what we can offer or our time or talents or our life. Worship doesn't fulfill itself until we make the offer. In the Bible acts of worship did not reach completion until the worshiper said, "Here am I."

Scripture, prayers, music, silence, and the spoken word are the means and materials of the ordering of worship. They can be extended or consolidated. They need a known skeleton of procedure to keep us from wandering yet require variety to avoid monotony.

A CALL TO WORSHIP

Week after week, we invite you to share in A SERVICE OF WORSHIP. We want you to think with us about what we mean when we offer to God "A SERVICE OF WORSHIP."

A clue to the meaning of A SERVICE OF WORSHIP can be found in the word LITURGY, a term used to describe the Order of Service followed in worship. The word liturgy comes from two Greek words "LAOS" (which means PEOPLE) and "ERGON" (which means WORK). So literally LITURGY means THE WORK OF THE PEOPLE or PUBLIC SERVICE.

This is really what A SERVICE OF WORSHIP is all about. What takes place in church on Sunday morning is only part of the Christian's Service of Worship. If it is genuine, Sunday morning's service will be to the Christian's full Service of Worship what periodic reporting to the home office is to the corporation representative, whose chief responsibilities are out in the field.

This is why our Sunday morning reporting to the Lord must always include a Confession of Sin — for invariably we have done those things which we ought not to have done and we have left undone those things which we ought to have done. This is why, too, God's orders to us each week include "Go therefore and make disciples . . . baptizing them . . . teaching them . . . and lo, I am with you always. . ."

Dr. Edward Brueseke, Zion Church, South Bend, Indiana

A Tribute -- In Appreciation
Lillian Newman Stagg

Mary Andrews Rollings, Historian, Eastern Virginia Women's Fellowship

Lillian Urquhart Newman was born in Isle of Wight County, Virginia, near Oakland Christian Church, with which her family was closely identified for many years.

She attended Beechwood School, near the home, until she was ready for college, then she went to Suffolk Female College for three years, averaging 98 for this period. While in Suffolk she attended the Christian Church and Sunday school, sometimes substituting as teacher in the Junior Department.

On October 24, 1899, she was married to Leon Wesley Stagg, of Norfolk. Born to them were two bright and beautiful children, both of whom died in early childhood.

When she went to Norfolk to live she united with the old Memorial Temple, and was active there until the merger with Third Church and Providence (Norfolk County) forming the Christian Temple in 1921. During the years at the old Memorial Temple she, at times, was the Secretary of the then Ladies' Aid, and the Missionary Society, teacher of a Young People's Class, and Chairman of various committees, etc.

She was a **Charter Member** of the Christian Temple. Served twice as Secretary and as Historian of the Women's Missionary Society (now Fellowship). Also as Chairman of Program Committee and many others.

She was present when the Norfolk Federation of Church Women was organized in 1927. She served as Treasurer two years about 1940-42, and Historian two years 1954-56. In recent years she has written a complete history of this organization from its beginning.

In addition to Mrs. Stagg's local church services, she was active in Civic affairs. She was on the Norfolk Female Orphanage Board of Directors from 1924-35. Served five years as Corresponding Secretary.

Service in Eastern Virginia

Mrs. Stagg was elected in 1921 as Recording Secretary and served for eleven years — 1921-33. This was before the rotation of officers. Also served again as Recording Secretary for three years — 1946-49; as Corresponding Secretary for three years — 1950-53; and as Historian for four years — 1957-61, making a total of twenty-one years on the Executive Board. She also served on many committees of the Conference during the years. She served as Recording Secretary of the Norfolk District Spring Rallies for several years, beginning about 1923.

Service in Southern Convention

Mrs. Stagg was a delegate to the first mass meeting of the Southern Christian Convention Woman's Board May 28, 1913, at Elon College, North Carolina, when the Women's Missionary Convention of the S. C. C. was organized. She served two years as Recording Secretary — 1930-32 of this Board, and eleven years as Historian — 1947-58, making a total of thirteen years on the Executive Board. While she was Historian she wrote a complete History of the Women's Convention, which is now on file in Mrs. W. V. Leather's Cabinet, in the History Room at Elon College, North Carolina.

When Mrs. Stagg retired as Historian of the Eastern Virginia Women's Fellowship in 1961 she was paid a fitting tribute for her years of service, and presented with an orchid by Mrs. W. B. Williams, for the Fellowship, in meeting assembled on October 5, 1961, at the Christian Temple, Norfolk, Virginia. She says — "if I have made any contribution to

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AT EASTERN VIRGINIA WOMEN'S CONFERENCE

President's Message

Mary H. Booth

"They that on glorious ancestors enlarge, produce their debt, instead of their discharge." — Young. Today as we take a look back into our golden heritage, may we be shocked out of our complacency when we fully realize the responsibility that is ours because of the groundwork which has been laid by our Christian ancestors. We want to acknowledge with love and appreciation all those who have worked through the years to bring our Eastern Virginia Women's Fellowship to this place in history. To say that we find ourselves in the midst of a very complex world is to express it mildly. From where you stand — what do you think about the situation? What do you hope to do to improve it?

Many happenings and events have brought us to this place in history. Ben Herbster says, "There has come upon the United Church of Christ an 'awful' responsibility. . . We must not fail God, the Father, Jesus Christ our Lord, and those who have labored to bring the United Church into being. We dare not fail."

It has been the concern of many "that America has grown more secular in spirit and more religious in form at the same time." Today church leaders are stressing the importance of each Christian making his own personal witness as a follower of Christ — living his religion in all areas of life.

Truly dedicated Christians can do much to change existing conditions. I pasted this clipping on the inside cover of my last year's Green Book and have read it many times during the year: "Turn the pages of history back some 20 centuries and an amazing fact emerges. The future of that world did not rest with the mighty Empire whose law and legions encompassed most of the known world. It rested rather with a small group of Christians almost unknown . . . (but) devoted to a dynamic hope and faith."

Here is another clipping I would like to share with you for your careful thought and study: OUR GREATEST DANGER — "That we may fail to perceive life's greatest meaning; falling short of the highest good; miss the deepest and most abiding happiness; be unable to render the most needed service; — be unconscious of life ablaze with the light of the presence of God; — and be content to have it so — that some day we may wake up and find that always we have been busy with the husk and trappings of life and really missed LIFE itself."—William Temple

It is my prayer that we may receive a new vision of our responsibility and new enthusiasm for our task. May we truly seek to be PARTNERS WITH GOD through our Praying, Thinking and Working.

our work it has been by attending Mission Conferences such as Northfield, Chautauqua, Chambersburg, Mountain Lake Park, and the National Council of Protestant Christian Women, in Detroit.

When one takes into consideration the years of service rendered to the local churches with which she was affiliated from her childhood until the Women's Work was organized in Eastern Virginia and the Southern Convention, her years of Christian service are increased to seventy five as a "Partner with God." This is a most unusual record, and one which is seldom equalled — and for which we are deeply grateful.

As a climax to her fifty years of service to the Women's work of the Southern Convention and the Eastern Virginia Conference, Mrs. Stagg has written a complete History of the Women's Missionary Conference (Fellowship) of the Eastern Virginia Conference of Congregational Christian Churches. This History is given to you in our "Golden Jubilee Program and Report Book." The original, in Mrs. Stagg's own handwriting, will be sent to the History Room at Elon College, North Carolina, to be placed on file, along with the History which she wrote of the Women's Missionary Convention (Fellowship) of the Southern Convention of Congregational Christian Churches, in Mrs. W. V. Leather's Cabinet, where both will be preserved for posterity.

This History becomes "OUR HERITAGE" — and while this closes her active years of service, we say Hail; but not Farewell, for we are looking forward to her presence among us for many years to come, and the benefit of her wise counsel and sound judgement in our future deliberations, because we are confident of her continued high level of interest and devotion to our work, and that we shall always have her blessings and prayers, as we continue to strive to meet "OUR CHALLENGE."

Again, we express our appreciation of and gratitude for this life of loyal, devoted and dedicated service "IN THE MASTER'S NAME."

Our Challenge In Today's World

Graham Rowland Wisseman

(Mrs. Wisseman is the daughter of Mrs. C. H. Rowland, first president of our Eastern Virginia Women.)

It is good to look back fifty years to the small beginning of the Eastern Virginia Missionary Conference, to see how it has grown in numbers and achievements and in influence. It is also important that we look at the changes which have taken place in the world in these same fifty years. Historians tell us that more inventions, discoveries and scientific changes have taken place in these fifty years than in hundreds of years before.

I need only mention transportation — or communication — to set your mind at work thinking of the violent scientific, economic, political, intellectual and social changes which we have experienced in our lifetime. The moral standards, the time-tried customs, the ways of life which made life secure fifty years ago have been torn away. We find ourselves precipitated into a new scientific world, into a world of wealth and conflict which is a far cry from anything our forefathers knew.

What then can the past say to us in our new world? Is there a challenge — a motivation — which can give us the drive to carry on this mission started by a small group of Eastern Virginia women fifty years ago?

Ah yes! The religious faith, the inner resources of personal conviction which possessed these women in 1912 must be ours, too, in 1962. Not only must we have heard the good news; we ourselves must have experienced it. We must know that God himself came to us in Christ and our lives must be different because of it. Lives so different that we feel compelled to share the love of God which fills our hearts.

Our message in 1962 then is the same as was the message in 1912 — the transforming love of God as revealed in Jesus. But in this emerging new world of our time we must be wise about the **ways** we share this message.

We see signs of the new day for our world mission reflected in the new United Church of Christ. There is a new name for our foreign missions board. The American Board of Commissioners for Foreign Missions has become the United Church Board for World Ministries. New not only in name, but in organization. It includes the Service Committees of both the former denominations as well as the Mission Boards.

There is a newness in our conception of where the mission fields are — the early missionaries went out into a non-Christian world to "convert the heathen" — people of other cultures who spoke a foreign language. Today we recognize that there are "heathens" in our own country. In other words, we know that we live in the midst of a mission field wherever we are. And more and more we realize that missions is a two-way street: not only are we the sending nation but often the Christ is interpreted to us by some of the so-called younger Christians of other countries in a way which we ourselves have never known Him.

"Go ye into all the world" becomes a **new** command to us, too. If you have read Elton Trueblood's new book, **The Company of the Committed,** you are familiar with his conception of "going into all the world." He says it includes those aspects of the world called government and law and business and home life and scholarship. He says that we must produce and train Christian task forces for universities, for youth, for labor; that we must have new approaches to the problems of poverty, of mental illness, of leisure, and many more. "It is primarily in the work of laboratories and factories, in the love of parents and child, in the discipline of new medicines and new ways of eliminating poverty that the true glory of the Living God is to be seen."

We must lift our sights, too, to the great ecumenical situation where we are now partners in a great fellowship around the world. We must work together with other denominations; we must think in terms of the whole rather than our own specific mission projects. We must be willing to lose ourselves in the United Church of South India, the United Church of the Philippines. The work of the American Bible Society must be our work; the World Council of Churches must be our church and others like it.

And then there are new kinds of

missionaries. Dr. Alford Carleton, last October at the meeting of the corporate members of the United Church Board for World Ministries in Grand Rapids, spoke to us of the three kinds of missionaries the Board needs:

1. **Career Missionaries:** Christians whose vocational commitment is for a career in World Ministries.

2. **Short-term Missionaries:** Christians, like Louis Wilkins of the Southern Convention, recruited and sponsored by the United Church Board for World Ministries; and assigned, paid and directed in their work by the United Church Board for World Ministries for service in specific positions for a limited term.

3. **Lay missionaries:** Members of the United Church of Christ, not paid, assigned nor supervised by the United Church Board for World Ministries, who live and work for a period overseas and seek to make this experience an occasion for Christian witness and service.

I would dare to suggest a fourth kind of missionary we need: Christians here at home who demonstrate in their lives the redeeming love of God. Persons in whom the word of God becomes flesh; churches which are communities of love; Christians whose lives show that the gospel of love actually works. For if we in our country cannot live with Jews and Catholics, Cuban refugees and Negro Americans and demonstrate the spirit of Christ, there is no need of sending the other three types of missionaries to foreign lands, is there? If the gospel doesn't work in our lives, there is no point in wanting to share it with others.

This, then is our mission
  in all places of the earth
  in every area of human life
  at all times of day and night
All of us as Christian missionaries
  male and female
  lay and clergy
  old and young
must witness to the love of God in Christ Jesus our Lord!

Activities At Newport

The Newport United Church of Christ in the Valley of Virginia had its annual revival meeting October 9-12 with Rev. Clyde Fields as guest minister. He brought inspiring messages each evening and each service was well attended. Mr. Fields left a warm spot in the hearts of the people here.

Our church has purchased an addition of land for our parking lot. We were fortunate to have two electricians, Alfred Dovel and Pete Comer, do the wiring for flood lights for the parking lot. They gave their time and part of the materials.

The Women's Fellowship had tile floor covering laid on three large Sunday school rooms, which can be opened into one large room for entertaining or social meetings. One of the ladies gave floor covering and paint for a class room. The Women's Fellowship has been serving the Ruritan Club with a supper twice a year. The money is used in different ways, such as flowers and cards for the sick, and for improving the church building.

Sunday school officers and teachers have been elected for the coming year.

This summer, while our minister, Rev. Thomas Sutton, was on vacation, the laymen of the church held our regular worship service. Those taking an active part were: James Sullivan, Grover Campbell, Humie Kite, Larry Aler, Leonard Higgs, with Richard Seekford bringing the message. The service was enjoyed and we are grateful to our laymen for their good work.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

November

Sendai

18—**Rev. and Mrs. Phillip E. Williams** both have divinity degrees from Yale and both are also teachers; they are on furlough for study in U. S. after second term at North Japan College, Sendai. Mr. Williams spoke at our Women's Convention in the Valley of Virginia several years ago.

Tokyo

Capital and financial-industrial-cultural hub of Japan; largest city in the world, with population of more than 10,000,000. There are many institutions here with which we are closely related including Japan International Christian University and the Tsurukawa Institute.

19—**Dr. and Mrs. Darley Downs** plan retirement in 1963. He went to Japan in 1919, she in 1922, and they were married in Tokyo in 1923. They have taught at Doshisha and Kobe; she has been Mission Secretary and Director of the School of Japanese Language and Culture (1929-41). He was prisoner of war in Philippines for three years. He has played a leading role in the Interboard Committee for Christian Work in Japan since its organization in 1948 — this group unites work of many mission boards.

20—**Mr. and Mrs. John Fairfield** graduated from Oberlin and were appointed to China, where Mr. Fairfield was born of missionary parents. In 1951 they went to Japan where he became Field Treasurer of the Interboard Committee, which means he cares for the financial needs of 400 missionaries.

21—**Dr. and Mrs. Robert Gerhard** serve at Japan International Christian University, where he organized the work in languages when it was opened in 1951. His parents and his aunt were missionaries in Japan, the family work totaling 200 years there! Before the war he taught at Miyagi College and she at North Japan College in Sendai.

22—**Mr. and Mrs. Kenneth Jackson** were both short term teachers in Japan 1956-59, he under the Methodist Board and she under ours. Following their marriage they were appointed career missionaries and now are doing Japanese language study.

23—**Mr. and Mrs. William Kroehler** (1959) are educational missionaries assigned to Seigakuin School, where he teaches English and Bible. His older brother is a missionary in Japan and his sister a missionary to Cuba.

24—**Rev. and Mrs. Alden Matthews** served in China (1947-50), where he was born as the son of missionaries of our Board. In 1952 they were assigned to Japan and came to National Christian Rural Service and Training Center (Tsurukawa Rural Institute). He is responsible for leadership training, research, extension, farm production and teaches theology, while she teaches English and home economics. Here rural ministers and day-nursery teachers are trained, not only for Japan but also for Southeast Asia.

Bayside Women Have Good Year

"Old Lady Smalling," Reporter

The Women's Fellowship of Bayview United Church of Christ got off to a late start. We really didn't get under way till November.

The Fellowship was divided in 4 circles with a combined total of less than 75 members. In this resume of our year's work we shall not list our monthly activities, only our over-all accomplishments.

So — The Fellowship took one Sunday night service to present our Thank Offering, the President, Mrs. L. D. Albert presiding. We had a Bazaar, combined with a turkey supper, realizing a substantial sum to take care of needs.

We had a part in the CMA program and one of our own projects was a mile of pennies. Mrs. B. G. Harrell was the originator of the idea and chairman of the project.

We cared for six foster children as a Christmas project, and our Christmas party was a general meeting of the 4 circles with husbands as invited guests.

We served a Cub Scout Banquet; sponsored a mother and daughter banquet, served by the men; and a Father and Son Banquet, all well attended and very successful.

We had a luncheon for three of our good members, who were leaving this area for various parts of the earth. Had a part in Mrs. Fields love gift. Made drapes for our lovely social hall and finished our second-to-none kitchen. Completed all projects, filled all quotas.

Our Bible study was given in four parts by four speakers, each one taking over a Sunday night service. We were truly proud of these speakers, as they brought to us some wonderful truths and ideas.

Our foreign mission study was given by Mrs. Joe Howe, who gave a wonderfully realistic interpretation of the book. This was a luncheon meeting. Home Mission study was given by Mrs. Dewey Houck, a very talented speaker. She followed the unique method of giving her talks to each of the circles individually.

We cared for the nursery and furnished flowers each Sunday for the 11 a.m. services; sponsored the kindergarten which brings us new members and financial help; served as hostesses for a tea for the dedication of our new sanctuary; and were hostesses for the Eastern Virginia men's rally.

Sponsored Vacation Bible School, which was outstandingly successful, under the leadership of Mrs. Albert and Mrs. Lindsey. One of the highlights of the school was the presence of Miss Mary Sue Brittle, who faithfully worked with us and was everybody's sweetheart.

We had representations at all important dates, including Fall Conference, World Community Day, Women's Fellowship Sunday, World Day of Prayer, May Fellowship Day and Spring Rally.

Ended our year with a meeting and picnic at the home of Mrs. Clyde Kessler. Total amount of monies raised by this group, for all purposes was $1,850.00.

We think we've had a marvelous year but wait for our next report.

News Items From Oakland

The fall months at Oakland Christian Church, Chuckatuck, Va., have been busy but rewarding ones. Support of the church and its program bear witness of continuing interest. Attendance at the morning worship services and Sunday school is most encouraging, and the membership continues its generous financial support.

Under the direction of our Pastor, Dr. William T. Scott, our church observed an Every Family Visitation on the 3rd Sunday of September, when 30 teams of visitors took the witness of the church into every home in the parish. Then followed Promotion and Rally Day in the Sunday school on September 30, when more than 300 were in attendance. The first Sunday of October we observed as World-wide Communion and Church Roll Call Day. At the morning service the majority of the church's 400 members answered "present" to the roll call from the pulpit. This is an annual service of re-consecration, climaxed with the observance of the Lord's Supper. The service this year was especially meaningful. The church dedicated with appropriate ceremony a fourteen piece silver communion service ware given in memory of the late William Cleveland Dailey Sr., by his wife, Georgia, and their children; and also dedicated were the communion silver chalice, flagon, host box and trays given by J. Clifford and Floyd T. Harrell, in memory of their father and mother — Paul E. and Rosa Lee Harrell.

Special services were held during the week of October 14-19, with Rev. Kenneth D. Register of Burlington, N. C., as the guest preacher. Mr. Register's messages were well received and the services resulted in renewed spiritual devotion.

Laymen's Sunday was observed October 21, when the men of the church were in charge of the morning worship service. Featured were a men's chorus and an address by Mills E. Godwin, Jr., Women's Fellowship Sunday was observed November 4, when Mrs. W. B. Williams of Newport News, a convention and national church leader, was the guest speaker at the morning service, and the Woman's Gift was received.

Loyalty Day and Every Member Canvass will be observed November 18, when the members will underwrite the largest budget in Oakland's history.

The church has contributed in full and exceeded its apportionment for Our Christian World Mission for 1962, and has been represented in all Conference and Convention sessions by lay people and youth. Our Sunday school participated in the area leadership training school held in Suffolk during the month of October.

A building and improvement program was authorized at a special business meeting in September. The program to be completed within the next few months will include the erection of a central entrance (narthex) with steeple, air conditioning for the sanctuary, remodeling the Sunday school assembly room and social hall, redecoration and painting the exterior of the building. The cost of the program will approximate $25,000.00.

The Chuckatuck community union Thanksgiving service will be held in Oakland church Wednesday night, November 21, in co-operation with the Wesley Chapel Methodist and Whitehead Grove Baptist churches. The offering will go to Share Our Surplus.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Faith Commission Suggestions On Worship

Paige March

Why is the Pilgrim Fellowship better than other clubs or organizations? What makes it unique? The answer is "Faith." Thus the Faith Commission is a vital part of P. F. because it is responsible for sustaining this faith.

The Faith Commission is not just another name for a Worship Committee. True, its members should know how to plan and present a meaningful worship service, but their responsibilities do not end here. Their function also is to serve as teachers and resource persons for other members of the Pilgrim Fellowship.

Planning the Worship Service

In preparing for a worship service, first choose the theme. It is a good idea for the theme to be a continuation or expansion of the meeting's program topic.

Another vital factor in the initial planning of the service is the atmosphere. Since it determines greatly one's ability or inability to listen to God, the place of worship should be chosen carefully. Usually a separate room is best. However, with a little preparation, the same room in which the meeting was held may be used. This preparation should be something which initiates a mood of worship. This may consist of soft music, change of lighting, or a worship center. A worship center is most effective when it is made simply.

The following are just a FEW suggestions for an effective worship center:

A. Campfire (outside)
B. Fireplace (inside)
C. Horn of Plenty
D. Cross
E. Candles

Elements in the Worship Service

A. Music

Since music is one of the highest forms of self-expression, it is a necessity to P.F.'ers. Music may be used in many ways in a worship service — prelude, hymns, choral responses, solos, rhythmic choirs, postlude. Usually, however, only a few of these are used in a single service.

B. Scripture

A quotation from the Bible should be the center around which the worship service is based. This scripture may be used not only as a reading by someone from the Bible but also as a responsive reading or litany.

C. Meditation

Meditation is essential in worship because one must have time to think upon the things which are being presented to him, and to talk to God about them.

D. Prayer

The most important part of Christian worship is prayer — the two-way communication with God. No one else can tell us what prayer is; we must experience it for ourselves.

E. Order

The order of worship is created from and for the theme. Thus, there is NO set pattern for a service, simply a preparation and a climax.

National Faith Emphasis

A. Personal Christian Commitment

Because of the problems which the world today presents, we need to know what we believe, to whom we're committed and why. If we know these things we can understand and try to fulfill our duties as "committed" Christian youth.

There are definite steps one can follow in securing this understanding. The first is exploration, becoming informed about the subject; the second is dedication, becoming involved in further growth.

One of the best ways I know of becoming familiar with these things is through use of POWER, a daily devotional book especially writter for young people. If your group is not using POWER, suggest at the next meeting that they begin using it. (May be ordered with your Sunday school literature from United Church Bookstore, or separately at 15¢ per copy, 14 Beacon Street, Boston 8, Massachusetts.)

B. Evangelism

With personal Christian commitment comes a desire and a need to share our faith. This is youth evangelism — a daily witnessing or living of one's beliefs through group efforts or personal contacts with non-church people. In evangelism, as in personal commitment, one begins with exploration, studying and learning the hows and whys. Then move to the second step which is called encounter. In it youth actually enter the lives of others, listen sensitively, and open their own lives to them.

If anyone would like more information concerning the Faith Commission, write to either —

Paige March
Route 2
Holland, Virginia
or
Southern Convention Office
Box 336
Elon College, North Carolina

Holland young people under the leadership of Loren Waldo III observed "Work Day for Christ" October 27. Money is to go for "worthy missions work."

Elon College In The News

JUNIOR YEAR IN EUROPE

Walter Grom, Elon College junior from West Fulton, New York, is taking his junior work in Europe this year.

He was chosen during his sophomore year as a participant in a "Junior Year Abroad" program, a program in cooperation with Heidelberg College, Tiffin, Ohio, which enabled him to study at Heidelberg University in Germany this year. He is one of a group of 32 students from colleges all over the United States. Grom plans to return to Elon for his senior year and to receive his diploma and degree.

ELON MARCHING BAND

The new Elon College marching band, the first such group to represent Elon in some years has received high praise for its performances at football games and student assemblies. The group performs under the direction of Prof. Jack O. White, who was named as band director this year.

The members of the band include Paulette Laufer, Miami, Fla.; Linda Johnson, Fairfax, Va.; Michael Bryant, drum major, Winston-Salem; Gwen Hancock, Fairfax, Va.; Jewelle Bass, South Boston, Va.; Hannah Hobbs, Blacksburg, Va.; Harry Holway, Centerville, Mass.; Billie Joe Harvey, Lexington; Carolyn Tarlton, Annandale, Va.; David Hosmer, Worcester, Mass.; John Fisher, Yonkers, N. Y.; Michael Griffin, captain, Burlington; Nancy Daniel, Henderson; Evelyn Bell Kent, Granite Falls; and Mary Coolidge, Amston, Conn.;

Also, Joseph Cote, Fall River, Mass.; Katherine Coble, Deland, Fla.; Bob Simonoss, Hinsdale, N. H.; Thomas McLean, Burlington; Ronald Kidd, Warrenton, Va.; Dave Dean, Elkton, Va.; John Autry, Buzzard's Bay, Mass.; Bert Morrison, Portsmouth, Va.; Jack Lambeth, Burlington; Graeme Shull, Charlotte; Anna Frances Gates, Roseboro; Michael Klesmer, Newport News, Va.; Eddie Barnes, Reedville, Va.; Oscar Forler, Whaleyville, Va.; Turley Higgins, Summit, N. J.; Bill McClellan, Marion, Va.; Charles Springle, Jacksonville; Bill Whittenton, Reidsville; Roni George, Brooklyn, N. Y.; Laura Barnes, Elon College; Wayne Bean, Greensboro; Bill Ruth, Metuchin, N. J. and Don Padgett, Metuchin, New Jersey.

LYCEUM PROGRAM AT ELON

Davis S. Blanchard, deputy director of the Washington branch of the international labor program for the United Nations, spoke in Whitley Auditorium recently on "International Labor Organizations and World Affairs." This was the first program of the annual lyceum series.

The speaker has been working with the international labor program for 15 years, having been stationed at Geneva, Switzerland, for 12 years as a specialist in maritime labor problems. He has held his present position since 1959.

ELON COACH EMPHASIZES STUDIES

Coach George Tucker of Elon College addressed a recent meeting of the Graham Rotarians, discussing the relation of the athletic program to academic work.

Coach Tucker told the group that good academic work is a pre-requisite for participation in college sports today. The Elon coach also described Elon's importance to the cultural and economic life of Alamance County.

SIGMA MU SIGMA SWEETHEART

Barbara Burnett, senior from Danville, Virginia, has been selected as the "Sigma Mu Sigma Sweetheart" by the Lambda Chapter of Sigma Mu Sigma, Masonic-affiliated social and service group on the Elon campus.

Miss Burnett, a major in elementary education, transferred as a junior to Elon from Averett College in Danville. She is a member of Tau Zeta Phi sorority, secretary-treasurer of the senior class and a member of the college senate.

As sweetheart of the Sigma Mu Sigma group this year, she will represent the fraternity as its sponsor at the various gatherings of members during the year.

WINNERS IN ESSAY CONTEST

Why I Want To Go To Camp Moonelon

Junior Winner — Patricia Wright, Rt. 1, Box 96, Yanceyville, North Carolina, United Church of Christ, Age 11.

I would like to go to camp because I like recreation and meeting new people. It is fun to go to camp and sleeping in cabins. Camp Moonelon must be an especially nice camp to go to because it is a Christian Camp, and I have met other young people who had a wonderful time there. I think going to camp would be more fun than staying home and not meeting anybody new or learning any new things. Staying away from home for a week would be fun. I want to go to camp because I want to learn more about God.

Junior High Winner — Linda Newman, 419 Sunrise Avenue, Henderson, North Carolina, First Congregational Christian Church, Henderson, Age 14.

There isn't any one reason why I would like to go to camp. I have been to Camp Moonelon for the past four years and every year it seems to be more fun. There are really many reasons why I want to go to camp this summer.

Every year I meet new people. I like the idea of not being with people from your church for you have a better chance of making more friends.

The counselors are a lot of fun too. We are always able to share our good times and thoughts.

At camp I feel closer to God and his creations. I like the evening vesper services where we can all worship together. The morning watch gives everyone a chance to be alone and pray in the place of his choice.

I also look forward to visiting the children's home. I always feel thankful for my parents and home more. I like the socials that we have with the teenagers from the home.

Moonelon has a variety of sports. The one I like best is swimming.

There is only one thing about camp that I don't like. That's leaving. To me this is the saddest part of the summer. But, I can always think of the fun I will have the next summer.

I know I will have fun this summer, and I'm looking forward to it.

Alirio Diaz, a native of Venezuela, who is recognized as one of the greatest classical guitarists in the world today appeared in concert in Elon's Whitley Auditorium recently.

Redemption: God's Call

Background Scripture: Isaiah 53; II Corinthians 5:18-21; Ephesians 1:3-10; 2:1-10; Colossians 1:15-22; I Timothy 2:5-6.

Devotional Reading: Psalm 107:1-9.

Memory Selection: **There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all.** I Timothy 2:5-6.

There is perhaps as much thought and feeling packed into the first ten verses of the second chapter of Ephasians as in any other ten verses in the Bible. And although it is steeped in theological terms and meaning, it is far more than a theological exposition; it is a lyric of the love of God, and of God's gracious **provision for** and **call to redemption.** His thought flows on, regardless of grammar. He begins sentences and never finishes them; he begins with one construction, and halfway through he glides into another, and forgets the first. As the lark sings for the joy of singing, so is Paul doing that here. He is pouring out his heart, and the claims of grammar have to give way to the wonder of grace.

The Christless Life — The Life Without Christ

First of all, Paul characterizes the life without Christ. He says there are two things characteristic of such a life. It is dead in sins and trespasses. We usually identify sin with such things as robbery, murder, drunkenness, fighting, and we think that because we are respectable citizens and would not commit such sins, sin does not have much to do with us. But Paul uses a striking word for sin — the Greek word "harmartia" which means "missing the mark" and thus brings us face to face with what sin really is. **Sin is missing the mark. And that makes us all sinners.** Sin is the failure in any sphere of life to be what we ought to be.

The word Paul uses for "trespasses" is another Greek word meaning "to slip, or fall." It is used in telling about a man who has lost his way, who has strayed from the right road, who has taken the wrong road. Here again he brands us all as sinners. For who is there of us who has achieved or become what he ought to be?

Death In Life

Paul characterizes such a life as being "dead in sins and trespasses." **Sin kills innocense.** It does something to a man which makes it impossible for him ever to be the same man again. **It kills ideals.** The fatal power of sin is that it makes it easier to sin the next time, and a sin that at first brings horror to a man, may in time be welcomed and embraced. **Sin kills the will.**

A man first engages in sin because he wants to do so; he ends up in engaging in sin because he cannot help doing so. Sin enslaves and kills the will.

The Marks of the Christless Life

The Christless life, according to Paul has several marks not mentioned in the first section of these Notes. It is a life lived by the standards of this present age, the way the world lives. It is lived by the dictates of the prince of the air, by Satan himself, or the power of evil, as Paul used the term. It is a life of disobedience. It is a life at the mercy of the desires of the flesh. And all these things mean that it is a life that deserves the wrath of God. Such is the life which those who were without Christ lived, and which made them dead, as it were, in sins and trespasses.

The Work of Christ And the Works of Grace

Into such a life Christ comes, or upon such a life Christ uses his touch and pours his Spirit. And what happens? That which was dead, he quickens, and to it he brings life. God in Christ Jesus made us alive. To be sure Christ cannot restore lost innocence, but he can take away the sense of guilt which the lost innocence necessarily brings with it. Sin brings estrangement between a man and God. Christ assures the sinner that no matter what, the door to the presence of God is always open to us. Sin kills ideals, but Christ reawakens the ideal in the heart of man.

The story is told of an old Negro engineer on a ferry-boat who was slovenly in the care of his engines, who was soundly converted. He cleaned and polished his engines until they shone like a mirror. When asked by one of the regular passengers, what he had been up to, the old fellow replied, "Sir, I'se got a glory." That is what Christ can do for a man.

SUNDAY SCHOOL LESSON
NOVEMBER 18, 1962
By Rev. H. S. Hardcastle, D D
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Another striking story comes from the ministry of George Matheson. One of his parishioners was an old woman who lived in a cellar under unspeakably filthy conditions. When an elder of the Church of which Matheson was the pastor called on her one day he found her, not in the old cellar, but in an attic room which was simply furnished, but which was spotlessly clean and light and airy. "I see you have changed your house," he said to her. "Ay" she said, "You canna' hear George Matheson preach and live in a cellar." The grace of Jesus Christ rekindles the ideals which repeated sin had extinguished. And greater than anything else Christ revives and restores and recreates the lost will. The new love for Christ compels a man to goodness. "He breaks the power of cancelled sin, He sets the prisoner free," as the old hymn puts it.

Redemption is the work of Christ. It is not by works, but by grace through faith. Works have nothing to do with earning salvation. It is the gift of God, the free gift of God. It cannot be bought, it cannot be earned, it can only be accepted and received. "It is by grace appropriated by faith that we have been saved." **But if we are not saved by works, we are saved for works.** We are saved to serve. There is something radically wrong with a Christianity which does not issue in good works. We cannot win or earn the favor or love of God — that is God's free gift. But we can do something if we do receive it; we can show our gratitude by a lifelong effort to serve and to do good works.

(I am indebted to Dr. Barclay for the general thoughts in these Notes. H.S.H.)

It is agreeable with the nature of man to long after things forbidden, and to desire that which is denied us. —Rabelais

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He who is convinced that he already knows is barred from being able to learn.—Descartes

LAYMEN'S SUNDAY AT CAROLINA

Mrs. Hillary Jones, Reporter

Carolina United Church of Christ observed Laymen's Sunday October 28, with the laymen of the church having the morning worship service.

The call to worship and invocation was given by Homer Murray, the scripture lesson and pastoral prayer by Hillary Jones, parish comments by George Knight, the offertory prayer by Ray Massey, the morning message was delivered by Royal Councilman, and the benediction by Calvin Halsonback, who is the president of our laymen.

The choir, composed of the laymen, sang "How Great Thou Art" for their anthem.

Mr. Councilman's topic was "A Nation's Stewardship." We were impressed by the good thoughts he brought to us and would like to share some of them with readers of The Sun.

First, Mr. Councilman said when our lives are completely surrendered to the will of God, we will want to be good stewards of God's Kingdom. We will want to take time for Godly service. He brought out the fact that so many take time for personal pleasures but fail to take time for worshipping and serving God. What we do with the time God has given us now will determine how we stand before God in eternity.

Second, Mr. Councilman pointed out that as good stewards unto God, we are required to live by the Word of God. It isn't those outside the Church that hurt and bring reproach on the Church, but those within who are not living by the Word of God and walking close to Him in their daily life.

Third, he said that as a Nation, we will be held accountable for our stewardship unto God. We have been blessed with natural resources, human resources, and spiritual resources. Much has been given us; therefore, much is required of us. We should use our natural and human resources but we should never neglect nor forget our rich spiritual resources. For without God, our strength, our refuge, our Redeemer, as a Nation, we would perish.

Our Church recently welcomed our new pastor, Roger L. Fletcher, and his wife, Sue. They are formerly from Connecticut. At the present time, Mr. Fletcher is attending Elon College.

SUFFOLK TRAINING SCHOOL SUCCESSFUL

Dr. Wm. T. Scott

A successful area Leadership Training School for the Suffolk district of Congregational Christian Churches of the Eastern Virginia Conference was held at the Suffolk church on the five Tuesday nights of October. Plans are under way for another such school, perhaps in the winter or spring of 1963.

The school, sponsored jointly by the Christian Education Committee, Sunday School Convention, and the local churches, was attended by representatives from 20 of the 24 churches of the area. A total registration of 146 is reported, and an average attendance of approximately 110.

Courses offered included classes for Pre-School Workers, Mrs. George Parker, teacher; Primary Children's Workers, Mrs. Ellis N. Clark, teacher; Junior Workers, Mrs. Robert Alphin, teacher; Youth Workers, Mrs. Harold W. Tribble, teacher; General Sunday School Administrative workers, Mr. L. T. Jenkins, teacher. The Bible Study was conducted by Rev. Loyal L. Pearce; "Know Your Church" by Rev. C. Carl Dollar.

Rev. Ellis N. Clark served as chaplain, and Mrs. E. C. Wilkins was the dean. Other officers and committees included Rev. and Mrs. R. E. Brittle, Mr. W. R. Savage, Rev. Harold W. Tribble, Rev. R. T. Grissom, Rev. W. A. Grissom, Mrs. Stanley Johnson and Rev. William T. Scott, Sr.

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

OFFICERS—1962-63

President — Mrs. Austin Kipps, New Market, Va.

Vice President — Mrs. Garnet Andes, Route 4, Harrisonburg, Va.

Corresponding Secretary — Mrs. Florance Bryant, Park Place, Harrisonburg, Va.

Recording Secretary — Mrs. Bland Leebrick, New Market, Va.

Treasurer — Mrs. Lynwood Hosaflook, 531 Wolfe St., Harrisonburg, Va.

Historian — Mrs. Kermit Kibler, Stanley, Va.

Eastern District Superintendent — Mrs. Howard Hensley, Elkton, Va.

Western District Superintendent — Mrs. C. L. Whitlock, Box 178, Winchester, Va.

Christian Education — Mrs. Mark Andes, Box 307, Winchester, Va.

Stewardship — Mrs. E. J. Rohart, Route 2, Box 85, Harrisonburg, Va.

Social Action — Mrs. Dewitt Cupp, Route 4, Harrisonburg, Va.

Missionary Education — Mrs. Charles Cooper, 206 Molden Drive, Winchester, Va.

Friendly Service — Mrs. Albert Shirkey, Jr., Rt. 1, New Market, Va.

Place Committee — Mrs. Jack Stearns, Rt. 3, Hinston, Va.

Nominating Committee — Mrs. Grover Daugherty, 231 West St., Winchester, Va. (1963); Mrs. Hubert Liskey, Route 3, Harrisonburg, Va. (1964); Mrs. Shirley White, Route 1, Broadway, Va. (1965).

OFFICERS—1962-63 EASTERN VIRGINIA WOMEN'S FELLOWSHIP

President — Mrs. J. H. Booth, Jr., 143 Winchester Drive, Hampton, Va.

1st Vice President and Chairman Friendly Service, Mrs. Garland Spratley, Dendron, Va.

2nd Vice President and Chairman of Publicity — Mrs. Elizabeth Foster, 322 Greenbrier Ave., Hampton, Va.

Recording Secretary — Mrs. Raye V. Knight, Chuckatuck, Va.

Corresponding Secretary — Mrs. Coleman Hargrove, 1425 Chesapeake Ave., So. Norfolk, Va.

Treasurer — Mrs. Loren Waldo, Holland, Va.

Historian — Mrs. J. S. Rollings, Sr., Brandon Apts., Suffolk, Va.

Spiritual Life—Mrs. J. A. Nicholas, Franklin, Va.

Christian Stewardship — Mrs. Alfred H. Ellis, Route 1, Box 634, Suffolk, Va.

Christian Education — Mrs. Earl T. Farrell, 2720 Two Woods Road, Bayside, Va.

Missionary Education — Mrs. William T. Scott, Chuckatuck, Va.

Christian Social Action — Mrs. Edward Bresko, 1638 Mt. Vernon Ave., Petersburg, Va.

The geography teacher asked Bobby a question on the English Channel.

"I don't know," answered Bobby. "We don't get that channel on our TV set."

* * *

The young wife on her first fishing trip was working busily over her line. Finally her husband asked what she was doing.

"I'm changing corks, dear," she answered sweetly. "This one keeps sinking."

Meeting Of Trustees

Dear Friends:

This week the Board of Trustees of our Home will hold their annual meeting. They will come together on Thursday of this week (Nov. 8) to hear reports of the past year and make plans for the coming year.

Among other things the Board will review reports on the financial status of the Home, the new foster home program added during the summer, the educational program, the work program and the recreation program.

Plans will be presented to the Board whereby the members will be better informed concerning the entire program of the Children's Home for the coming year. Included in this presentation will be the proposed budget for the fiscal year.

Four new Board members will be presented at the meeting Thursday. They were duly elected by the Southern Convention last May at the biannual meeting. New members of the Board are as follows:

W. M. Alexander, Greensboro, N. C.
Dr. W. C. Goley, Graham, N. C.
D. Wayne Taylor, Burlington, N. C.
Hubert Beane, Asheboro, N. C.

Other members of the Board besides the new ones already named are as follows:

Dr. Harold B. Kernodle, President, Burlington, N. C.
Clyde W. Rudd, Vice President, Greensboro, N. C.
D. Marsh McLelland, Secretary, Burlington, N. C.
Mrs. J. H. McEwen, Burlington, N. C.
Mrs. Allen E. Gant, Burlington, N. C.
I. H. Vickery, Henderson, N. C.
Marvin M. Johnson, Fuquay Springs, N. C.
N. Carl Monroe, Greensboro, N. C.
J. C. Matthews, Sr., Portsmouth, Va.
Jack L. Read, Norlina, N. C.
Dr. W. D. Rippy, Burlington, N. C.
Charles L. Richardson, South Norfolk, Va.
Rev. Mack V. Welch, Reidsville, N. C.
Rev. R. E. Brittle, Suffolk, Va.
Rev. Earl T. Ferrell, Bayside, Va.
Dr. Darden W. Jones, Franklin, Va.
Rev. Clyde L. Fields, Ex Officio, Elon College, N. C.

Serving in the capacity of Trustees Emeritus are the following:

C. D. West, Newport News, Va.
D. L. Boone, Sr., Durham, N. C.
Thomas W. Walton, Greensboro, N. C.

We are very grateful for this dedicated group of men and women who give of their time to direct the program that our Home for Children endeavors to carry out.

REPORT FOR OCTOBER 29, 1962

Southern Convention Churches and Sunday Schools

NO REPORT THIS WEEK

SPECIAL OFFERINGS

Associated Transport, Inc., Burlington, N. C.	$ 54.00	
Burlington Junior Women's Club, Burlington, N. C.	108.00	
Eastern Virginia Pilgrim Fellowship, Suffolk, Va.	49.55	
Women's Guild, Imanuel United Church of Christ, Zanesville, Ohio	5.00	
Rev. & Mrs. R. E. Newton, Pomona Park, Fla.	10.00	
Dr. & Mrs. Geo. Kelly, Lincoln, Rhode Island	100.00	
Park Place Church, Pawtucket, Rhode Island	80.61	
Palmyra Church, Edenburgh, Virginia	68.00	
Sunday School Class, Apple's Chapel Church	13.50	
Women's Fellowship, Suffolk Christian Church, Suffolk, Virginia	31.50	
Mrs. Laura Kennedy, Worthville, N. C.	30.00	
Tobitha Society, Biola Congregational Church, Biola, California	10.00	
Senior Fellowship, Christian Temple Church, Norfolk, Virginia	20.00	
Damascas Christian Church, Sunbury, N. C.	25.00	
Mrs. W. R. Simmons, RFD 2, Elon College, N. C.	10.00	
Mrs. Andrew V. Dugan, Attleboro, Mass.	10.00	
Mrs. Roy Murray, Attleboro, Mass.	10.00	
In Memory of Marvin W. McPherson In Memory of M. W. McPherson In Memory of Mrs. Virginia Andrews Total Memorial Gifts	25.00	
Special Gifts	31.25	
Total		$ 691.41
Total for the Week		$ 691.41

REPORT FOR NOVEMBER 5, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 21.00	
Eastern Virginia Conference	45.00	
Eastern North Carolina Conference	150.21	
Western North Carolina Conference	60.00	
North Carolina and Virginia Conference	540.77	
Total		$ 816.98

SPECIAL OFFERINGS

Women's Ass'n., Lakewood Congregational Church, Lakewood, Ohio	$ 35.00
Mary Sue Brittle Sunday School Class, Christian Temple Church, Suffolk, Virginia	5.00
Mary C. Brokenshire Class, Park Place Church, Pawtucket, R. I.	2.00
New Hope Christian Church, Wadley, Alabama	5.00
Miss Ola Walker, Gibsonville, In Memory of Father	50.00
Annie Bell Register Missionary Society, Sanford, N. C.	12.00
Question Mark Class, Memorial Congregational Church, Seneca, New York	10.00
V. C. McIver, Sanford, N. C.	5.00
Mr. & Mrs. O. H. King, Burlington, N. C.	100.00
Garland Gray, Waverly, Virginia	150.00
D. M. McLelland, Burlington, N. C.	10.00

A TRIBUTE
MRS. GARLAND GRAY

Always our spirits are refreshed when we look at a life that has been nobly lived, having an enduring faith in God and fellowman. Such was the life of Mrs. Garland Gray, Waverly, Virginia. Although she had not reached old age, she did live long enough to see her son and three daughters married, and to enjoy her charming grandchildren.

Her home she made a haven for her husband, presently serving in the Virginia Senate, and a very successful business man. His benevolent spirit was abetted by the home made beautiful by her, and their children. It was known and loved by many friends, a home that took into account the community, the Church, and the state and country. Today her husband, children, and grandchildren, rise up to call her blessed.

Their church, in Waverly, Virginia, was filled to overflowing with friends from every walk of life, on October 8, 1962, who joined the sorrowing family as her minister, the Rev. J. E. McCauley, assisted by Rev. John G. Truitt, Elon College, N. C., conducted the services. All who knew her were enriched by her kindly life, nobly lived, her community and her family most of all.

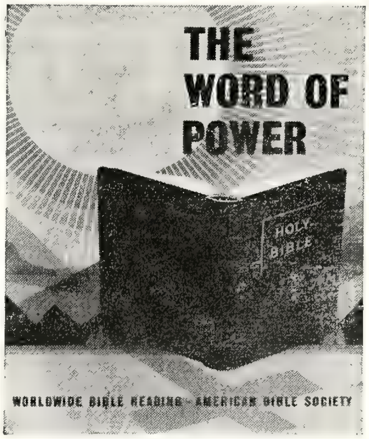
John G. Truitt

Following an annual custom, there will be a Family Service on Thanksgiving morning at our Durham church, where Rev. W. T. Scott, Jr. is pastor.

Congratulations to Mr. and Mrs. Braxton G. Harrell, who celebrated their 57th wedding anniversary Sunday, October 7. They are the oldest members of Bay View, Norfolk.

Hubert L. Beane, layman president of the Western North Carolina Conference, was the speaker at Union Grove, near Asheboro, on Laymen's Sunday.

Read The Bible Thanksgiving To Chrismmas


THE WORD OF POWER
HOLY BIBLE
WORLDWIDE BIBLE READING · AMERICAN BIBLE SOCIETY

The Men's Bible Class at Bay View, Norfolk, have a weekly Saturday morning breakfast (25¢ at the church), followed by discussion before the men go to work. Average attendance is 12.

Three generations of one family participated in the Every Member Canvass at First, Burlington: Egbert Truitt, Herman Truitt, and Tommy Truitt. Rudolph Guyton, a son-in-law of Egbert, also shared in this work. Quite a family record!

All age groups meet at 6:30 each Sunday evening at Bay View, Norfolk, for "singspiration" and then divide into four youth groups and an adult group. For six evenings the deacons are presenting "Visitation Evangelism" to the latter.

Mrs. Robert Harden was in charge of and Mrs. Norman Wood instructor for "Friendly Service Workshops" at the November circle meetings at First, Burlington. The Thank Offering was received and dedicated under the leadership of Mrs. W. W. Sellers.

Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	6.00	
In Memory of Mrs. William G. James		
In Memory of Mrs. W. G. James		
In Memory of Mrs. Nancy Garner		
In Memory of Mrs. Agnes Taylor Gray		
Total Memorial Gifts	23.00	
Special Gifts	1,112.05	
Total		$ 1,525.05
Total for the Week		$ 2,342.03

The American Bible Society, for the 19th consecutive year, is again sponsoring Worldwide Bible Reading, from Thanksgiving to Christmas and is calling upon all people to join in a united fellowship of reading the Bible daily.

The Society believes that Worldwide Bible Reading can be an exciting venture for you into the world of the Bible, where God speaks and acts.

Join men of all ages in Thanksgiving. Listen while God calls men to His service; hearken to the teachings of Christ in His parables; see His power displayed in His miracles.

Watch the dawn that brings hope and joy to the world in the events of the birth of Jesus.

Open and read this Book and you will hear God speaking to **you.**

NOVEMBER

22 Thanksgiving	Psalm	103:1-22
23	Psalm	24:1-10
24	Psalm	107:1-16
25 Sunday	Exodus	3:1-12
26	Joshua	1:1-9
27	I Samuel	3:1-21
28	I Samuel	16:1-13
29	Isaiah	6:1-8
30	Amos	7:10-17

DECEMBER

1	Luke	5:1-11
2 1st Advent Sunday	Matthew	13:1-9, 18-23
3	Matthew	13:44-52
4	Matthew	18:10-22
5	Matthew	20:1-16
6	Luke	10:25-37
7	Luke	12:13-31
8	Luke	15:11-32
9 2nd Advent Sunday Universal Bible Sunday	Mark	5:1-20
10	Luke	5:17-26
11	John	5:1-18
12	John	6:1-15
13	John	9:1-16
14	John	9:17-41
15	Mark	4:35-41
16 3rd Advent Sunday	Isaiah	9:2-7
17	Isaiah	42:1-9
18	Luke	1:5-23
19	Luke	1:67-80
20	John	1:1-18
21	Matthew	1:18-25
22	Luke	1:26-38
23 4th Advent Sunday	Luke	1:46-56
24	Luke	2:8-20
25 Christmas	Matthew	2:1-12

For the last six days of the year, these passages are recommended.

26	Matthew	2:13-23
27	Matthew	5:1-16
28	Romans	12:1-21
29	Ephesians	6:10-24
30 Sunday	I Corinthians	13:1-13
31	Romans	8:35-39

THANKSGIVING OFFERING SUNDAY NOVEMBER 18
SHOW THEM YOU CARE

John Biggerstaff, left, assistant superintendent of the Home for Children, and Superintendent W. W. Snyder take a look at one of the posters being used this year to call attention to the Sunday, November 18, Thanksgiving Offering for the Home.

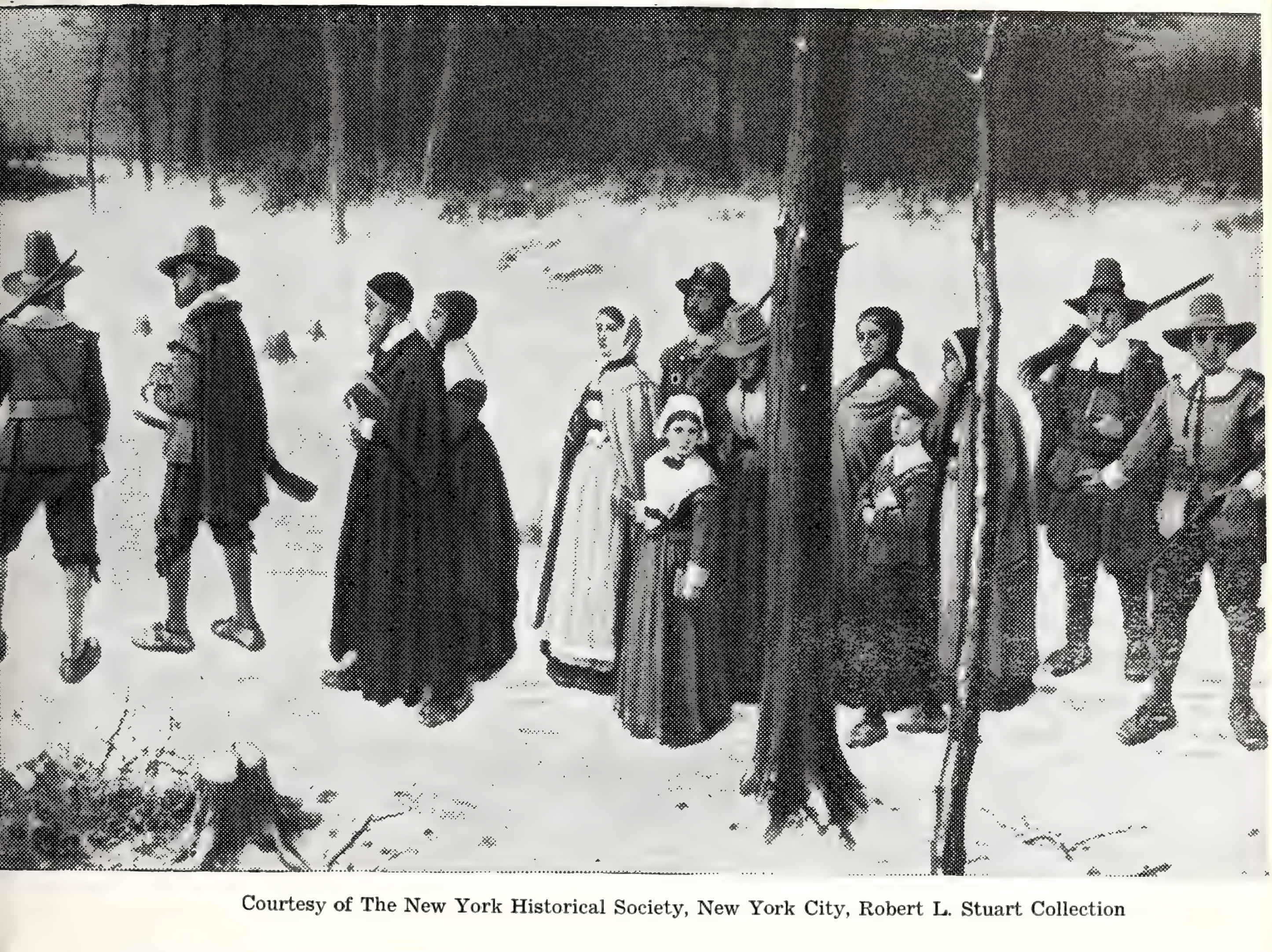
The CHRISTIAN SUN

Vol. 114 November 20, 1962 No. 46

A Religio ekly for Christian Homes

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232



Courtesy of The New York Historical Society, New York City, Robert L. Stuart Collection

Our Pilgrim Forefathers Established Thanksgiving. We Are Responsible For Continuing It.

An Editor's Thanksgiving Prayer

Gracious and holy God, giver of wisdom and opportunity, listen, please, to a prayer of Thanksgiving.

In our kind of world

it is comforting to know that "the earth is the Lord's, and the fulness thereof, the world and they that dwell therein." We are profoundly grateful that those who strut and bluster can neither change the stars in their courses nor determine the eternal destiny of a single person except themselves. For a firm faith in the supreme power and goodness of the Infinite God, we are profoundly grateful to thee, Most Holy One.

When our eyes are dim and our wisdom limited

it is good to know that we are not alone in a lost world whirling among innumerable solar systems and wandering in a wilderness of conflicting ideas with no light to guide us. In the midst of darkness there is light, and in the wilderness there is a voice. "Thanks be unto God for his unspeakable Gift" sent us long ago in Bethlehem town where shepherds listened on the hillsides and Wise Men joined in worship.

Not alone "for all the saints who from their labors rest,"

but also for the millions who faithfully serve in all parts of our world today, we are very grateful, indeed. "Lives of great men all remind us" that ours can really be a "good earth" with liberty and justice for all. We call them ministers, missionaries, statesmen, doctors, teachers, farmers, politicians, laymen, and are glad for the work they do. In thy sight they are but servants whether prophets, priests, or doers of good deeds. For the holy privilege of being among those who try to see what is right and to serve our generation and the next, we give thee thanks, our blessed Redeemer.

For the Word of God chiseled even in stony hearts

we give thanks to thee, most gracious Lord. Never let an editor think the apparent worship of a golden calf means that men know nothing of a Living Lord or that the God who spoke to Moses on Mount Sinai is dumb either in outer space or deep within the heart of the humble. For the fires of hope and love that smolder (and sometimes burst into flame) in the hearts of men, we praise thee, O God.

For readers of the written word

who search for truth wherever it may be found whether in scientific manuals, philosophic treatise, the Holy Book, or even in a little Church Paper like this, we thank thee, kind Lord, and join with them in their thanksgiving, and rejoice that God is good to us all.

Amen.

Let the words of my mouth

and the meditations of my heart

Be acceptable in thy sight,

O Lord, my Strength

and my Redeemer

Rev. Victor C. Hayes was installed as pastor at Warwick church Sunday, November 4. The sermon was preached by Rev. Robert Marr of Suffolk.

Thirty-five laymen participated in the morning worship service at Great Bridge October 21. John Halstead, layman from Rosemont, brought the message.

"Channels of Peace" was the World Community Day topic of Rev. Robert Marr at Cypress Chapel. Mr. Marr also gave a stewardship message at Liberty Spring, November 7.

Rev. John Boland was the speaker for special services at Mt. Zion, Mebane, November 4-8 and also preached there Sunday morning, November 11.

Rev. Robbins Ralph, superintendent of our Florida Conference, was elected president of the Florida Council of Churches when that organization met in Daytona Beach October 23-24.

Shallow Well Laymen's Fellowship led the service November 11, with Jack Campbell speaking on "My Concerns for Our Church," Hurley Jones on "The Layman's Place in the Church," and Robert Watson on "How Our Church Works." Other men sharing in the service planned by Harold Stewart, Laymen's Fellowship president, were: Elza Manning, Billy Batchelor, Bill Cox, Charlie Watson, Henry Todd, Lawton Maddox and Ronnie Wicker.

Vol. 114 No. 46

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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New Minister At Central, Norfolk

Rev. W. W. DeBolt

The Rev. W. W. DeBolt, minister of the United Church of Christ, Douglas, Wyoming, became the new minister of Central Church, Norfolk, Virginia, July 1 of this year.

Mr. DeBolt studied at Jefferson College and Southern Methodist University. He has a wife and a fifteen-year-old daughter.

Mr. DeBolt has published five books of poetry. The Christian Sun is happy to publish one of his poems in this issue and will use others in subsequent weeks.

AUTUMN MOON

I am in love with the orphan moon
  Shining over the hill
And feeding with a giant spoon
  Autumn, old and ill.

Like an ancient saint she prays
    tonight
  Until on her face she lies,
For snow will come with autumn's
    flight
  To blind her misty eyes.

—William Walter De Bolt

Congratulations to Mr. and Mrs. Lewis Wicker, who were married at Big Oak Christian Church October 13. Mr. Wicker is student pastor there while attending Duke Divinity School, and Mrs. Wicker is a public health nurse in Guilford County. The couple is living is Greensboro.

November 4-10 was Safety Week at New Market, Virginia, as proclaimed by Mayor Richard O'Roark. Leader of the safety program was Rev. Bland A. Leebrick, pastor of our Bethlehem church near New Market. State officials shared in public programs during the week and the local papers carried detailed information concerning the effort to decrease automobile accidents.

October 29 - November 4, Dr. W. T. Scott assisted Dr. James H. Lightbourne, Sr. in special services at Mt. Union Christian Church, Clearville, Pennsylvania. He says that Dr. and Mrs. Lightbourne are doing a wonderful work in this rural parish while Dr. Lightbourne is also serving as interim superintendent of the Pennsylvania Congregational Christian Conference. Rev. A. W. Sparks, Dr. W. M. Jay and Dr. Mc. D. Howsare, former leaders of the Christian Church, came from this area as did Rev. and Mrs. Carl Dille, who are now missionaries in Angola.

Rev. James E. Porter has accepted a call to Northview church, Sanford, as its second pastor in its 4½ years of existence. He and Mrs. Porter and their three daughters will reside in the Turner's Chapel parsonage, where he is also pastor.

Rev. Billy Joe Leonard, pastor of Paul's Chapel, Lexington, for nine years, has accepted a call to Mt. Hope, Whitsett. He is the son of Dr. and Mrs. A. Odell Leonard of Lexington and the brother of Rev. Donald Leonard of Asheboro.

On Tither's Sunday, November 11, three laymen presented the 1963 budget at our Southern Pines church in lieu of the morning sermon: Earl Parker spoke on "Our Physical Properties and the Budget," James Covey on "Our Mission Locally and the Budget" and Royster Gaskill on "Our Mission Beyond and the Budget."

As the climax of its 75th anniversary services, our Durham church will have as its guest speaker Dr. Ben M. Herbster, president of the United Church of Christ, at the morning service December 2. Special guests will be present representing the Southern Convention and its institutions. A "coffee hour" will follow the service.

Bless The Lord, O My Soul

Rev. James E. Porter

During this Thanksgiving Season, we lift our hearts in praise and adoration to our wonderful Lord, and say with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy name" (Ps. 103:1).

How thankful we should be that we live in a country where God is recognized and acknowledged, where we have freedom of religion, where we can worship God undisturbed and with full liberty. Think of all the congregations, both large and small, that meet on Sunday to worship the Lord. Some gather together in great cathedrals, others in churches, some in gospel halls and still others in homes. Yet, all have the right of worship.

The Bible says, "Blessed is the nation whose God is the Lord," and this has been proved throughout many generations. The nation that honors God, he will honor, and pour out his blessings in abundant measure. Our Pilgrim fathers met on that first Thanksgiving Day to give honor to God and to lift up their hearts in thanksgiving for all his benefits. Many changes have taken place since that day, but do we still have the same thankful hearts that they had? Can it be that we take all the blessings that we enjoy in our country for granted? This ought not to be. Our hearts should constantly be filled with praise to the Lord, the giver of every good and perfect gift, for all his goodness in our behalf.

On this Thanksgiving Day, let us assume a special burden to pray for our President and all those in authority. These are days of decision, a period in our history when much wisdom and divine judgment are needed to lead the nation in the right way. Therefore, as citizens, we have a tremendous responsibility to pray that strength will be given to all our leaders that our country may always remain under the standard, "Blessed is the nation whose God is the Lord."

—Northview Star

Mrs. Margie Partin writes, "Members of Hayes Chapel Christian Church, Garner, North Carolina, wish to express their sincere thanks to each person who contributed toward the completion of our new church, which was dedicated in September of this year."

From Thanksgiving To Christmas

It is a tragedy that many in our time have never found — or have lost — the glory of the days between Thanksgiving and Christmas. This is why the American Bible Society gives special attention to the period. When the Society's Worldwide Bible Reading program was started in 1944 the response was immediate and almost overwhelming. This could have resulted only from a heartfelt need. The symbol of this program is a little bookmark with a list of daily Bible readings. And each year more and more people receive the bookmarks or clip the list of readings from the magazines and newspapers, as provided by the Society, and thus become members of the "world's largest Bible class."

The mailing of Christian Christmas stamps inaugurated by the Society 11 years ago was received as water on parched earth. This year nearly seven million sheets of these colorful stamps, exemplifying the true spirit of Christmas, will be produced by the Society. The Society's circulation of "Christmas Gospels," printed in vest-pocket size booklets, with attractive covers, has received the same ready response from hungry hearts. This year, on Christmas Eve, millions of families will join in the nation-wide reading of the Christmas Story from these Portions of the account of His Birth.

These programs projected by the American Bible Society can affect a rebirth of the spiritual in Christmas. But work and prayer are still needed. You and every member of the American Bible Society family are prayerfully urged to participate in every way possible — and especially to pray that the period of Thanksgiving to Christmas may bring to more and more millions of humanity the realization of God's supreme Gift of His Son's birth.

From an Editorial in
Bible Society Bulletin

Mr. Floyd Sawyer of Great Bridge, Norfolk, was the speaker for Laymen's Sunday at First United Church, Portsmouth.

A Good Way To Explain A Church Budget

Our Church Budget deserves our whole-hearted endorsement and support, because the VITAL MISSION of our Church is varied and of great importance, including:

1. OUR WORSHIP MISSION — If man is ever to rise to his full maturity and humanity he must worship and serve that which is the highest he knows, and must freely offer up to it the best he has.

2. OUR PASTORAL MISSION — WE MINISTER as our pastor counsels in his study and in private homes — as he visits in hospitals and family settings — as he dedicates and baptizes our children, commits to God's eternal care our beloved dead, and unites our youth in holy marriage — as he administers the sacraments and the comfort of the Lord in the name of the Church and serves individuals and the community in countless ways.

3. OUR EDUCATIONAL MISSION — We minister from the youngest to the oldest as we try to teach the Word of God and the Christian Life through our Church School, Youth Fellowships, Women's Fellowships, Laymen's Activities, and special study programs.

4. OUR COMMUNITY MISSION — We minister to the community through our educational program, our Sanctuary, our building facilities, our Girl Scouts, Boy Scouts, and the services of our pastor in community programs and causes.

5. OUR STATE NATIONAL, AND WORLD MISSION — We minister to God's children everywhere in our state, nation, and world through our Christian World Mission.

6. ABOVE ALL, OUR CHURCH IS OUR SPIRITUAL HOME. Its appearance, its staff, its music, its fellowship, and you — yourself — are of major importance as together we serve God, our community, and our world.

David A. Darden — Loyalty Sunday Co-Chairmen
Arthur E. Jones, Jr. — Suffolk Christian Church

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Japan

Tokyo

Capital and financial-industrial-cultural hub of Japan; largest city in the world, with population of more than 10,000,000. There are many institutions here with which we are closely related including Japan International Christian University and the Tsurukawa Institute.

November

25—**Rev. and Mrs. William Woodard** do public relations work, editing, and teaching. He went to Japan in 1921, now is Director of Research of the International Institute for the Study of Religions, directs publicity for the Interboard Committee for Christian Work in Japan, is associate Editor of the Japan Christian Year Book and edits a quarterly journal, "Contemporary Religions in Japan." She went to Japan as a Baptist missionary, marrying Dr. Woodard in 1958. Now she teaches in Tokyo University of Social Work.

26—**Rev. and Mrs. John Hanauer** went in 1960 for 3-year term and taught English in Sendai; last spring they were transferred to Yamagata City to work with churches in that area and teach in public schools.

Okinawa, Ryuku Islands

27—We cooperate with Methodists and Disciples of Christ in work in the United Church of Christ in Okinawa, where there are 500,000 people. Leadership training and scholarships for study elsewhere are helping to build up local ministerial leadership.

28—**Rev. and Mrs. Leeds Gulick** are our only representatives in Okinawa. They first went to Japan in 1921. In 1960 they transferred to Okinawa where he serves as field representative for the Interboard Committee. They give aid and comfort to younger missionaries, the pastors and their wives, and the population as a whole. His grandparents were among the earliest missionaries to the Marshall Islands.

Work Among The Chinese

29—Although our historic work in mainland China has been closed by the Communists, we still help with a Christian ministry for Chinese-speaking people in Hong Kong and on Taiwan (Formosa). In Hong Kong we serve within the Hong Kong Council of the Church of Christ in China.

Hong Kong

A British Crown Colony whose population has been swelled by refugees to more than 3,000,000 people. We are connected with Haven of Hope Sanatorium; Chung Chi College; Junk Bay Medical Relief Council; True Light Girls' School

30—**Mr. and Mrs. Donald Bergmann** went this year as career missionaries to serve in Hong Kong. He is business manager for Junk Bay; she is registered nurse who will work there, as well as caring for three small children.

December

1—**Chaplain and Mrs. Elliott Fleckles** went this year as Service Representatives under the Department of Churchmen Overseas of the National Council for work with service personnel in Hong Kong. He taught at Mt. Hermon School for 13 years, then was in Air Force chaplaincy during World War II, and since then chaplain to veterans.

Dr. W. T. Scott shared in annual home-coming and memorial services at Barrett's Church in September and assisted Rev. J. E. McCauley in special services at Waverly September 16-21.

The Bible which was used in the old Wake Chapel sanctuary has been "refinished" and is to be used in the present church. It was dedicated November 11 in memory of Mrs. K. B. Johnson.

WORLD COMMUNITY DAY AT CYPRESS CHAPEL

Mrs. J. P. Byrd, Reporter

World Community Day was observed at Cypress Chapel Christian Church on Friday evening, November 2, with the following churches as guests: Liberty Spring Christian, Bethlehem Christian, Somerton Methodist, Whaleyville Methodist.

The program "Deepen The Channels to Peace," was under the direction of Mrs. Edwin Hunter, president of the Women's Fellowship of the host church, Mrs. Johnnie Speight, Mrs. M. B. King, and Mrs. James Boyette.

Special music was by Mrs. W. W. Jakeman and Mrs. T. A. Poole. The guest speaker of the evening was introduced by Mrs. Ray Gordon of Suffolk, president of the Women's Fellowship of the Southern Convention. The speaker was Rev. Robert Marr new pastor of Suffolk Christian Church.

The dedication of gifts of money and clothing for missions was given by Rev. James C. Monroe, pastor of the host church. The benediction was pronounced by Dr. R. E. Brittle, pastor of Bethlehem Christian Church.

A social hour was enjoyed by the 75 people present.

MONTICELLO HOLDS WORLD COMMUNITY DAY PROGRAM

Monticello Church observed World Community Day Sunday night, November 4. The narrator for the published program was Mrs. N. C. Rudd, while other participants were Mrs. J. W. Kernodle and Mrs. J. M. Dixon.

The speaker on the program was our own beloved wife of the pastor, Mrs. John G. Truitt. She was introduced by Mrs. Euliss Cumbie to our congregation, which included several members of our neighboring church, Hines Chapel. Mrs. Truitt spoke on the "Channels of Peace," beginning with quotations on peace by famous persons and continuing by using the theme of our foreign mission study, the East Asian Area.

We enjoyed being a part of this program and felt it most appropriate for the time.

—Reporter

Rev. Max Vestal, former pastor, will be the speaker for the Harvest Festival worship service on Thanksgiving evening at Pleasant Ridge, Ramseur.

Ministers Write About Ministers

The Constant Re-Discovery

By Supt. Duane N. Vore

The fall Association meetings do more for my morale than you could possibly imagine!

Every minister and active layman knows how constantly the church is subjected to criticism. Here in the Conference office, criticism is our daily companion. It is, I am sure, a necessary part of our work. We must listen to the critics because they frequently make constructive and valid references to areas in which our efforts must be intensified. And there are times when we, in turn, must be critical in order to bring added perspective and objectivity into situations where important judgments must be made.

As long as the motives remain acceptable, there is nothing inherently "bad" about criticism. Indeed, it is often the best alternative to complacency, and we know it is closely related to growth and achievement. Nevertheless, there are days . . . for all of us . . . when the critical process becomes discouraging.

There are days when our problems seem greatly to outnumber our accomplishments; days when we are faced with a myriad of new opportunities, only to realize that we must fight very hard just to maintain our **status quo**. Day after day, we listen to both lay and ministerial leaders describe an "alarming lack of interest" in the programs of the church. Eventually, we begin to wonder if this might not really be the "post-Protestant era" to which some critics have recently referred!

We begin to feel a deep need to discover whether or not the future holds any real promise.

Then it happens! We have a chance once again to observe the church at that high level of direct human encounter where the values are unquestionably apparent.

We hear a Church School Superintendent talk about teachers who have gained new depths of understanding through an experience such as the Christian Education Conference at Purdue. We find new skills emerging as the church continues its outreach to our youngsters. We see evidence of genuine response as whole families find their lives enriched within our fellowship.

We find laymen reporting new interest in study groups; businessmen meeting for breakfast sessions to discuss the implementation of their faith in a day-to-day world that seems, so often, quite unprincipled.

We watch as young people are received into "care of Association," and we listen as they speak, with a stumbling yet genuine fervor, of their hopes and ambitions for a meaningful life in "full-time" Christian vocations.

There are so many heartening things. We are impressed by the fact that people of all ages attend the Association meetings, and all are concerned and working for the future of the church in their communities.

To be sure, we have our faults and our weak spots. We have a constant need to deepen our understanding of our place and our task. There are times when we fall far short of our commitment, and times when we deserve the criticism we get!

But Christianity is not essentially a point of view that leads to an experience. It is, rather, an experience leading to a point of view, and our church . . . with all its shortcomings . . . maintains an environment in which this vital, personal experience can occur.

This should be our constant rediscovery: our problems are mostly institutional; our power lies with the individual who has the strength and the will to seek **the Divine encounter**.

As I reflect on the miles we have covered, the people we have met and the experiences we have shared, I am confident that our future holds great promise. There is every reason to rejoice . . . and to work harder.

In Michigan Conference News

A SEMINARY STUDENT WRITES ABOUT

The Shortage Of Ministers

By Wayne Gardner

In the advancing age in which we Americans now live, we find the cost of living and our standards rising and find it is almost impossible to obtain a decent job and salary without continued education and study even after high school and college. Especially do our students find this so who are preparing themselves to serve as ministers to the people, or shepherds of the flock.

The average student preparing for full-time Christian service will spend at least seven or eight years in study — almost as long as the doctor or lawyer, but yet his renumeration for this in comparison to the doctor or lawyer is about one-third to one-fourth as much. I know that this is service which should not be looked upon as "I will make as much as I can," but yet one must realize (and so few do these days) that the minister is a human being too and will constantly better himself just as will the doctor, lawyer, or professor.

I was approached by one of the laymen in the church in which I served this summer and he said," I think it is a disgrace that we have to pay such a high salary for a seminary student just to serve our church for the summer." The student was receiving $15 per week and had to live off of that and cover his room and board, and gas. The student ended up owing money instead of making enough to return to seminary in the fall, but the church felt that it was paying too much for ministerial services.

In a recent survey which I made, I found that our churches in the Southern Convention are at rock bottom when it comes to offering any support or assistance to students who are struggling through seminary. With the increased cost in colleges and seminaries, many of our own congregations are not willing to offer any help to their own students.

Some of our churches have not offered any help to their students but when the time comes for graduation and ordination, the church will boast at what it has produced. It may, if lucky, have sent a cheer-up card to the student while he or she was in school. It's discouraging, and more than that, it certainly does not paint a very good and pleasant picture to other potential youth leaders of our churches who are considering the ministry as a life vocation. Yet, we constantly hear the cry of shortage of ministers and wonder why so many are leaving our Convention and seek-

THANKS FOR THESE KIND WORDS, EDITOR AND PASTOR

In The Footsteps Of Your Pastor

W. H. Bradshaw
Layman, Rosemont Church
South Norfolk

Many church members think of the pastor as just another man, but I think of my pastor as the shepherd of the flock of which I am a member.

Our pastors are on call 24 hours each day, 365 days each year. The most of us laymen work 8 hours per day, 5 days per week and with a few exceptions, none of us are on call the remaining 16 hours. He must visit the sick in the hospitals, and in the homes. No matter how he feels, he must have poise, use tact, listen to their complaints, offer words of consolation, and in departing, he must offer a prayer to fit the occasion and the patient's individual needs. There may be one or many of these cases and each one a different individual; therefore, he must talk to and use different approaches.

Captain of Every "Ship"

He must captain every ship of the church. There are numerous lay men and women in every church who have their church at heart and bend over backwards to aid their respective pastors, but if I know my church, our pastor has to be first, last and longest in all functions of the church. (I presume this applies to all churches.)

He must dress properly, keep and maintain a neat appearance, and master the art of "tact." He must not be forgetful or unthoughtful.

He is expected to conduct funerals, marriage ceremonies and is often called on for counselling. He is also called on to conduct revivals in other churches, and to speak at different places and occasions. No matter how he feels, so long as he can stand upright, he must maintain a pleasant front, never overlook anyone, and being a minister, he must conduct himself at all times under all circumstances as such. Aside from all this, he must prepare two or more sermons and deliver them each week, and over and above this, my pastor leads two prayer groups each month. May I say here that this is a movement that really means something to those of us who attend. In the prayerful atmosphere of these gatherings, we receive a satisfaction and inspiration that no other service affords.

To continue, he must play the role of husband and father and maintain a home. He must be ready and prepared at all times to offer prayer to fit any occasion or circumstance. He is expected to follow up the grim reaper and console the bereaved, and many times assist in funeral arrangements.

He has to cater to as many different types of people as there are individuals in the church. And the one thing I suspect that chills his soul most of all, is the indifferent attitude we church members have toward our individual churches, and our disobedience to God's will. Also, I feel that our faithful pastors on looking out over their respective congregations, must have a kind of jilted feeling when so many familiar faces aren't present. The minister's role, as I see it, is a very unthankful profession.

Underpaid and Overworked

Figuring their time, and all the multitude of incidentals expected of them, I wonder at times how they stand up under the stress and strain of being ministers. Considering all phases of a minister's duties, he is, in my opinion, underpaid and over worked, no matter what his salary is.

I have often heard people say that preachers receive too much salary for the little they do. I have been guilty of that myself, years ago, when I, like so many others, just attended church hit and miss, took no part, contributed very little and knew nothing of the finances required to maintain a church. So I just grumbled with the multitude. As I grew older and became active, my eyes were opened, my mind was changed and I became a tither. Now I understand why our pastors, as much as they might dislike it, have to preach a sermon on stewardship occasionally. Just so long as we church members abstain from putting first things first, I think no pastor should feel apologetic for any sermon delivered on stewardship.

In summing up a minister's life, I feel that, unless he gets a world of satisfaction out of just being a Christian, his wrestling with the members of his flock can't afford much inspiration. I have written many articles for The Sun along these same lines because I feel we church members aren't witnessing for Christ as we should. I am positive that I am as guilty as I feel I am and that is much more than it should be. We treat the church as just a pleasant community activity, where our children attend Sunday school and where we adults worship occasionally. We go there during the week to meet other nice people and raise money in order to keep the church doors open. Come Sunday, our churches become very religious institutions, but I can see that the gospel proclaimed on the Lord's Day finds no translation into the relationships of the next week. That is where we fall far short of our vows made both before God and man when we cast our lot with the only soul-saving organization on earth.

So, I say, just follow in the footsteps of our pastors for awhile, get on the inside of your church, learn how it is operated, become active and in so doing the church will become very real and you will enjoy the Christian life as never before. Fall in step with your pastor and more than likely you will be following in the footsteps of Jesus.

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ing changes and increased salaries.

This article appears not as a confession but as a plea to our laymen and women in our Convention to wake up and become aware of the causes and reasons for the shortage in ministers today. Those who bother to read this article may say, what does this have to say to me. Well, it has much to say. First, if it stirs any interest at all, one will investigate what his particular church is doing to solve this problem. Secondly, he will make what efforts he can exert to attempt to solve this problem. Thirdly, one might consider that if it were his own child in school, what would I do to make things a little more encouraging to that boy or girl as he or she undertakes this vocation. Let's be honest with ourselves, we cry for more ordained men in the parish but yet we will find it increasingly difficult to obtain an ordained man if we ourselves are not willing to do something to encourage and to solve this frightful picture which faces and college and seminary students today.

The week-day kindergarten in Eutaw Community, Fayetteville, has 35 enrolled with Mrs. Esther Dept, leader, assisted by Mrs. Elizabeth Stout and Mrs. Diane Thompson.

Convention Office Reports

STATEMENT OF AMOUNT PAID ON APPORTIONMENT BY SOUTHERN CONVENTION CHURCHES

NORTH CAROLINA AND VIRGINIA CONFERENCE

Church	Ap'ment.	Paid	Due
Altamahaw, Bethlehem	$ 1,678	$ 938	$ 740
Asheville	2 249	1,500	749
Belew Creek	553	247	309
Brown Summit, Monticello	846	846	00
Burlington, Bethel	870	741	176
Burlington, Beverly Hills	1,862	1,362	500
Burlington, Carolina	947	710	237
Burlington, Edgewood	739	96	643
Burlington, First	6,368	4,059	2,431
Burlington, Hopedale	571	300	271
Burlington, Lakeview	522	356	166
Burlington, Long's Chapel	1,202	1,001	201
Burlington, Union Ridge	2,283	694	1,589
Burlington, Zion	432	00	432
Durham, First	3,614	2,453	1,167
Elon College, Berea	586	100	486
Elon College, Community	3,412	2,024	1,388
Elon College, Concord	631	473	158
Elon College, Shallow Ford	1,479	675	804
Gibsonville, Apple's Chapel	2,365	2,483	00
Gibsonville, First	1,334	100	1,234
Graham, Prov. Memorial	1,088	562	526
Greensboro, Calvary	423	25	398
Greensboro, First	5,912	4,538	1,374
Greensboro, Palm Street	1,852	1,852	00
Greensboro, St. Peter's	454	184	270
Guilford College, Pl. Ridge	485	485	00
Haw River	1,487	550	937
Hendersonville	1,186	600	586
Madison, Kallam Grove	377	189	188
McLeansville, Hines' Ch.	1,317	988	329
Mebane	123	124	00
Mebane, Mt. Zion	1,025	1,075	00
Pfafftown	477	107	370
Reidsville, First	4,009	2,925	1,084
Reidsville, Howard's Ch.	229	00	229
Reidsville, New Lebanon	974	979	00
Ruffin, Happy Home	2,058	00	2,058
Semora, Lebanon	771	271	500
Summerfield, Mt. Bethel	453	453	00
Tryon, Cong. Ch. of Christ	3,382	3,102	280
Walnut Cove, Salem Chapel	578	300	278
Winston-Salem, Parkway	715	540	175
Cana, Va., Rocky Ford	253	50	203
Danville	2,828	2,357	471
Fancy Gap, Elk Spur	153	00	153
Halifax, Pleasant Grove	1,247	257	990
Lynchburg	252	113	139
Nathalie, Liberty	1,133	300	833
Nelson, Hebron	360	140	230
South Boston, Center	1,011	400	611
Vernon Hill, Ingram	1,049	1,049	00
Virgilina, Union	2,305	1,416	889
TOTALS	$74,512	$47,089	

November 8, 1962

WESTERN NORTH CAROLINA CONFERENCE

Church	Ap'ment.	Paid	Due
Albemarle	$ 1,932	$ 1,771	$ 161
Asheboro	2,186	1,186	1,000
Asheboro, Bailey's Grove	165	00	165
Asheboro, Pleasant Cross	476	476	00
Asheboro, Pleasant Union	576	426	150
Asheboro, Spoon's Chapel	340	340	00
Asheboro, Union Grove	586	300	286
Bennett	100	00	100
Bennett, Pleasant Grove	1,128	1,128	00
Biscoe	139	89	50
Biscoe, Flint Hill (M)	259	259	00
Charlotte, Clanton Park	160	60	100
Eagle Springs, Big Oak	528	250	278
Ether	500	150	350
High Point, First	600	300	300
Liberty	699	395	304
Liberty, Pleasant Hill	1,558	800	758
Liberty, Smithwood	641	274	367
Pittsboro, Antioch (C)	456	304	152
Pittsboro, Hank's Chapel	1,812	497	1,315
Ramseur	900	550	350
Ramseur, Pleasant Ridge	1,419	1,419	00
Ramseur, Shiloh	257	00	257
Randleman	1,264	877	387
Robbins, Brown's Chapel	480	325	155
Robbins, Providence Chapel	160	62	98
Sanford, Grace's Chapel	1,113	171	942
Sanford, Northview	184	184	00
Sanford, Zion	919	300	619
Seagrove	717	426	291
Seagrove, Antioch (R)	394	226	168
Seagrove, New Center	249	00	249
Seagrove, Needham's Grove	560	560	00
Sophia	566	200	366
Sophia, Flint Hill (R)	288	200	88
Troy, Shady Grove	290	100	190
Vass, Mt. Pleasant	499	499	00
TOTALS	$25,100	$15,104	$ 9,996

November 8, 1962

VIRGINIA VALLEY CONFERENCE

Church	Ap'ment.	Paid	Due
Broadway, Mayland	$ 250	$ 250	$ 00
Dyke, Mt. Olivet (G)	265	150	115
Edinburg, Palmyra	337	117	220
Elkton, Bethel	1,291	700	591
Elkton, Mt. Olivet (R)	1,136	568	568
Harrisonburg, Antioch	821	821	00
Harrisonburg, New Hope	379	225	154
Keezletown, Beulah	169	169	00
Linville	813	610	203
Luray, Leaksville	1,161	1,161	00
Mt. Jackson, Wissler's Ch.	500	00	500
New Market, Woods Chapel	291	00	291
St. David's Ch., Joppa	223	00	223
Seven Fountains, Dry Run	514	140	374
Shenandoah, Mt. Lebanon	679	329	350
Shenandoah, Newport	1,221	636	585

Tenth Legion, Bethlehem	1,211	1,211	00
Timberville, Concord	233	146	87
Winchester	1,900	1,425	475
Highview, Timber Ridge	500	269	231
TOTALS	$13,894	$ 8,927	$ 4,967

November 8, 1962

EASTERN VIRGINIA CONFERENCE

Church	Ap'ment.	Paid	Due
Bayside	$ 1,608	$ 660	$ 948
Chuckatuck, Oakland	2,500	2,500	00
Dendron	228	229	45
Dendron, Union (Surry)	171	171	00
Disputanta, Bethlehem	579	300	279
Disputanta, Centerville	211	104	107
Driver, Berea (Nans.)	1,200	400	800
Eclipse, Mt. Zion	368	368	00
Elberon, New Lebanon	118	00	118
Franklin	3,178	3,178	00
Franklin, Hunterdale	1,874	1,406	468
Holland	1,944	972	972
Holland, Holy Neck	1,975	1,219	756
Hopewell	569	569	00
Isle of Wight	569	400	169
Lynnhaven Colony, Comm.	766	511	255
Newport News, First	4,490	3,260	1,230
Newport News, Warwick	1,460	918	542
Norfolk, Bay View	1,413	1,065	348
Norfolk, Central	1,424	529	895
Norfolk, Christian Temple	6,396	5,430	966
Norfolk, First	1,570	85	1,485
Norfolk, Great Bridge	2,459	1,790	669
Norfolk, Little Creek	688	190	498
Portsmouth, First	1,749	900	849
Portsmouth, Shelton Mem.	1,063	810	253
Portsmouth, United	766	400	366
Prince George	429	429	00
Richmond, First	1,937	744	1,193
Richmond, St. Andrews'	241	57	184
South Norfolk	4,398	3,300	1,098
South Norfolk, Rosemont	4,983	4,500	483
Suffolk, Bethlehem (Nans.)	3,756	3,331	604
Suffolk, Christian	7,938	5,953	1,985
Suffolk, Cypress Chapel	1,797	800	997
Suffolk, Liberty Spring	2,523	1,650	873
Wakefield	750	82	668
Wakefield, Barrett's	93	25	69
Wakefield, Burton's Grove	211	175	36
Walters, Mt. Carmel	1,187	355	832
Waverly	1,554	777	777
Waverly, Spring Hill	312	129	198
Windsor	1,538	1,461	77
Windsor, Antioch	602	350	252
Eure, N. C.	1,093	547	546
Sunbury, N. C., Damascus	1,209	600	609
Sunbury, N. C., Oak Grove	235	200	35
TOTALS	$78,122	$53,829	$24,534

November 8, 1962

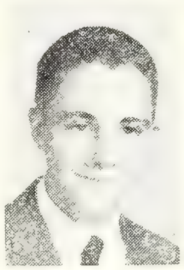
EASTERN NORTH CAROLINA CONFERENCE

Church	Ap'ment.	Paid	Due
Benson, Pleasant Hill	$ 251	$ 48	$ 203
Cary, Ebenezer	789	250	703
Chapel Hill, Damascus	443	222	221
Chapel Hill, Martha's Ch.	179	50	129
Chapel Hill, United	1,352	300	1,052
Clayton	432	00	432
Clayton, Amelia	948	948	00
Fayetteville, Eutaw Comm.	1,376	575	801
Franklinton, Mt. Carmel	307	59	248
Franklinton, Pope's Chapel	382	313	69
Fequay Spgs., Bethel	177	30	147
Fuquay Spgs., Christian L.	695	00	695
Garner, Community	203	135	68
Garner, Hayes Chapel	551	400	351
Garner, Mt. Hermon	486	94	392
Henderson, First	2,264	2,004	260
Henderson, Fuller's Chapel	634	634	00
Henderson, Liberty (V.)	2,002	2,002	00
Hope Mills	289	222	67
Littleton, Bethlehem	307	207	100
Louisburg, Mt. Gilead	401	401	00
Louisburg, New Hope	1,013	100	913
Manson, Mt. Auburn	768	768	00
Moncure, Christian Ch.	265	00	265
Morrisville	293	100	193
New Hill, New Elam	885	700	185
Niagara	76	76	00
Raleigh, Auburn	703	385	318
Raleigh, Piney Plain	820	820	00
Raleigh, Plymouth	514	150	364
Raleigh, United	1,960	653	1,307
Raleigh, Wentworth	565	100	465
Sanford, First	1,942	1,942	00
Sanford, Lee's Chapel	352	359	00
Sanford, Moore Union	390	152	238
Sanford, Shallow Well	1,702	1,500	202
Sanford, Turner's Chapel	582	481	101
Southern Pines	2,586	2,400	186
Varina, Wake Chapel	2,458	2,477	00
Wake Forest, Beulah	923	410	513
Youngsville	276	50	226
Youngsville, Good Hope	293	00	293
Youngsville, Oak Level	538	451	87
Gasburg, Va., Antioch	389	389	00
TOTALS	$34,761	$23,357	$11,794

November 8, 1962

Apportionments should be paid in full before the end of December. The success of our Church depends upon it.

A Page for Young People Edited by Connie Trueblood



Alex Oliver

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Introducing Our Fellowship Chairman

First of all, you may be interested in knowing that my full name is Alexander Washington Oliver IV, but most people call me Alex. It is easier to say.

My parents and grandparents were all active in the life of the Church. As soon as I was old enough to walk and talk, I tried to follow in their footsteps. Working in the church has always been one of my special interests. My work in the Pilgrim Fellowship has been a source of satisfaction and pleasure. In addition to working in my local group as reporter and resource member, I have served as Corresponding Secretary, Fellowship Chairman, and Faith Chairman for the Eastern Virginia Conference. I also will serve on a board for the Virginia United Christian Youth Movement and on the caravan for Eastern Virginia Conference. Working in these Conference positions has, I believe, given me a deeper appreciation of the total program of the Pilgrim Fellowship. Also, my experiences at Camp Moonelon as a camper and serving on the Efficiency Staff have contributed to my spiritual growth.

I was very fortunate in two ways this summer. First, being elected your Fellowship Chairman for the Southern Convention. This is a great honor, which carries with it certain responsibilities which I will endeavor to do to the best of my ability. Second, I had the privilege of attending the Joint National Youth Council, and the Christian education meeting at Purdue University. These summer experiences have been most meaningful to me. I think because of these, I have a better understanding of the United Church of Christ.

Being a senior at Suffolk High School keeps me busy. I am a member of the Suffolk High School Band, Boys' Hi-Y Club, Spanish Club, and vice president of the Thespian Society. I do try to study sometimes!

I am interested in most of the things the average young person is interested in: girls, parties, sports, and good food. I suppose my P. F. activities loom larger in my life right now than any other activity.

When I think about the past five years, full of interesting P. F. work, I think how lucky I have been. I could never have accomplished any of it without the help and support of many wonderful people in my local church, some dedicated and wise teachers, and a patient, understanding, and long-suffering mother.

A. W. O.

Editor's note: These two articles by Alex Oliver are vanguards of those to come. Each commission chairman of the Southern Convention has been requested to submit to the "Youth Page" an article explaining the Youth Ministry. In addition, ALL of the Southern Convention officers will send in an article concerning their personal self in order that P.F.'ers in the entire convention might become better acquainted with their leaders.

Connie Trueblood

The Plan For Youth Ministry

When thinking about the new plan for the Youth Ministry, I recall the growing of America. Time marches on, and there must be progress and changes all along the way. The plan for the Youth Ministry shows definite progress in youth work. We all know that our Pilgrim Fellowship was fine, but we need new ideas so that there will be more interest in the youth program. With the Youth Ministry, new material will be provided for everyone. To me, this is quite important. New and better materials will stir up more interest in the youth program.

In the Youth Ministry, we have to undertake the responsibility of making the church sensitive to special needs and concerns of youth and to the world. In order for the Youth Ministry to be a success, the adults must take an active role.

If adults and youth minister together, we have made an important step in our program.

Of course, the Youth Ministry will take a long time to be understood. In understanding the ministry, we must seek to follow these guidelines:

1. Youth need to see themselves and to be seen as an integral part of the church, but should be regarded as persons with special needs at a particular period in their lives.

2. The program for high school young people should be thought of as an integral part of the church's ministry, not an auxiliary organization.

3. The church's youth ministry is both a ministry of the whole church to its young people and a ministry of the young people to the world, to other young people, and to the whole church.

4. The youth ministry is to be performed by youth and adults in mutual responsibility and involvement.

The content of the Youth Ministry centers around persons and program areas. We must study, through this plan, the teen-ager as a dynamic self, one in dynamic relations with other persons, and with God. The Covenant and other concepts of the Youth Ministry should be allowed to reach each of us so they will help us in finding out who we are. This can help all of us in finding our vocations.

We have an important job in examining our progress toward our dreams. Some of our dreams for every senior high youth involved in Youth Ministry are that he will:

1. Commit himself to Jesus Christ.
2. Fall in love with the church.
3. Take an active part in the church's mission.
4. Develop a real mutuality with adults.
5. Discover the real meaning of worship.
6. Discover a Christian meaning and purpose in life.

In our new program, there are five areas of emphasis. Instead of our former Faith, Action, and Fellowship Commissions, we will have program areas concerning Faith, Witness, Outreach, Citizenship, and Fellowship. With the five program areas of concentration, there will be more interesting and varied programs.

By becoming involved in the Youth Ministry, we will be provided with less denominational identity and enter into a larger ecumenical relationship.

Of course, to me, this plan for the Youth Ministry is a wonderful idea. But, just as the discovery of America was a long range plan, so it is with the Youth Ministry. It will take many years before this plan will be understood. I feel sure that our dreams will eventually come true as "THE YOUTH FACES THE FUTURE."

"Dreamer of Dreams? We take the taunt with gladness, knowing that God beyond the years we see, hath wrought the dreams that count with men for madness into the fabric of the world to be." (Anon.)

TIMBER RIDGE P. F. OFFICERS

Janet Kump, Reporter

The new officers of the Timber Ridge Christian Church Pilgrim Fellowship, High View, West Virginia, have been elected for the coming year.

They are President, Linda Oates; Vice President, Vaughn Rinard; Secretary, Sharon Seldon; Assistant Secretary, Mary Spaid; Treasurer, Janet Kump.

HENDERSON DISTRICT P. F. RALLY

Clyde L. Fields, Superintendent

The Henderson District Pilgrim Fellowship of the Eastern North Carolina Conference held its Fall Rally at the Liberty (Vance) Congregational Christian Church Sunday, October 28, 3:30 - 5:30 P. M. Ninty-one young people, eight ministers, and several youth advisers were present.

A well-planned, brief program of recreation was in charge of Rev. Billy Joe Willett, pastor of New Hope and Beulah churches. Marvin Hershman and young people of Fuller's Chapel provided an excellent service of worship, which would do credit to any church group in the Southern Convention.

Young people from the Henderson First and Liberty churches, under the leadership of Miss Agnes French, provided special music.

Miss Verlie Anne Mabry of the host church gave the welcome. Announcement was made that Mrs. Tollie Smith of the Liberty Vance Church had contributed a trophy to be presented at each rally to the church with the largest percentage of its Pilgrim Fellowship members present.

The Women's Fellowship of the Liberty Vance Church provided a delicious spaghetti supper.

Bruce Hoffman, senior at Broughton High School and a member of the United Church of Raleigh, brought greetings as president of the Southern Convention Pilgrim Fellowship and reported on the International Congregational Council and the Purdue meeting, to which he was a delegate during this past summer. Mr. Hoffman gave a most interesting account of both meetings in his own witty way.

Rev. Clyde Fields, Superintendent of the Southern Convention, spoke briefly on "Convictions from Rotterdam" and showed colored slides of the International Congregational Council and the post-Rotterdam tour.

Sunday evening, November 18, the young people of First, Portsmouth, presented a thanksgiving program following a covered dish supper for the entire congregation.

"God is still on His throne," even if all's NOT right in his world, according to a recent Bay View bulletin.

HIGHLIGHTS FROM ROSEMONT CHURCH

Ruby Cannon, Reporter

Saturday, October 20, (Work Day for Christ), was not a day for a drone bee to be seen among the youth at Rosemont — they worked hard and had fun along with it. The project was quite a success.

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Sunday night, November 4, the ladies of our Church led the evening services on National Women's Fellowship Sunday.

* * *

One of the nicest home projects our Rosemont women have is their Clothing Bank. This past week they so ably supplied clothing for families evacuated into Norfolk. When ever an emergency arises, such as this and the high waters last year, they can readily respond to needs. Warm and clean clothing is collected all the year round. Likewise they collect used white sheets for the cancer project. The wheel chair has been in use since its donation to the church last month. Being of service, in these ways and many others, is one way of putting Christ foremost in our lives all during the year instead of waiting until Christmas. It is also an opportunity of sharing our Christian heritage.

* * *

Several teachers have volunteered their services to aid Rosemont youth who would like to have special help on their school work. Lucky young people! The youth at home are not the only ones being served by our church. There soon will be news letters, literature, etc., mailed to our young people who are away at college or in training. The list grows steadily, and we are most concerned for these boys and girls who are away being trained for their life's vocation. Let's give them a hand!

* * *

The Welfare Committees are getting "on the ball" preparatory to filling needs at Christmas. The Nominating Committee is encouraged over the response they received when selecting the 1963 Church Officers. Under the guidance of the best minister in Tidewater (we think), our church's program should move forward in all directions next year.

Approximately $200 was raised for UNICEF in a joint effort of Main Street Methodist and Suffolk Christian young people.

Elon College In The News

Dr. J. Earl Danieley, president of Elon College, was elected to two presidential posts last week in meetings held in Raleigh.

Dr. Danieley was elected president of the North Carolina Council of Church-Related Colleges at a meeting of the group held at the Sir Walter Hotel.

Later in the week Dr. Danieley was named president of the North Carolina College Council. Unable to accept both of the presidential positions at the same time, Dr. Danieley announced his resignation from the leadership of the Church-Related College Council.

Dr. Danieley succeeds Dr. John Shirley of the University of Delaware as president of the North Carolina College Conference. Other officers of the College Conference group include Dr. A. F. Jackson of A. and T. College, vice president, and Dr. J. P. Freeman, of the State Department of Public Instruction, secretary-treasurer. Members of the group's executive committee are Dr. James E. Hillman of the State Department of Public Instruction, Dr. Nelson Harris of Shaw University and Miss Mildred Council of Mount Olive Junior College.

Other officers of the Council of Church-Related Colleges are Dr. Emmett McLarty, President of Brevard College, first vice president; Dr. W. B. Raper, President of Mt. Olive Junior College, second vice president and Dr. Louise Fleming, Dean of Women, Meredith College, secretary-treasurer. The executive committee of the council includes the newly elected officers and Dr. Leslie H. Campbell, President Campbell's College, immediate past president of the council; Dr. Arthur Bannerman, President of Warren Wilson College and Dr. Clyde Milner, President of Guilford College.

The main address at the council meeting was delivered by Dr. Sankey L. Blanton, Director of Public Relations of Meredith College.

Also attending the North Carolina College Conference meeting from Elon College was Mr. A. S. Hassell who reported for the North Carolina Association of Collegiate Registrars and Admissions officers.

Also meeting in Raleigh last week was the North Carolina Association of College Registrars and Admissions officers. Mr. A. S. Hassell of Elon was president during the past year. Attending with Mr. Hassell were Mr. William Ginn and Mr. W. Jennings Berry.

* * *

David Craighead, organist at St. Paul's Episcopal Church and head of the organ department at the Eastman School of Music in Rochester, N. Y. appeared in concert in Elon's Whitley Auditorium as another in the series of Elon College Lyceum programs November 4.

The great organist's musical training included piano study with the late Olga Steeb, organ study with Clarence Mader and four years at the Curtis Institute in Philadelphia with Dr. Alexander McCurdy. He has held positions at Bryn Mawr Presbyterian Church and Occidental College in Los Angeles.

He is widely known as a concert organist and has received high praise from critics in many American cities.

Contributions to CAROLINA AND VIRGINIA HALLS

June 1, 1961—May 31, 1962

Valley of Virginia

Winchester, Va.	$ 200.00
	$ 200.00

North Carolina and Virginia

Bethel, Burlington	$ 328.25
Beverly Hills, Burlington	461.00
Burlington, First	2,600.00
Concord, Elon College	28.00
Durham	500.00
Elon College Community	30.00
Greensboro, Palm Street	300.00
Greensboro, First	860.50
Haw River	270.00
Ingram	220.00
Liberty (Va.)	150.00
Monticello	82.26
Salem Chapel	74.00
Shallow Ford	75.00
Union (Va.)	150.00
Parkway, Winston-Salem	100.00
	$6,229.01

Western North Carolina

First Con., Albemarle	$ 100.00
Liberty (N. C.)	78.75
Pleasant Ridge	130.00
Pleasant Union	67.40
	$ 376.15

Eastern North Carolina

Amelia	$ 100.00
Church of Wide Fellowship	400.00
Damascus	100.00
Hayes Chapel	72.45
Moore Union	87.98
Oak Level	125.31
Pope's Chapel	68.88
United Church of Raleigh	357.50
	$1,312.12

Eastern Virginia

Christian Temple, Con.	$ 500.00
Great Bridge	400.00
Oakland	500.00
Suffolk	1,333.36
Rosemont, South Norfolk	400.00
Waverly	180.00
Windsor	375.00
	$3,688.36
Southern Convention Grand Total	$11,805.64

UNITED CHURCH OF CHRIST SUNDAY BULLETINS

Clyde L. Fields, Superintendent

One of the fine ways of make known the work of the United Church of Christ to a congregation is through the use of the United Church of Christ Sunday bulletin. The United Church of Christ Sunday Bulletin Service, 1505 Race Street, Philadelphia, Pennsylvania, provides Sunday bulletins for the use of churches at a modest cost. The outside cover follows the church year, with religious art or other striking symbolic reminders of the church season. The back cover of the United Church of Christ bulletin contains information essential to the well being and. informed health of the local churches of the Southern Convention and our fellowship.

Many lay people cry out for information and knowledge of the work of our fellowship. The United Church of Christ Sunday bulletin is one of the better ways to provide essential and helpful information for the work of our denomination and its instrumentalities. The Superintendent of the Southern Convention commends the use of these bulletins to the churches of the Southern Convention. The cost is no more, and the information provided is so much better than Sunday bulletins provided by independent or commercial printers. Why not send in your order for United Church of Christ Sunday bulletins for the use of your congregation?

Redemption: Man's Response

Background Scripture: Acts 16:25-34; Romans 5:1-11; 10:4-13; I John 1:5-10.

Devotional Reading: Psalm 51.

Memory Selection: **For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.** Ephesians 2:8.

Last Sunday's lesson was entitled REDEMPTION: GOD'S CALL. Today we are to consider the subject REDEMPTION: MAN'S RESPONSE. The two titles point up what is called the "doctrine of election," which means in general that God calls some people, or "elects" some people to be saved, and some people to be lost. The fact is, of course, that it is not the will of our Heavenly Father that any man should perish, and he would have all men to come to the truth as it is in Jesus Christ and be saved. His invitation is: "Whosoever will, let him come." His plan of redemption includes all men. God offers; man must accept. It seems to me that the matter is strikingly summed up in the words of an elderly Negro who was being questioned about the matter of election. He replied in effect: "It's this way. The Lord votes for me to be saved. The devil votes for me to be lost. And **I has to cast the deciding vote."** God cannot save any man against the man's will. Man must accept God's offer of salvation as made known and available through Jesus Christ. It is important to know this as we begin today's lesson.

Upsetting The Applecart

Paul and Silas had got into trouble because they had "upset the applecart." They had delivered a half-demented young woman from an evil spirit and thereby had taken away their "master's hope of gain." Preachers and other people get into trouble when they threaten vested interests or condemn pet prejudices. It is characteristic of men that if their pockets are touched or their profits threatened, they are up in arms. And the same thing is true if their prejudices are condemned. For instance many ministers have been forced to resign because they spoke, even in love, against segregation. And many more ministers kept silent against this evil because they were afraid they would lose their jobs. The fact is that Jesus was crucified because he attacked the "status quo." And think of the many people who are languishing in jails now because they dared to attack the "status quo" in peaceful ways and by non-violent methods!

A Pretty Good Test Of Religion

"And at midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them." They couldn't very well sleep. They had been severely beaten, or scourged, and their backs were raw and bleeding. Furthermore they had been placed in stocks and they were in a very uncomfortable position, cramped and miserable. They might well have been bitter and blasphemous. They had done nothing wrong; they had been imprisoned unlawfully; they were suffering unjustly. How different it would have been if it had been some of the other prisoners. But these men knew THE JOY OF SUFFERING FOR CHRIST'S SAKE, and THE PEACE OF CHRIST'S PRESENCE. And they held a little informal prayer and praise service in that jail at midnight. No wonder the other prisoners listened! Here was something different, if not new. (On another occasion the apostles Peter and John had rejoiced that they had been accounted worthy to suffer for Christ's sake. Acts 5:41) It is a pretty good test of a man's religion if he can sing at midnight in a dungeon, if he can retain his faith when he suffers unjustly, if he can take suffering and persecution with a song and a smile. How unlike so many Christians these men were! But with God there is freedom even in prison, and even at midnight there is light.

Scared Into Salvation

At midnight there came an unusually heavy earthquake — that area was subject to earthquakes — which was so severe that the walls of the prison cracked, the doors sprang open, and even the stocks on the prisoners feet were shaken off. Needless to say there was confusion compounded. Thinking that the prisoners had escaped, the jailer was about to kill himself — if a prisoner escaped under Roman law his jailer forfeited his life. But Paul prevented the suicide by assuring the jailer that all the prisoners were still there, none had escaped. In trembling and fear the man cried out "Sirs, what must I do to be saved?" Like so many other men, when he got in a tight place he turned to religion. It was — let us admit it — a conversion inspired by fear. But it should be added that there was undoubtedly another factor in the situation. That man wanted what Paul and Silas had, a serenity in time of disaster. How could he get that?

SUNDAY SCHOOL LESSON
NOVEMBER 25, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

To be sure it is better to be scared into religion that not to "get religion" at all. But there is a better way. Let a man think of God's goodness to him, let him recognize God's claim upon his life, let a man desire to do something about the matter, and let him turn unto God in confession and commitment. This is the better way. And let a person do this in "the days of youth." It just is not "cricket," as the English say, to live all of one's life without God and then at the last turn to him and give him only the left-overs, or to turn to him in the shadows and leave him out of life in the sunshine.

A Saving Faith

"What must I do to be saved?", asked the man. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," replied Paul. This involved more than a mere intellectual assent; it meant a full commitment. It involved more than mere belief; it demanded faith. But when a man yields himself in simple trust to Christ, commits himself to Christ, he comes into a relationship with God which is the essence of salvation. Once lost, he is found; once merely living, now he has life more abundantly. One must do more than give intellectual assent to Christ's teachings; he must surrender his will to the love of God — trust God completely. Believe and trust, that's it.

The Contagion Of Faith

Not only was the jailer converted, his whole family joined him. It is only one of many instances where, when one member of a family accepted Christ, it meant the salvation of an entire family. Faith, real faith, is contagious.

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

New Officers Elected

Dear Friends:

Mr. Clyde W. Rudd of Greensboro was elected president of the Elon Children's Home Board of Trustees in their annual meeting November 8th. He succeeds Dr. H. B. Kernodle of Burlington whose five year term as president expired. Dr. Kernodle was elected a member at large of the Executive Committee of the Board and will serve with the president, vice president and secretary in this capacity.

Clyde W. Rudd, President

Mr. Rudd is now in his second four-year term as a member of the Board of Trustees. He spent part of his childhood and boyhood as a resident of our Home for Children and was graduated from Elon College. Mr. Rudd is owner and operator of Clyde Rudd & Associates in Greensboro, and is vice president of the Greensboro Chapter of National Office Management Association. He is a member of DATA Processing Management Association, a member of the Greensboro Lions Club, and a member of the First Congregational Christian Church of Greensboro.

Mrs. Iris McEwen, who is a life member of the Board, was elected vice president, to succeed Mr. I. H. Vickery of Henderson, N. C., whose five-year term expired at this annual meeting.

(Continued on Page 15)

REPORT FOR NOVEMBER 12, 1962

Southern Convention Churches and Sunday Schools		
Eastern Virginia Conference	$ 84.77	
Eastern North Carolina Conference	149.75	
Western North Carolina Conference	46.00	
North Carolina and Virginia Conference	194.77	
Total		$ 475.29
SPECIAL OFFERINGS		
Mrs. W. B. Walker, Burlington, N. C.	$ 10.00	
Mrs. Ida P. Murray, RFD 1, Elon College, N. C.	10.00	
Mr. and Mrs. J. Marvin Whitley, Suffolk, Va.	10.00	
Bethel Church, RFD 1, New Hill, N. C.	10.00	
Women's Fellowship, Great Bridge, Norfolk, Va.	5.00	
Business & Professional Women's Club of Burlington	6.00	
Mrs. J. D. McClenny, Norfolk, Virginia	25.00	
Mrs. Pauline B. Perry, Mystic, Conn.	10.00	
In Memory of Mr. E. N. Z. Ellis		
In Memory of Mr. Lonnie Wagoner		
In Memory of Mr. Robert L. Simpson		
In Memory of Oliver C. Osborne		
In Memory of Robert E. Riter		
In Memory of Mrs. Elizabeth Richardson		
In Memory of Mr. Rupert L. Freeman		
In Memory of Mr. Walter Stout		
In Memory of Lonnie Wagoner		
Total Memorial Gifts	53.50	
Thanksgiving Offerings:		
Liberty (Vance) Christian Church, Henderson, N. C.	25.00	
Mrs. George Brannon	5.00	
A Friend	1.00	
L. D. Hearn	1.00	
South Atlantic Bonded Warehouse Corp., Greensboro	20.00	
Z. H. Lynch, Mebane, N. C.	10.00	
L. D. Tucker, 618 W. Davis St., Burlington, N. C.	10.00	
Charles V. Sharpe, Burlington, N. C.	3.00	
Hanford Brick Co., Inc., Burlington, N. C.	25.00	
Goldman's, Burlington, N. C.	5.00	
B. Everett Jordan, Saxahapaw, N. C.	50.00	
A. V. Beck, Burlington, N. C.	25.00	
Mrs. L. V. Smith, Durham, N. C.	1.00	
Dr. P. Y. Greene, Burlington, N. C.	50.00	
J. Griffin McClure, Graham, N. C.	10.00	
J. M. Moon, Graham, N. C.	2.00	
Dr. W. H. Morgan, Black Mountain, N. C.	5.00	
R. C. Jarrett, Hampton, Virginia	10.00	
Miss Novie Hardee, High Point, N. C.	5.00	
Mrs. Evelyn C. Garrett, Norfolk, Va.	5.00	
Mr. & Mrs. R. O. Browning, Burlington, N. C.	50.00	
T. B. Jones, Burlington, N. C.	10.00	
Dr. James W. Johnston, Burlington, N. C.	50.00	
Dr. Alfred L. Bell, Jr., Burlington, N. C.	5.00	
King Electric Co., Burlington, N. C.	25.00	
Roy W. King, Graham, N. C.	10.00	
King Brick & Pipe Co., Burlington, N. C.	10.00	
Mrs. R. L. Williamson, Charlottesville, Va.	2.00	
Jessie M. Lockwood, Anderson, N. C.	5.00	
J. W. Scott & Co., Greensboro, N. C.	10.00	
County Motor Co., Graham, N. C.	25.00	
C. M. Euliss, Burlington, N. C.	25.00	
P. K. Holt, Burlington, N. C.	200.00	
Special Gifts	211.85	
Total		$ 1,046.35
Total for the Week		$ 1,521.64

HOME FOR CHILDREN

(Continued from Page 14)

Mrs. McEwen has served the Home in many areas as a member of the Board of Trustees. Besides serving as honorary chairman of the CHIP campaign when it was launched in 1960 she also headed the building committee for erection of the two cottages for which the campaign was conducted. Mrs. McEwen is also a member of the Board of Trustees of Elon College.

Wayne Taylor was elected secretary to succeed Marsh D. McLelland, Clerk of Court for Alamance County, whose term as secretary to the Board expired this year.

Mr. Taylor is widely known in the Burlington area. He was formerly with the school system in Burlington. He is a member of the Burlington Rotary Club and a member of the First Christian Church of Burlington. He is presently connected with Mr. Hugh Cummings in the operation of Haw River Remnant Shop, Cum-Park Plaza Shopping Center, twenty-one remnant shops in Florida, Tennessee, North Carolina and South Carolina, Burlington Moulding Company, and Customex Manufacturing Company.

The Board heard reports on the activities of the past year. These included the Superintendent's report on the general program of the Home as well as a proposed program for the coming year. The proposed budget was also presented.

The Assistant Superintendent, John Biggerstaff, presented a report on the foster home program. He also gave reports on several new projects in connection with our work, such as: the home nursing course for housemothers; the organization of a Boy Scout Troop; instructions by the Burlington Fire Department on what to do in case of fire; and suggestions for use in case of a national disaster as outlined by Henry Eskold who is chairman of civilian defense for the Burlington area.

The Board voted to form three committees to keep themselves better informed on the activities of the Home. These committees were: Administrative; Work Program; and Religion and Recreation.

Following lunch in the Clyde Rudd Cottage dining room the Board adjourned to meet again at its semi-annual meeting in April of next year.

Rev. Robert Marr, new pastor of the Suffolk Christian Church, is to be the speaker at the union service in Main Street Methodist Church at 10:00 a.m. Thanksgiving day.

Rev. Russell Loesch was the speaker for the adults of The Christian Temple, Norfolk, on the occasion of their November family night, November 5. Mr. Loesch, who formerly served as our denominational leader for chaplains in the armed services, is now Executive Secretary of the Interdenominational Religious Work Foundation in Virginia. This organization furnishes religious services to those in state hospitals and prisons. (Mr. Loesch is a good resource person for this year's home mission study on "Persons of Special Need." — Editor)

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Saved To Serve — By Their Fruits Ye Shall Know Them

The jailer's profession resulted in four interesting forms of action or practice:

1. He joined the Church. By the simple act of being baptized, he — and his family too — did what would now be "joining the church." He became a member of the body of Christ, a member of the beloved community, a member of the Christian fellowship. Every professing Christian should be a member of the Church.

2. He listened to "the word of the Lord" which Paul spoke. Conversion is only a beginning. It is recorded that the converts on the day of Pentecost "continued steadfastly in the apostles' doctrine and fellowship."

3. He started his spiritual exercises immediately. He had a thanksgiving meal with his family and the apostles, and they undoubtedly prayed together and sang together. They "rejoiced, believing" (vs. 34). What a difference it made in that home!

4. He got busy in Christian activity. He washed the wounds of Paul and Silas and invited them to be his guests at the family meal. He adds works to faith. His Christian faith issued there and then in the most practical act of kindness. Unless a man's Christianity makes him kind it is not Christianity at all. Unless a man's change of heart is guaranteed by his change of deeds it is a spurious and counterfeit thing.

In Memoriam

DARDEN

Funeral services for Charles Wilborn Darden, Sr., of Route 4, Suffolk, Virginia, were conducted Friday, November 2, at Oakland Christian Church, Chuckatuck. by the writer and Dr. H. S. Hardcastle, former pastor. The presence of a large congregation bore witness to the life of this good man — a lifelong member, deacon and Sunday school superintendent for many years. He loved his church and gave loyal support to all its interests and enterprises. He seldom missed a service or meeting of his church. He will be greatly missed, but the healthy shadow of his Christian faith and work will inspire others to places of leadership and service. He is survived by his widow, a son, a daughter, a sister, four brothers, and three grandchildren. He was buried on his 71st birthday in Oakland church's Newman Memorial Cemetery.

Wm. T. Scott

FULLER

October 4, 1962, Lebanon Congregational Christian Church, Semora, North Carolina, lost one of its oldest and most loved members, Mrs. Ellie Foster Fuller.

We feel deeply our loss, yet we realize her life was a benediction and a blessing to all of us and we shall strive to emulate her Christian spirit as we honor and cherish her memory.

We are grateful for the influence of her untiring faithfulness and the devotion to her church and all its organizations.

Therefore Be It Resolved:

That in this loss we bow in humble submission to the will of our Lord.

That we extend our heartfelt sympathy to her family.

That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be filed in the church records.

Committee:
Mrs. T. J. Earp
Mrs. W. M. Scott
Mrs. Edd Henderson
Miss Rennie Taylor

TAYLOR

We wish to pay this tribute of love, devotion and respect to the memory of one of our beloved members, Mrs. Helen Scott Taylor, who departed this life, October 8, 1962, after a long illness.

Her kindness, patience and unselfishness combined with her sympathetic understanding of others endeared her to all who knew her and to know her was to love her.

In her passing Lebanon Congregational Christian Church, Semora, North Carolina has lost a faithful and loyal member.

Therefore be it resolved:

First: That we rejoice in the rich reward that is hers.

Second: That we extend to her family our love and sympathy.

Third: That a copy be sent to the family, a copy to The Christian Sun, and a copy be filed in the church records.

Committee:
Mrs. T. J. Earp
Mrs. W. M. Scott
Mrs. Edd Henderson
Miss Rennie Taylor

An old American Custom

It was started by the Pilgrims at Plymouth, Mass., in 1621 as a day of thanksgiving and joy, and has been carried on down through the years.

Turkey is the rule in most homes, but after that you're liable to find anything from chowder in the Northeast to tortillas in the West; roast goose in the Midwest and corn bread pecan stuffing in the South.

Although we celebrate Thanksgiving Day each in our own way, we all have one thing in common . . . we set aside time to thank God for His blessings—for our great country, our family and friends, our freedom to celebrate and worship as we please.

Keep religion in American life, it is part of our heritage. Worship together this Thanksgiving in your church or synagogue.

You can lift your life...

Worship this week

The
CHRISTIAN SUN

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Ch hes.

Church History Room X
Box 232

Vol. 114 November 27, 1962 No. 47

A Religious Wee Christian Homes

PHOTO BY JIM WOMMACK

India And America Share Ideas

Miss Ruby Aglagumani of Madurai, South India, is shown conferring with Roger Gibbs, chairman of the Board of Christian Education of First Congregational Christian Church, Greensboro.

Miss Alagumani has taught English and science for fourteen years in the Orlinda Childs Pierce Memorial High School for Girls, Madurai. First Church, Greensboro, through its Cora L. Anthony Fund, is making possible her study toward a Master's Degree in Education at Woman's College. This was arranged through Rev. Telfer Mook, India Secretary for our Board for World Ministries.

Rev. and Mrs. W. E. Wisseman are sharing the parsonage with "Ruby," as her church friends call her. She serves on the committee for youth work and religious education for the Madurai-Ramnad Diocese of the Church of South India and is anxious to learn new ideas in the field of Christian education to take back to India. In return, people of all ages in our Greensboro church are hearing the Gospel message in new forms and with fresh meaning as she visits their classes and other church groups.

Progress In Our Day

Those who attended a meeting sponsored by the Council for Lay Life and Work at Catawba College recently were well aware that progress is being made in North Carolina and Virginia in our day. Nothing was said about progress in the sessions. People were too busy moving forward in their thinking to discuss such a minor matter.

Something more than two hundred lay men and women (plus a number of ministers) went to Catawba to discover what is being planned for the lay people of our churches. With eagerness they listened, and questioned. Are Laymen's Fellowships and Women's Fellowships to be discontinued in the local churches, conferences, and nationally? If so, who is to decide when the change will be made and what the new organization will be? The lay people wanted to know. And they learned.

Nationally the Council for Lay Life and Work, an instrumentality of the United Church of Christ, will act as guide for all lay activity and there will be no strong and separate organizations for men and women. On conference and church level the people involved will decide for themselves what is best for the particular area, and, it is devoutly hoped, will make wise decisions. There will be no "dictator" at the top in this phase of our united church as there is none in any other department of work. There will be paid workers who will be available for consultation and assistance for those who are responsibly working in all areas.

The people gathered at Catawba represented Congregational Christian churches (white and colored) and Evangelical and Reformed churches. Speakers and leaders were representative of two races that are neighbors in Carolina and Virginia but who have not in recent years worked together in church. No one questioned color in this meeting, or in the dining room. They were members of the same Church, interested in the same problems, and working for the same Christ. There was no "superior" and no "inferior." All were Christian, friendly, and devoted to a Cause.

The meeting of the laity at Catawba should do much to allay any fear that a really united Conference cannot function in this area where our Negro churches are more numerous than in any other part of the country. When we are concerned with the same program of Learning and Witnessing for our Master it is fitting that we forget, as we did at Catawba, racial distinctions and all other things that divide. One of our younger ministers was heard to remark: "This could not have happened three years ago. The war is over. There may be skirmishes in the hinterlands, but the big battles are behind us."

The half hundred people arrested in Greensboro Thanksgiving Day because they went to a cafeteria for Thanksgiving dinner may not think that progress is adequate. Neither do those who wish to enter better schools. No one can claim that everything is right with our world, even the little world close to where we live. What we can reasonably believe, we are thoroughly convinced, is that progress is being made in social relations just as it is being made in economics, and scientific explorations. It is obvious in sports, entertainment, housing, travel, labor opportunities, many eating places, and in many areas of life. No, success has not come, but we are on the way. Within a few years, most likely, cities and states will be ashamed that they arrested people for seeking food where it is sold, education where it is supported by taxation or Church gifts, or equal chance to vote and hold office. Church institutions will not be proud of "closed doors" that separated Christian people who live near together while they are open to atheists and agnostics. Light of the new day is not brilliant as yet, but streaks of dawn can be seen coming across the horizon. "Arise and shine, for thy Light has come."

PREPARE FOR CHRISTMAS

Merchants do not need to be told to prepare for Christmas. Last summer they ordered supplies, and Thanksgiving had not arrived until the streets were decorated, and the Big Parade was ready to march just as soon as the religious holiday was over. Business demands preparation.

So does Church. Christmas belongs to the Church. There was nothing commercial about the singing of angels, the worship of shepherds, the birth of the Baby Jesus in a cattle stall. All of that was religion. It was God breaking through into human experience.

Churches need to prepare programs that will educate the young, hold the attention of adults, deepen loyalties, and please the Father of the Christ Child. Music, drama, scripture, sermons, parties, visitation — all these and more can help to make Christmas meaningful in our homes, churches and communities. Now is the time to prepare for Christmas — if the preparation has not already been made.

Convention Worker To Be Installed

PRESIDENT BEN M. HERBSTER TO SPEAK

Ministers and church members in the Southern Convention are invited to attend an Installation Service for Reverend Richard Newton Rinker, newly elected North Carolina Field Secretary of the Southern Convention, with offices at Elon, which will be held on Sunday evening, December 2, 7:30 p.m., at the Elon College Community Church.

The pastor of the Church, Dr. William J. Andes, will preside over the service. Principal speaker for the occasion will be Dr. Ben Mohr Herbster, President of the United Church of Christ, New York, who will deliver the sermon. Dr. Herbster will also meet with the Executive Committee of the Board of Trustees of Elon College for dinner on December 2. An informal reception will be held in the Parish House of the Church following the service.

Other parts of the service will include:

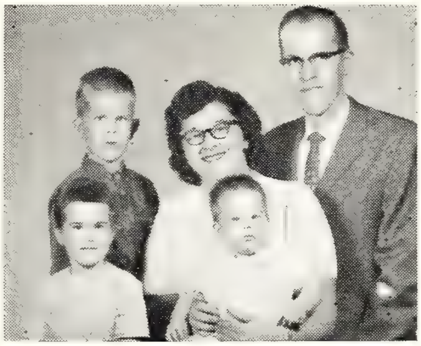
Presentation of Candidate — Dr. D. W. Shepherd, Chairman of Personnel Committee.

Act of Installation — Rev. Joe A. French, Convention President.

Prayer of Installation — Dr. F. C. Lester, Editor, The Christian Sun.

Scripture — Rev. John Graves, Chaplain, Elon College.

Charge — Dr. Clyde L. Fields, Southern Convention Superintendent.



Rev. and Mrs. Richard Rinker, and Family

The right hand of fellowship will be extended by the Conference Presidents and others as follows:

Virginia Valley—Rev. S. E. Madren
Eastern Virginia—Mr. W. H. Baker
Eastern N.C.—Dr. David W. Shepherd
Western N. C.—Mr. Hubert Beane
North Carolina & Virginia — Rev. Weldon T. Madren
Southern Convention Vice President —Dr. Frank R. Hamilton
President of Elon College — Dr. J. Earl Danieley
Superintendent Home for Children—Rev. W. W. Snyder
Moonelon Resident Manager — Rev. Guy H. Veazey
North Carolina Women's Fellowship —Mrs. R. M. Cline
Southern Convention Women's Fellowship—Mrs. Ray Gordon
Southern Convention Pilgrim Fellowship—Bruce Hoffman
Southern Convention Laymen — Dr. H. H. Cunningham
Superintendent, Convention of the South — Rev. J. Taylor Stanley
President, Southern Synod — Dr. Harvey A. Fesperman
Consultant, Board for Homeland Ministries—Rev. Carl Landes

Music will be presented by the choir from Elon College Community Church, accompanied by Mrs. Al Hassell, organist; and a choir of young people from the Henderson and Liberty Vance churches, who will sing "A Hymn of Brotherhood."

Mr. Rinker's duties include acting as Executive Secretary of the Board of Christian Education, director of the Camp and Conference program, work with Youth and Laymen, and staff coordinator for the Council for Lay Life and Work.

Vol. 114 No. 47

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Scott Resigns At Durham

Reverend William T. Scott, Jr., pastor of the Durham Congregational Christian Church for the past eight years, offered his resignation November 18 following the regular morning worship service. The resignation, to become effective on February 15, 1963, was accepted "with great reluctance" by a vote of the congregation.

Rev. Mr. Scott, born in Dayton, Ohio, son of the former superintendent of the Southern Convention, Dr. William T. Scott, will take over the pastorate of the Barrington, Rhode Island, Congregational Christian Church (United Church of Christ) upon leaving Durham. The Barrington church is a suburban congregation just outside of Providence, Rhode Island.

In offering his resignation, Reverend Mr. Scott expressed regret in severing his many pleasant and significant ties in Durham and in North Carolina; and expressed confidence in the determination of the Durham Church to move forward, especially with its relocation plans and with strengthening of its spiritual life.

Reverend Mr. Scott was educated in the public schools of North Carolina, Virginia and Florida. He received his A. B. degree from Elon College in 1950; in 1954 he received a B.D. degree from Yale Divinity School. His internship was spent as assistant minister in the Congregational Church in Norwich, New York; and his first pastorate was at First Church of Christ in Cornwall, Connecticut, from which position he came to Durham in December 1954.

Mr. Scott has served as president of the Durham Ministerial Association, and was chairman of an interdenominational committee which was successful in establishing a campus ministry at North Carolina College. In 1960 he was part-time professor in the Divinity School at Duke University, teaching a course in "Congregational Polity." Currently, he is a director of Durham Family Service and chairman of its personnel practices committee, and an active member of the Steering Committee of the Durham Community Planning Council. He is a member of the executive committee of the North Carolina

(Continued on Page 15)

Memorial To National Church Leader

WILLIAM F. FRAZIER

The Executive Committee of the General Council of Congregational Christian Churches has suffered a loss in the death of William F. Frazier which affects us deeply and in many ways.

The loss cuts deep because Will Frazier was to many of us a friend to whom we have been bound in ties of common experience, through days of difficulty and days of happiness and triumph, for many years. Through the financial depression of the 1930's, when together we had to watch many a charitable enterprise of the church wither and fail, through the long period of litigation in the decades now closing, when love, joy, peace, and the other fruits of the spirit seemed to dwindle into their opposites, he was a rock of defense, for he looked at the scene without despair, served the future he envisioned without vacillation, and so contributed strength to us all.

Triumph like disaster was to him a superficial thing, and when the winds of controversy began to die and prosperity again to fill the church's sails he did not deceive himself or others into thinking that the millenium was at hand. He kept to his task. He held himself to the one thing needful, never substituting external gains of any sort for the inwardly rewarding ministry of Christ, and so provided us with direction and integrity when it was easy to lose them.

His gifts were a spectrum of versatility. One regularly saw on his desk, at one end, a copy of the day's newspaper open to the report of the securities market and, at the other end, a well-thumbed New Testament in Greek. He saw the events of his time against the background of history, his teacher: to his journey's end he never gave up the reading of the output of competent contemporary historians, both of church and of state. His fingers were as skillful in turning wood on a lathe as was his memory in turning out the recollection of a flower's name from the innumerable list in Gray's botany. A walk with him along a New England byroad with its roadside flowers resembled a talk with him about some of the literary masterpieces of yesterday, in that in both situations you felt yourself to be in the midst of his friends. He put the same kind of study, patient energy, and persistence into the cultivation of his vegetable garden as he did into acquiring a knowledge of the the law of the land; and in the former he was no less the envy of the professional farmer than in the latter he was the admiration of the professional lawyer. He was an educator by nature: the summer schools for pastors in Colorado and New Hampshire are monuments to his interest and creative genius in the field of teaching. It can be said in summary that he had a good mind, a remarkable mind, an eager and a broadly adventuring one.

His was a good mind and a dedicated one. It was indeed its dedication to Christ that gave it its unity, organization, and effectiveness. We shall not in our day look again upon the like of William F. Frazier, but in the providence of the God he trusted we confidently expect that the quality of his life will inspire many others in their own way to follow after him.

TO DR. WILLIAM F. FRAZIER

Intent upon the road which lies before,
The rolling plains outrun the weary eye,
To cool their dusty feet along some shore,
While we are caught beneath a burning sky.
But wait, my friends, those distant shadows heed!
There stand the mountains: lofty purple hills,
Ready to share their peace with those who need
A quiet strength, a foil for fretting ills.

Within this world, so old beneath the sun,
Some men, like mountains, stand before our eyes.
It's not because of what they may have done;
It's what they are, that fills us with surprise.
    Their strength outwears the restless pulse of time
    And shouts to silence all my foolish rhyme.

—Willard B. Hall
July, 1958

He Gave His Life

By Rev. Richard W. Wong
The Community Church
Honolulu, Hawaii

* * *

"He laid down his life for us; and we ought to lay down our lives for the brethren."

I John 3:16. Read verses 19-24.

In our island world, Nature plays many tricks which upset our sense of the usual. She opens our cereus flowers only at night. She mixes sunshine with rain so often that we call this paradox "liquid sunshine." And near our mountain Pali she sends the waterfalls flying upwards so we have our Upside Down Falls.

Likewise, life as given to us comes often in puzzling contradictions. Joy mixed with sorrow. Labor that refreshes. Things given away in love which are replenished many fold. Greatness which arise out of humbling service.

And the greatest of these paradoxes is that God should come for us in Christ Jesus — the Divine stooping to be a Suffering Servant. Who else can bear the guilt and the ache of the world? Who can grant mercy when we have stained ourselves save God who in love comes as Servant to bear upon Himself the burden of the world too great for us to carry?

Prayer: O God, whose wisdom is often our foolishness, help us to believe in Him who upset the notions that might and power and wealth are our real ends and who taught us that in grateful service we shall be lifted up. In his name. Amen.

Religion In American Life

RIAL is an all-faith worship attendance program sponsored by lay men and women.

It emphasizes the relevance of religion in life and is supported by 28 national religious groups.

Advertising facilities in the major media are provided by business through The Advertising Council.

Local leadership conducts campaigns in communities throughout America.

In the kind of society in which we live, there have always been movements to the right and movements to the left; but The Religion In American Life Worship Attendance Program is an "upward" movement, seeking to remind people that life can be lived on a higher plane than materialism. Life can be lifted through WORSHIP.

Protestants, Catholics, Eastern Orthodox and Jews, in hundreds of localities across the United States, will join with each other in conducting a Religion In American Life community-wide worship attendance crusade.

The RIAL program is designed to assist the local church and synagogue to reach all the people in the community with the importance of worship and participation in the religious program.

Nationally, over seventeen million families are without religious affiliation. Each local community has its share of these families and every congregation is concerned about those in its neighborhood. Religion In American Life, for fourteen years, has been calling people everywhere, by every means, to "WORSHIP THIS WEEK."

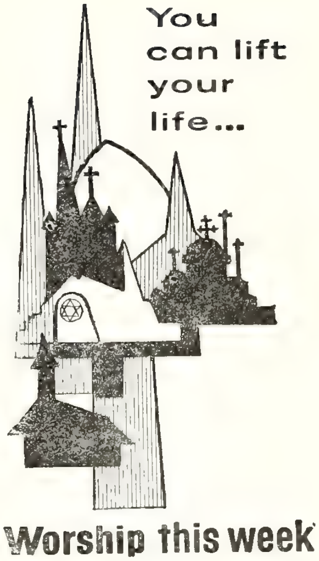
The RIAL theme for 1962-63 is symbolic of the upward thrust of the church and synagogue. Every line of the arches and spires seeks to give a lift to the person who views it. The words of the theme, "YOU CAN LIFT YOUR LIFE . . . WORSHIP THIS WEEK," lend support to the uplifting architecture.

This theme will form the background for a multimillion-dollar promotional program for religion in the mass media. Through The Advertising Council, seven mass-media outlets will carry the RIAL message. There will be car cards, outdoor billboards, platform posters, radio and television programs and spot announcements, newspaper ads, and magazine ads. In addition, there is a worship attendance trailer for motion-picture theatres. Through the use of these media, people are constantly reminded of the value of the religious institutions in their community and their need of them.

To help local communities take advantage of publicity in November and following months, RIAL, from its New York headquarters, has prepared a kit of worship attendance materials for local use. Write RIAL at 184 Fifth Avenue, New York 10, N. Y.

RIAL, which is a public-service program of The Advertising Council, is in turn a public-service project of the United States Junior Chamber of Commerce and many other groups, including Kiwanis and other service clubs.

Twenty - eight national religious groups support and promote the RIAL program which is sponsored by a group of seventy-five laymen from the four faiths. Roger Hull, president of Mutual of New York, heads up this program.


You can lift your life...
Worship this week

This Interested Me

Emily C. Lester

The area meeting sponsored by the Council for Lay Life and Work at Catawba College Saturday, November 17, proved to be the first "mass meeting" of members of the three "acting conferences" in this part of the United Church of Christ.

The chairman, Mark Crotts (E. and R. layman of Winston-Salem) had done a good job of publicizing the meeting with the result that 293 preregistered and 309 showed up! So far as one could observe, the group was fairly evenly divided among the Southern Synod, Southern Convention, and Convention of the South.

To give background orientation, representatives of the six lay groups (men and women) in the three organizations reported. Mrs. Clair V. Rhodes, national president of The Women's Guild of the E. and R. Church, who becomes a General Secretary of the Council for Lay Life and Work January 1, gave a masterly presentation of the new place of the laity in our changing world, stressing the importance of making necessary changes in our patterns if the Church is to serve the world.

Discussion groups led by Rev. Percel Alston, Mr. Willie F. Everhart, Mrs. Ray Gordon, Mrs. Aubrey Hedrick, Mrs. Henry Kennedy, Jr., Rev. John Lackey, Rev. Richard Rinker, Mrs. W. B. Williams and the writer expressed opinions concerning lay work, and directed questions to a later panel. Thus everyone had a chance for their "say" and to ask questions which bothered them.

The area meeting at Catawba College had much to say concerning the future of adult work in our churches as suggested by the Council for Lay Life and Work, but it also had something to say about the possibilities of all the people from all of our churches in this area meeting and working together. This interested me.

The Message Of The Bomb

(A sermon preached at the Clanton Park United Church of Christ, Charlotte, North Carolina, on October 28 by the minister, William Joyner.)

The most powerful sermon of our age is not being delivered by a Minister but by a Bomb. We are so familiar with this "preacher" and his message that we have no need to inquire, which bomb? We know immediately that this is **the** bomb — man's ultimate weapon. The bomb has been preaching for a long time, and for a long time we have been listening. After all, we had no choice but to listen. We could ignore the minister and his message, but how could we forget the message of the bomb? It was with us like the very physical atmosphere was with us. It spoke to us in almost every waking moment and sometimes in our dreams.

But we had begun to shift the message back into our subconscious minds. The crisis it presented us with was becoming a "normal" part of life, and we were gradually developing an immunity to the message. The Bomb would not have this. It patiently waited for a time to renew its message, and found it in the Cuban Crisis. When the Bomb spoke its voice shook the earth. The message was clear, unmistakable, and staggering in its terrible implications. It reached us from several directions almost simultaneously — from the news release describing the accidental jettisoning of a nuclear weapon in North Carolina earlier in the year which came within just a small margin of exploding — from an ominous new book called **Fail-Safe** — and of course from the military crisis between the nuclear giants in the Cuban area. The same message came through with a renewed urgency and intensity which commanded our sustained and trembling attention.

The Bomb Speaks

What is the Bomb trying to say to Humanity? More accurately, what is God trying to say to Humanity **through** the Bomb? A mere object cannot speak, but surely God can and does speak through material objects in His world. Following is an attempt to translate the message of the Bomb:

Dear Humanity, your fears are certainly justified. If my energy is ever released in war I am quite capable of erasing your homes, your communities, and you, from the face of the earth. You do well to tremble. But let me ask you this: why are you afraid of me? I am only a thing — a thing conceived in your mind and produced by your hands. Should you tremble before me or before the grand and terrible possibilities which are in your possession? I will not detonate myself over your cities and your homes. The ability to do that lies within your hands, and if your hands ever signal the release of my fury and destruction, the responsibility for the hell which results will rest upon your soul.

I am not your enemy. It is true that in my message there is a note of unspeakable terror, but there is also in that message a note of profound hope which you must not allow the danger to hide. You have never been in a more hazardous situation, but in this situation there is also opportunity and it is not less than the hazard. Have you forgotten that tension and risk are necessary ingredients of achievement, and that these ingredients will increase in proportion to the greatness of the thing achieved. A violin string must be subjected to severe tension if one would produce great and harmonious music. Of course the string might break, but the musician accepts that risk. Your world might also break under the strain, but it is equally possible that God is leading you to some great new discovery — perhaps to that state of existence which you have sometime called His Kingdom on earth as it is in heaven. Was not your situation accurately described by one of the most perceptive writers of this age when he said: "As one draws nearer to a summit, the horizon expands, but dizziness also grows more fascinating; joy exceeds fatigue, but any false move will be fatal." (Denis De Rouchmont, **Man's Western Quest**, p. 170.)

Choice Between Life and Death

I confront you, Humanity, with a drastic choice between life and death. For long centuries your prophets stood before you and offered you this same choice. They challenged you to choose life rather than death. You learned from them that life is more than physical survival and that death is more than physical annihilation. They reminded you that to experience genuine life you must be emptied of self-concern and filled with an outgoing concern for others coupled with the love of God. The one you learned to know as the Prince of Peace stood among you and declared, "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." He expressed through his words and his life the conviction that the way to peace and to the Kingdom of His Father was not to be found through retaliation of evil for evil but through reconciliation. He urged you to love the enemy, to care for the needy, to follow his example of self-giving love. But you were too busy caring for yourself to care for the needy. You were too busy planning revenge and retaliation to pray for the enemy. You were too involved in self-getting to bother with anything that required personal sacrifice. So you killed him thinking that his message might also perish. But you soon found that neither his life nor his message would stay buried. He walked as a lonely exile through each generation while you continued to reject and despise him. He looked with eyes of compassion and sadness as you built beautiful churches and spoke noble words over the graves of those wretched human beings who perished in your wars and oppressions. He looked on while your weapons of retaliation became more and more horrible. He saw the needless suffering inflicted on little, innocent children. He saw the insane devastation of human life as more and more young men went "over the top" to fight for the rights of lonely mothers and wives who were left to mourn the wreckage of their homes and dreams. He saw it all, and while he watched he suffered more terribly than any mortal will ever be able to understand. Men asked, "Why doesn't God do something?" Did they not remember his Advent, his Suffering, his Death, his Resurrection? Did they forget that his way of reconciliation had been offered and rejected in favor of the way of human hate and retaliation? God had done and was doing all that love could ever do; he was allowing the Beloved freedom to choose or reject. The Love that permitted itself to be crucified was waiting for you, Humanity, to decide between life and death.

And you slowly but surely stumbled your way toward the Truth — or was it toward the darkness? Your churches grew and so did your bombs, until finally you used your God-given abilities to bring into being the ultimate weapon. The Crucified One watched as you unleased this rain of merciless death over two cities in Japan. He saw the twisted, burned, broken bodies of helpless men, women, and children. He saw the flattened homes, the desolation, the fire, the whole panorama of a man-made hell. The towering mushroom clouds must have taken the form in his mind of one enormous cross lifted up above the earth. Some men called it "the beginning of the end." But it wasn't the beginning. The beginning was long ago when the hands of self-centered men laid hold of the One whose greatest "crime" was to love men and nailed his body to a tree.

The Cross in New Form

You call me the Bomb. But if you look closely you will find that I am only the cross in its most recent manifestation. And like the cross, God took me, an instrument of your cruelty and hate, and began to speak through me to a lost world. You dreaded my coming, but my coming was long overdue and quite predictable. You ought to have concluded long before my coming that the development of your self-love and your violent hatred would have eventually worked out this way. Men have very appropriately called me the "ultimate weapon." I am the ultimate expression of man's hate — the ultimate expression of his lack of concern for the neighbor — the ultimate expression of his refusal to follow God's way of reconciliation. At times men indulged themselves in the construction of small and socially respectable crosses — slander, abuse, oppression, and perhaps a lynching from time to time — all the while refusing to follow out the implications of their behaviour. At other times men clothed themselves with garments of national pride and religious sanction and marched off to fight "just" and "limited" wars, foolishly supposing that the spirit of vindictive retaliation could ever be justified or contained. But you, dear Humanity, were too logical to allow this. You persistently followed out the implications of your isolated cruelties until you came at last to the ultimate weapon. So I was born.

You seem surprised and shocked that I am here. What did you expect to result from your long history of exploitation and mutual slaughter? An angel? Was it not stated to you long ago that "whatsoever a man soweth that shall he also reap?" Please don't seem shocked. After all, I am your child. When the first cross was lifted from the earth with a human being nailed to it, I was conceived. It is only natural that I should have eventually been born. Do not shrink in horror before me, because I am only the embodiment of your own ideals and values.

I am a Prophet — perhaps God's final prophet to a lost world. Some say that I am a prophet of doom, and they are at least fifty per cent correct. My coming announces the doom of human pride and self-love. These ways of life were doomed long before my arrival, but men would not believe it. They blindly pursued their own security at the expense and neglect of others, thinking that this was the only natural and right way to live. "One must act according to the principle of self-preservation," they said, ignoring the words of Christ that "whosoever shall save his life will lose it." I have come to help you learn that this last statement is more than an abstract theory which may or may not be followed at one's convenience. It is now a thermo-nuclear fact. To defend one's security by the use of nuclear weapons is to destroy one's self finally and completely. "Can we co-exist with. . . ", someone asks. The burning and literal answer which I hurl before you, O Man, is this: you will either co-exist in peace and mutual concern with your fellow man or you will not exist at all. The existence of self-love and retaliation of evil is doomed by my coming. You may continue walking in this way, but to do so is to ensure your own swift and certain destruction.

What Shall Men Do?

What then shall men prepare to do? Must they prepare to die? Yes, if men insist on operating the world and their own lives on the same basis that has been described above, they might well do so. But the grand hope of my message is that they need not die. They can and should prepare to live. This is not easy, but who can deny that it is a necessity. I have confronted you with the simple and drastic choice: life or death — God's way or your own way.

For you to choose life means more than banning the Bomb. To ban the Bomb is a simple matter compared to the more essential task of banning from the human heart the vindictive spirit which made the Bomb possible. But all of this is too negative. To choose life means that you would have to take the intelligence you have used to create the Bomb and apply it to the eradication of human misery and want. The power which this Bomb represents could be used to feed the hungry, clothe the naked, and remove from the face of the earth all of the sore spots of material poverty. The big question is this: are you willing to launch this offensive of love and concern? Are you willing to care for one another and tear down the barriers of separation between you? Are you willing to lose your life in order that you may save it? That is admittedly a drastic solution. But is it really any more drastic or unreasonable than the solution which I represent? The way of reconciliation is open, and if you choose to walk therein I will have been the messenger of your salvation; otherwise I will have been the messenger of your doom.

O WORD OF GOD, LIGHT OF ALL YEARS

O Word of God, light of all years,
Trimmed by these unconforming days,
Give to our one-roomed world of fears
Once more the canticles of praise.

And in our busy marketplace
Give faith, life's shining coin—and then
Give hope, the holiest priest of grace,
To bless the inner court of men.

Give Christ, the spirit's broken bread,
New, rampant needs to satisfy;
And pledge to restless days ahead
That heavenly loaves shall multiply.

—William Walter De Bolt

BLANKETS NEEDED

An emergency appeal for aid to Algerian refugees has just been received from Church World Service, it was announced by the Rev. Morton R. Kurtz, Executive Director of the North Carolina Council of Churches, Durham. A survey report from the Algerian Christian Service Committee reveals that refugees returning to this war devastated country are facing the cold winter months desperately short of food and clothing. 650,000 blankets are needed to meet the needs.

The North Carolina Council of Churches cooperates with Church World Service in a year-round program of collecting clothing for overseas relief at a number of collection centers throughout the state. "We had already planned" said Mr. Kurtz, "a general clothing collection the week of November 26th. This new emergency will reinforce the necessity for making this a good collection, especially of blankets. Any kind will do."

Clothing Collection Centers

Asheville — Plummer's Radio Service, 270 Biltmore Avenue.
Chapel Hill — Binkley Memorial Baptist Church, 507 E. Franklin Street. (Rear) (Upstairs) 942-4964 (Office).
Charlotte — Covenant Presbyterian Church, 1000 E. Morehead.
Fayetteville — Cumberland Warehouse, Burlington Mills, Gillespie Street.
Greenville — Eighth St. Christian Church, 126 West 8th Street.
Reidsville — New Laundry & Dry Cleaning Company, S. Scales Street.
Wilmington — Church of the Good Shepherd, Queen Street at Sixth.
Winston-Salem — Centenary Methodist Church, 646 West 5th Street.

All clothing should be wrapped, boxed, and tied securely so as to prevent mishaps in transit.

For further information write: N. C. Council of Churches, Box 6637 — College Station, Durham, N. C.

World Community Day was observed at Pleasant Ridge (R) November 2 under the direction of Mrs. P. V. Cox. Mrs. Waldo Woody was the speaker on "Deepening the Channels to Peace." A choral readying based on "A Simple Prayer" by St. Francis of Assissi was given by Misses Linda Rumley, Sarah Lowdermilk, Lola Jane Wright, and Clarice Newell. Clarice Newell also played a flute solo, "Stand Up for Jesus." Miss Emma Allen pronounced the benediction.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Work Among The Chinese

Hong Kong

A British Crown Colony whose population has been swelled by refugees to more than 3,000,000 people. We are connected with Haven of Hope Sanatorium; Chung Chi College; Junk Bay Medical Relief Council; True Light Girls' School

December

2—**Miss Lucile Hartman** was born in China of missionary parents and became a missionary there in 1936. When forced out in 1949 she continued her work as an educational missionary in Hong Kong. She teaches at Kowloon True Light Middle School and helps direct Christian activities there.

3—**Rev. Carl Smith** received his B. D. from Union Seminary in 1943 and served pastorates in Pennsylvania from that time until 1960 when he went to Hong Kong. He works with laymen through the Leadership Training-Youth Center under the Church of Christ in China, Hong Kong Council.

4—**Rev. and Mrs. Raymond Whitehead** studied at Elmhurst and Union Seminary and went to Hong Kong as career missionaries in 1961. They have finished language study and are working with industrial labor through the Workers' Christian Center.

5—**Dr. and Mrs. Walden Whitehill** went to Hong Kong in 1961 to be career missionaries. He works under the Junk Bay Medical Relief Council which operates Haven of Hope T. B. Sanatorium and Rennie's Mill Church Clinic. He has his M. D. from Harvard and she has her master's degree in medical social work from the University of Pittsburgh.

6—**Rev. and Mrs. Sterling Whitener** are both graduates of Catawba College, and he has B.D., S.T.M. and M.A. degrees from Yale. Their parents live in North Carolina. For ten years they have been in Hong Kong, where he is "Superintendent Minister in charge of Planning and Church Extension." Before that they were in China, where he was born of missionary parents. They will be in this area on furlough next summer. Their work includes everything from audio-visuals to being on medical advisory board (appointed by Governor of Hong Kong).

TAIWAN

Close relationship to Tunghai University in Taichung, a city of 207,000 about half-way down west coast of island. This school was established in 1955 by the United Board for Christian Higher Education in Asia, to carry on traditions of Christian colleges in mainland China and to pioneer in new educational ventures.

7—**Mr. and Mrs. Allen Lovejoy, III** are at Tunghai University where he is Controller and she is secretary to the president and teaches English. 1947-51 they served colleges in China, and then were at Pacific School of Religion in California. They went to Taiwan (Formosa) in 1959.

8—**Mark Thelin** was born in China of missionary parents, who now serve in the Philippines. He taught at Tunghai University 1955-57 as representative of Oberlin College, where he got his B.A. and M.A. He received his Ph.D. from the University of North Carolina this year and is at Tunghai for three year term.

Our mission study joins people together across the miles: Church of the Oaks, where Rev. and Mrs. Julius Rice serve in California, recently had a "tour" of the Rim of East Asia at their Women's Fellowship meeting at the parsonage. Many Women's Fellowship groups in the Southern Convention will use this same program.

"New Membership Day" was held at Wake Chapel Christian Church Sunday, November 18. Twenty-four persons who had made decisions to unite with church by profession or transfer were received into the membership during the worship hour with a baptismal service following. Rev. Carl F. Dunker is pastor.

Women's Fellowship Sunday

Apple's Chapel

The two speakers were Annie Summers on "A Charge to Keep" and Georgia Thompson on "Women and Their Witness." Janet Seymour was the organist. Mildred Apple led the "Litany of Commemoration" and the responses were given by the Women's Choir, which also sang "Let Others See Jesus in You." Others sharing in the service were Cleo Payne, Ann Oliver, Lallah Cook, Betty Elmore, and Christine Seymour. The dedication of the Woman's Gift was part of the service.

Carolina

Mrs. J. W. Trollinger, Jr., stewardship chairman, led the service, assisted by Miss Elizabeth Dickens, Miss Ida Trollinger, Mrs. Hillary Jones and Mrs. Harper Dickens.

The message on "A Charge to Keep" was given by the new pastor, Rev. Roger Fletcher. He called attention to several charges in the Bible: "Go to the lost sheep of Israel," "Walk worthy of the vocation of which ye are called," and "Love the Lord thy God with all thy soul, with all thy mind, and with all thy strength."

Cypress Chapel

Speaker was Mrs. Jacqueline Stanley of Suffolk, who was introduced by Mrs. Edwin Hunter, president of the Women's Fellowship, who presided. Others participating were Mrs. W. C. Knight, Mrs. Walter Bryant and Mrs. James King. Special music was presented by Mrs. Bryant. The benediction for this morning worship service was given by Rev. James C. Monroe, new pastor of the church.

Durham

The Woman's Gift dedication program was in the form of an evening service, with Mrs. A. V. Kennedy as leader. Mr. Walt Langston spoke on "Stewardship." Soloist was Mrs. C. A. Hilliard.

High Point

Miss Ruth Alagumani, teacher in our Orlinda Childs Pierce Memorial School, Madurai, India, who is living with Rev. and Mrs. W. E. Wisseman in Greensboro while working on her Master's Degree at Woman's College, was the speaker. Mrs. Staley Woodell, president, led the service on "Witnessing Women." Others sharing in the service were Mrs. J. A. Johnson, Miss Louise Patton, Mrs. George Darr, Mrs. Clayton Smith and Mrs. F. C. Lester, with Mrs. B. P. Moffitt as pianist.

Liberty (Vance)

Mrs. B. M. Newman presided and Miss Margaret Alston read the scripture and led the morning prayer. Mrs. Gale Brady, wife of the minister, received the offering and led the offertory prayer. Special music was furnished by ladies of the church.

Mrs. Betty Garrard received and dedicated the Woman's Gift. Rails at the front entrance of the church, given and installed by the Women's Fellowship, were dedicated in honor of Mrs. Mabel Newman of Castleberry, Florida. This dedicatory service was led by Mrs. E. A. Joyner. A Life Membership was presented to Mrs. M. W. Ayscue, Sr., and a Memorial to Mrs. Onnie Renn in memory of her late husband.

Oakland

"This Is the Church" was the subject used by Mrs. W. B. Williams of Newport News at Oakland. Presiding was Mrs. Asa B. Johnson. The morning prayer was given by Mrs. J. Rollie Gayle. Ushers were Mrs. Marvin Pruden, Mrs. Blackwell Umphlette, Mrs. George L. Gwaltney III, Mrs. B. J. Odom and Mrs. Walter Vaughan. The Woman's Gift was received and dedicated.

South Norfolk

Mrs. J. Frank Morgan was the speaker, using as her topic "For Such A Time." Mrs. Carlton Chappell, vice president, presided. Mrs. W. B. Evans, stewardship chairman, read the scripture (Esther 4:13-17) and led the morning prayer. The Woman's Gift was received and dedicated by Rev. O. D. Poythress, pastor emeritus. Mesdames Harvey Curling, Dewey Harrell, Gordon Peebles and Henry Rawls served as ushers.

Union, Virgilina

Mrs. Jack Slagle gave the meditation on "A Charge to Keep." Projects of the Thank Offering were described by Mrs. Arthur Tuck. Mrs. Harry Mathis, the minister's wife, led the service, with Mrs. Fenton Atkins leading the litany of commemoration, and Mrs. Russell Seat reading the scripture and leading the morning prayer. Ushers were Mesdames J. W. Hill, S. Reams Long, William Tanner and Kirke Davis.

SUFFOLK WOMEN HOLD RETREAT

Jane K. Stone
Spiritual Life Chairman

The Woman's Fellowship of the Suffolk Christian Church conducted a Retreat at the church on September 26 from 9:30 a.m. until 3:30 p.m.

The retreat was led by Mrs. W. F. Randolph, Ch. Education Director, First Christian Church, Burlington, N. C. Mrs. Randolph used for her Bible study, "The meaning of Suffering" based on the book by the same name, written by Ralph H. Sockman. This was the same study that she taught at Elon this summer at School of Missions.

We invited all churches in the Suffolk district and also extended an invitation to all churches in Eastern Virginia that could possibly get to Suffolk for the day. We had about 125 women with us for the day. Some of the churches that participated were as follows: Mount Carmel, Bayside, Mount Zion, Windsor, South Norfolk, Newport News, Hunterdale, Holy Neck, Christian Temple, Bethlehem, Holland, Rosemont, Franklin, Liberty Spring, Oakland, Waverly, Damascus, Oak Grove. The retreat was most successful and everyone enjoyed a day full of spirited enrichment.

LAKEVIEW WOMEN LEAD WORSHIP

Mrs. Doris Page, Reporter

The Women's Fellowship of the Lakeview Community Church, Burlington, N. C. were in charge of the morning worship service November 4. We were very fortunate to have our District Chairman of the Women's Fellowship, Mrs. J. R. Kernodle, with us and she introduced our guest speaker Mrs. W. F. Randolph who gave an inspiring message. Others sharing in the service were: Betty Cobb, Helen Walker, Merita Perry, Omie Snipes, Louisa Farrell, and Doris Perry. Special music was by Mrs. Lafayette Wilkins with Anita Snipes pianist. Ushers were Winnieford Porterfield and Dorothy Woody.

One of our churches called to our attention recently the need for copies of The Service Hymnal. If there are churches having reserve supplies of these Service Hymnals, please contact the Southern Convention Office, Clyde L. Fields, Superintendent.

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Youth Week

Youth Week is a nation-wide observance by Christian youth in the local church and community, emphasizing youth work and unity in Christ. It is a program of the denominations working together through the United Christian Youth Movement.

"To Fill The Emptiness"

The twentieth annual observance in 1963 has as its theme "TO FILL THE EMPTINESS." The Week's primary purposes are (1) to highlight the role and contribution of young people to the life and witness of the Christian Community; (2) to guide youth in focussing more sharply on an emphasis of special concern to them in their growth in the Christian life; and (3) to stimulate young people to express their awareness of the call to Christian unity, seeking means of fulfilling Christ's prayer that all might be one.

The celebration may include Sunday services of worship and various other meetings and projects during the week for both church and community. The **local church** observance is an opportunity for the young people to interpret the theme, youth concerns, and the UCYM to the congregation. The **community** observance should provide an opportunity for young people and adults in our churches to join together in exploration of the faith and life to which we have been called.

Youth Week may easily be adapted to the needs and abilities of any church and community. It is a good project to help establish a UCYM Council where one does not exist. It is equally effective in strengthening the well-established Council.

UCYM and Youth Week activities in a community are distinguished by two things: They are youth-planned and youth-led. This means that considerable responsibility rests on you for the successful planning and executing of the observance. It is best for you to take the initiative, but do not attempt to carry out any program without the advice and knowledge of adult leaders and ministers. Not only are they able to give suggestions, but they may also be able to give the backing that is necessary to make the whole community aware of Youth Week.

What You Can Do Now

Talk with others in your youth group, church, and community. Check denominational program literature for mention of Youth Week and suggestions for the local church observance. Study the Youth Week Packet and discuss what ideas and projects are best for your church and community.

Call together official representatives of all the youth groups in the community, share the information and ideas you have about Youth Week, and determine the course of action necessary for adequate preparation in your churches and community.

Set up a realistic schedule for planning in advance. Several months will be needed to complete all plans and make necessary arrangements, especially for the community observance, which needs approval and participation from a number of different groups.

Coordinate your efforts with the local ministerial association and council of churches, asking for their advice and support.

Find out about any previous Youth Week observances in your community or in nearby communities in your state. See what types of projects were effective, and what problems were encountered.

Order Material

Order the Youth Week Packet and copies of this introductory flyer. The flyer is free in quantity. The packet may be ordered from your denominational publishing house or the National Council of Churches: Office of P & D National Council of Churches, P. O. Box 301, Madison Square Station, New York 10, New York.

WHY I WANT TO GO TO CAMP MOONELON

Honorable Mention — Junior — Evelyn Joyce Wright, Rt. 1, Box 96, Yanceyville, N. C., Concord Church, Age 9.

I want to go to camp because I liked to dance, sing and play games with others, and meet new people. I have never been to camp before. But I think it would be fun to sleep in a cabin.

I want to learn more about God and learn more about the Bible. It would be a change to be away from home for a week.

From what I have seen and heard about camp it sounds like fun. I might even see an old friend of mine. And I know I would make many new friends. I would like to take care of the cabin I sleep in. I like to clean up the house.

* * *

Honorable Mention — Junior — Debra Wicker, Route 4, Sanford, N. C., Northview Church, Age 10.

I would like to go to camp for many reasons. One reason is that I went last year and learned so much I would like to go and learn some more about God's ways. We had as much fun as we learned so I would like to go again this year. I hope if I do not get to go that someone else will go and learn as much as I did.

Read Christmas Story From Bible

For the fourth successive year, the American Bible Society is calling on Christians everywhere to make the reading aloud of the Christmas message from the Bible a part of the Christmas Eve observance in every home.

"When we sit down together as members of a family, quietly and expectantly, on that night of all nights, and listen again to the beautiful words of the Bible that tell of the birth of Jesus, our Lord and Saviour, the real meaning of Christmas comes home to us as it does in no other way," suggests Dr. Arthur P. Whitney, Executive Secretary of the Bible Society. "In moments like these, Christ is reborn in our hearts, and the gift wrapping and the ornaments and the bright lights and the tinsel can never again obscure from us the living presence of Him whose birth we celebrate."

To help local churches enlist the participation of members and friends in this Nationwide Reading of the Christmas Message, and to help them make sure that the message itself is in the hands of all who wish to read it, the Bible Society offers to supply copies of its Christmas Scripture Portion, "Unto You . . . A Saviour," for only $3 per hundred. These small, colorful booklets, attractively printed in large, clear type, are reprints of the Christmas message from the Gospel of Luke. They are available in either the King James or the Revised Standard Version and can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N. Y. A sample copy will be sent free to anyone on request.

The Society urges churches to make sure that these Christmas Scriptures get into the hands of people who are sick, or lonely, or forgotten. "The Christmas message can bring a very special joy to an elderly person in a nursing home, a sick child in a hospital or someone in jail," Dr. Whitney says. "When people who are shut in or shut away receive one of these Christmas Scriptures from our hands, they are reminded that our loving Father sent His Son into the world to claim them for His own. They know, too, by our act of kindness, that the Christian Church has not forgotten them, but remembers them with love and concern."

LAYMEN'S SUNDAY AT LIBERTY

Mrs. Fletcher Fuller, Reporter

Laymen's Sunday was observed at Liberty (Vance) near Henderson, Sunday, October 21, with the men of the church in charge. A men's choir with J. R. Collins at the piano furnished the music.

Nelson Falkner used as his topic "Good Stewards in our Daily Work." Mr. Falkner left these questions for thought. Do we give good work? Do we give full hours? Do we give good pay to laborers? Do we put God in our work? Practicing these rules and others make good stewards.

Joe Ayscue used as his topic "As Good Stewards in our World." He left this thought: "The Earth is the Lord's; the world, and they that dwell therein." He said public opinion is what we make it, in the life we live and practice in our community. We as a nation have go to give an account of our stewardship. He referred to the scripture, "Much have I given to you and unto whom much is given much shall be required." God needs men. Are we ready to do our part? Are we Good Stewards?

EASTERN NORTH CAROLINA SCHOOL OF CHURCHMANSHIP

Max B. Vestal

The School of Churchmanship for the Eastern North Carolina Conference, meeting at the Wake Chapel Church, was attended by 90 church leaders from 22 churches. This was the largest meeting of church officers to be held in the Eastern Conference in a long time.

Dr. Paul E. Strauch presented the Biblical Principle of Tithing. The group then divided into two workshops — one, led by Dr. Strauch, on Stewardship and Tithing; the other, led by Dr. Robert Dickens, on Stewardship and Record Keeping.

Mr. Charles E. Alford, a layman of the Garner Community Church, spoke impressively on the subject, "What Stewardship Means to Me."

National Curriculum Interpretation Workshop Held

Dorothy Ballinger
Greensboro First Church

A National Curriculum Interpretation Workshop was held in Pawling, New York, November 1-4, 1962, with a representative from each Convention, Synod or Conference attending. The purpose of this Workshop was to give these leaders an opportunity to study further the new United Church Press Curriculum. Plans were made at this national meeting for regional meetings to be held in the early spring for further curriculum interpretation to our people. In early March ten people from the Southern Convention will be invited to attend the regional meeting. As a result of the regional meeting several smaller area meetings will be held for you people to have an opportunity to learn more about the curriculum. Watch for the announcements of these dates which will probably be in April and May. All of your teachers will be given an opportunity to attend these area meetings.

We have already begun to use some of the United Church Press Curriculum. In September 1960 the Nursery course, "Three's In the Christian Community" was available for our use; in September 1961 the first year Kindergarten material was available, and last September the second year Kindergarten material was available. In September, 1963, there will be new curriculum for all classes. This new material will be on a different plan than the quarterly one. It will be divided into five months (September-January); five months (February-June) and the summer term of two months (July-August). It will be on a two-year cycle with the exception of the Nursery material which is on a one-year cycle and the adult material will be new each semester.

We feel that this new curriculum is excellent and we highly recommend it to you for use in all of your Sunday School classes. There are many questions to be answered; there is much study to be done but one of our responsibilities as Christians is to see that our people have the opportunities to be "introduced into the life and mission of the community of Christian faith."

Please call on your Christian Education Associates or your Southern Convention Board of Christian Education whenever we can be of service to you, especially in connection with the United Church Press Curriculum!

THE CHURCH

Background Scripture: Matthew 18:15-20; John 17:20-30; I Corinthians 11:23-26; 12:12-13; 27-31; Ephesians 2:11-22.

Devotional Reading: Psalms 133 and 134.

Memory Selection: **But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvelous light.** I Peter 2:9.

THE BODY OF CHRIST

Come to think of it, no greater honor can come to any person than to become a member of the Church. For the CHURCH IS THE BODY OF CHRIST. HE IS THE HEAD AND WE ARE MEMBERS OF HIS BODY. When a person stands before the altar of a Church, and sincerely repents of his sins, confesses Jesus Christ as Saviour and Lord, and joins the Church, he becomes a member of the body of Christ! That gives church membership a dignity and worth that membership in no other organization can give. There are many people who vaunt themselves on the fact that they are members of this or that organization, who are not particularly proud of the fact that they are members of the Church, and in some instances are somewhat apologetic about the fact. These things ought not so to be. We ought to be proud of our friendship with Christ and our fellowship in the Church which is his body.

The Unity Of The Church

"For He is our peace who hath made both one, and hath broken down the middle wall of partition between us." The background of the letter to the Ephesians was one of strife, contention, bigotry, racism, intolerance and divisions. Jew felt superior to the Gentile, and Gentile felt superior to the Jews. There was a wall of partition between them. But in Christ Jesus that wall of partition was broken down. He had made both one. In him there was no Jew or Gentile, no bond or free, no male or female, but all were one in Christ Jesus. There was one Lord, one faith, one baptism, one Spirit, one God and Father who was above all and in all and through all. Christ died that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. And by him "we both have access by one Spirit unto the Father." Jew and Gentile, white and black, rich and poor, learned and ignorant, saint and sinner, cultured and crude — all have been baptized by one Spirit into his body, which is the Church. How sad and sinful that we have not, and do not recognize and practice this unity.

Barriers

Billy Graham reminds us that "Jesus has broken down the barriers." He showed his love for all men regardless of their racial or religious background. The weight of Scripture is on treating all men with neighborly love, whatever their race or color or creed. He goes on to say "I do not under estimate the complexity of the problems of our churches. They are social clubs as well as worshiping bodies, making racial intermingling more delicate than in transportation, stores, and schools. Nor do I overlook the progress that has been made — the many ministers and laymen who are working quietly and effectively in extremely difficult situations; in fact almost every major denomination, South as well as North, has officially proclaimed itself against racial prejudice. But the difference between the pronouncement and the practice has been striking. One can't help sympathizing with the harried manager of a chain store who asked a picketing minister, 'Why do you boycott us? Have you integrated your own Church yet?' It is a striking and sobering fact that about the most segregated place in our nation is the eleven o'clock service of worship on Sunday morning in the average Church. One wonders if Christ would have it so! Really now, what do you really think about the matter deep down in your heart, even if you do not dare to say it openly?"

SUNDAY SCHOOL LESSON
DECEMBER 2, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Fellow-Citizens With The Saints

Paul reminds his Gentile readers and friends that at one time they were called Uncircumcision by those who called themselves the Circumcision, that they were aliens from the commonwealth of Israel, and strangers to the covenants of promise, and worse still were without hope for they were without Christ or God in the world. But in Christ they had been brought near, indeed they had become fellow-citizens with the saints, and were no longer foreigners and strangers. I have never been in a foreign country, but I can imagine to some extent how I would feel if I were the only American in a foreign land, surrounded by people who were natives of that land, while I was an outsider, a stranger and a foreigner. What a difference it would make if I should be received as a citizen of that nation. One sees something of what a difference it makes when he sees the faces and listens to the words of those who become naturalized citizens of our land. Well that is what happened to the Gentiles. Through the grace of Christ they had become fellow-citizens of the saints. They were no more foreigners or strangers, they were fellow-Christians, citizens all equal before God.

Members Of The Family Of God

But more. They were not only fellow-Citizens; **they were of the household of God.** They were not simply citizens of a community, the beloved community, as the Church is sometimes, and always rightly, called. **They became members of the family.** It is one thing, and a glorious thing to be received into a community as a refugee; it is even more glorious to be taken in as a member of the family. A child might be taken into a home, and be well taken care of, sharing the life of the family. But he is still an outsider. But if he is adopted, if he becomes a child by adoption and becomes a member of the family—ah, that is something else. Thus those of us who are Gentiles—remember we are such to the Jews, have become members of the household of God, members of the family! Thanks be unto God for his unspeakable gift of grace!

The newly organized Laymen's Fellowship at Parkway, Winston-Salem, meets for pot-luck lunch following church one Sunday each month. Fourteen were present for the first session.

NEW HONOR SOCIETY

The Order of the Oak, newly formed academic honor society on the Elon College campus, has just conducted its first formal induction of members, bestowing privileges of membership on fifteen outstanding students from Elon's junior and senior classes.

The induction, which was held in the banquet room of McEwen Memorial Dining Hall, featured Dr. Ferris E. Reynolds, chairman of the college's department of religion and philosophy, as the principal speaker. He spoke on the topic of "Learning As A Way of Life," commending members of the student group who have made their first steps along the way.

The induction of the members was conducted by Dr. J. E. Danieley, president of the college, and by Dr. Frances Muldrow, chairman of the faculty committee which formulated plans for the Order of the Oak. They participated, along with the candidates for membership in the formal ritual that made the students charter members of the organization.

In addition to President Danieley, Dr. Reynolds and Dr. Muldrow, others who took part in the program included Prof. Fletcher Moore, dean of the college, who is faculty sponsor for the Order of the Oak, Prof. David Fee, who pronounced the invocation, and Prof. Charles Lynam, who offered special musical selections.

The faculty committee which planned the new academic society included Dr. Frances Muldrow, chairman, Mrs. Betty Gerow, Prof. Fred Sahlmann, Prof. David Fee and Prof. C. G. Latham.

John M. Haverstick, formerly with **Life** and **The Saturday Review**, has joined the staff of our Stewardship Council as editor of **Task Force**.

Pleasant Ridge church, near Ramseur, has again voted to send The Christian Sun to all its members. Why not try this in your church for 1963?

Rev. Ralph Weltge, formerly of the World Council of Churches in Geneva, Switzerland, has joined our national Christian Education staff as "secretary for young adults." He will develop a program for young single working people 18-30 years of age in urban areas.

Senior High Pilgrim Fellowship of The Christian Temple, Norfolk, held its annual Thanksgiving service Sunday evening, November 18, in the Fellowship classroom followed by a reception for parents in the church parlor.

Winston-Salem P. F. (Parkway church) was host to Greensboro, First, P. F. Sunday evening, November 18, with Mr. Mitchell, Reynolds high school teacher as speaker.

Mrs. Ruby Reid, chairman of the committee to secure new pews for Pleasant Ridge (R), reports that an order has been given to the Southern Desk Company for these pews, all of which have been donated.

Our Home for Children at Elon College has received two bequests: $10,000 from the estate of Luther E. Carlton of Ingram church and $6,552.29 from the estate of Mrs. Josephine Rike Coble of First, Burlington.

Families of our High Point church shared a "sandwich-dessert" Sunday night supper at the parsonage November 18 sponsored by the Women's Fellowship. Mrs. Dora Younger, stewardship chairman, had charge of the Thank Offering service, in which Mrs. J. A. Johnson and Mrs. George Darr shared. A play about mission work in Hong Kong, entitled "The Trouble Shooter" was read by Clayton Smith, Nancy Woodell and Harry Lester. (Incidentally, copies of this play may be borrowed from F. C. Lester for the asking.)

Charter members of the new Order of the Oak, Elon College academic honor group, are pictured above. Those shown left to right, are as follows: Loretta Hall, Burlington; Carol Trageser, Arnold, Maryland; Jo Ann Braxton, Graham; Annie Cleapor, Burlington; Eleanor Smith, Winston-Salem; Glenna Smith, Burlington; and Amy Litten, Burlington. Back Row — Paul Hyde, Chicago, Illinois; Paul Holsonback, Burlington; Leroy Miller, Burlington; Paul May, Burlington; Leroy Horwath, Burlington; Barbaros Celikkol, Adanas, Turkey; and John Reed, Virginia. Not present when the picture was taken was Helen Rogers of Burlington. Formal induction ceremonies for the group were held at a dinner meeting in the McEwen Memorial Dining Hall.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

We Need The Thanksgiving Offering As A "Special"

Dear Friends:

These are anxious days for us at the Children's Home. For weeks now we have been either preparing or sending out material in preparation for our Thanksgiving appeal. Now we must await the result of our campaign.

This year, as in other years, our goal is $25,000.00. We have never reached this goal. Last year we came closest to reaching our aim when we raised $18,000.00; this year we are hopeful of raising the entire $25,000.00. We can reach our goal only with the full cooperation of all our churches. You of course understand that this is an authorized special and is over-and-above the apportionment giving. Some few churches in past years have applied their Thanksgiving Offering to their apportionment giving. We hope that this year every church will make their Thanksgiving Offering an "over-and-above" contribution.

Our goal of $25,000.00 is a goal for not only the churches, but also for business and industry and individuals outside our denomination as well. In fact in past years business, industry, and individuals have given considerably more than our churches in this Thanksgiving special.

The months of November and December are the months designated by the Southern Convention as the period for our Authorized Special. Won't you do everything you can in your local church during this two-month period to help us reach our goal this year?

REPORT FOR NOVEMBER 19, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 29.00	
Eastern Virginia Conference	194.00	
Western North Carolina Conference	47.96	
North Carolina and Virginia Conference	128.00	
Total		$ 398.96

SPECIAL OFFERINGS

Women's Fellowship, South Congregational Christian Church, Centerville, Mass.	10.00
Women's Fellowship, Brooklyn Heights, Congregational Church, Cleveland, Ohio	24.95
Women's Auxiliary, Congregational Church, Spring Valley, Wisconsin	10.00
Women's Fellowship, Dover Congregational Church, Westlake, Ohio	15.00
H. O. Byrd, RFD 1, Suffolk, Va.	10.00
Arthur Wilkins, Suffolk, Va.	25.00
Women's Fellowship, Federated Church of Chagrin Falls, Ohio	35.00
Junior Dept., So. Norfolk Congregational Church Sunday School, So. Norfolk, Va.	10.00
Mrs. H. P. Beale, Courtland, Va.	5.00
Adult Women's Bible Class, United Church of Christ, Southern Pines, N. C.	100.00
Burlington Lions Club, Burlington, N. C.	54.00
Ladies' Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00
Crombie St. Congregational Church Women's Ass'n., Salem, Mass.	10.00
Lawrence S. Holt Trust Fund	450.00
Women's Fellowship, United Church of Christ, Brecksville, Ohio	10.00
In Memory of H. M. Donnell	
In Memory of Lane Vaughn	
In Memory of Mr. C. W. Darden	
In Memory of Lane Vaughn	
Total Memorial Gifts	30.00
Thanksgiving Offerings:	
Earnest Workers Sunday School Class, Monticello United Church of Christ, Brown Summit, N. C.	10.00
Popes Chapel Christian Church, Franklinton, N. C.	40.00
H. P. Dunn, Danville, Virginia	2.00
A. Taylor Rogers, So. Norfolk, Va.	5.00
Miss Wilma Goodwin, Burlington, N. C.	25.00
John T. Kernodle, Richmond, Virginia	50.00
W. W. Sellers, Burlington, N. C.	50.00
Vikon Chemical Co., Elon College, N. C.	25.00
Clarence Hooper, Burlington, N. C.	30.00
Mr. & Mrs. H. E. Atkinson, Mims, Florida	5.00
Mrs. John A. Avila, Yontic, Conn.	1.00
C. Richard McIntyre, Burlington, N. C.	3.00
Baker-Cammack Hosiery Mills, Inc., Burlington, N. C.	100.00
Mr. & Mrs. C. A. McIver, Burlington, N. C.	25.00
Dr. Howard L. Little, Gibsonville, N. C.	10.00
Lucile Cullers Herr, Front Royal, Virginia	5.00
Mr. & Mrs. James H. Truitt, Greensboro, N. C.	25.00
Mrs. J. L. Burford, Winston-Salem, N. C.	10.00
George W. Fox, Burlington, N. C.	1.00
Mrs. R. L. Mitchell, Durham, N. C.	3.00
Dr. Mary Frances Thelen, Lynchburg, Va.	35.00

TWENTY-THREE NEW MEMBERS

Jean Coghill, Reporter

Fuller's Chapel United Church of Christ, located near Henderson, held its annual business meeting in October. Following a picnic lunch, the meeting was conducted by the pastor, Rev. J. Frank Apple. The proposed budget was presented by the finance committee and accepted by the congregation. Also presented and accepted was the new slate of officers.

Our church is proud to say that this year twenty-three new members were brought into the church.

Mr. & Mrs. A. J. Harris, Greensboro, N. C.	25.00
Milton T. Elliott, Suffolk, Virginia	5.00
Miss Ruth L. Miller, Burlington, N. C.	5.00
Mrs. L. E. Leete, Portsmouth, Virginia	25.00
H. F. Huffines, Gibsonville, N. C.	5.00
Mrs. Minnie E. Carter, Bethel, Conn.	2.00
Mr. & Mrs. Jesse H. Jones, Halifax, Virginia	10.00
Mrs. Pauline J. Phillips, Newnan, Georgia	30 00
Lois S. Donald, Norfolk, Virginia	15.00
B. J. Howard, Chapel Hill, N. C.	25.00
Mr. & Mrs. R. H. Coble, Burlington, N. C.	10.00
Helmer Feed Store, Newport News, Va.	25.00
Elverton L. Morris, Sr., Baltimore, Md.	5.00
James N. Biggerstaff & family, Burlington, N. C.	5.00
Mrs. C. B. Duke, Suffolk, Va.	5.00
Mr. & Mrs. M. R. Kersey, Dayton, Ohio	25.00
Mr. & Mrs. C. F. Hendricks, Henderson, N. C.	2.00
Mrs. Jos. B. Hurst, Atlanta, Georgia	5.00
Dr. Ben M. Johnson, Burlington, N. C.	25.00
Mr. & Mrs. W. V. Coble, Burlington, N. C.	100.00
S. G. Womack, Greensboro, N. C.	25.00
Alamance Dry Cleaners, Burlington, N. C.	50.00
Alamance Laundry, Inc., Burlington, N. C.	50.00
City Laundry & Cleaners, Inc., Burlington, N. C.	50.00
Pepsi-Cola Bottling Co., Burlington, N. C.	25.00
W. C. Dofflemyer, Luray, Virginia	15.00
Miss Georgia Bradley, Mebane, N. C.	25.00
Bessie Thomas, Burlington, N. C.	10.00
Bakers Tire Service, Burlington, N. C.	20.00
Mr. & Mrs. G. M. Spivey, Sanford, N. C.	5.00
J. W. Drake, Pittsboro, N. C.	50.00
C. H. Darden, Greensboro, N. C.	50.00
Robert H. Cudd, Cherryville, N. C.	1.00
James P. Kinard, Pittsburgh, Penn.	25.00
Edward C. McKinney, Winston-Salem, N. C.	25.00
Robert R. Hayes, Burlington, N. C.	2.00
E. B. White, Burlington, N. C.	10.00
Vernon E. Ramsey, Inc., Deerfield Beach, Florida	25.00
Mrs. Oma U. Johnson, Elon College, N. C.	2.00
Asher-McAdams Drug Store, Burlington, N. C.	10.00
Mr. & Mrs. J. J. Hinton, Burlington, N. C.	5.00
Mr. & Mrs. John H. Davis, Burlington, N. C.	5.00
First Federal Savings & Loan Ass'n., Burlington, N. C.	250.00
C. B. Ellis, Jr., Burlington, N. C.	25.00
Paul H. Williams, Raleigh, N. C.	5.00
J. H. Webster, Pittsboro, N. C.	10.00
Swannie Purvis, Greensboro, N. C.	25.00
Gladys Kernodle, Greensboro, N. C.	25.00
Mrs. Celia H. Hodge, Elon College, N. C.	6.33
Rotary Club of Burlington, N. C.	1,404.00
Special Gifts	323.61

Total	$ 4,196.89
Total for the Week	$ 4,595.85

(Continued from Page 3)

Council of Churches.

Mr. Scott is active in denominational circles, serving on the executive committee of the General Council of the Congregational Christian Churches. He is on the Board of Christian Education and a member of the Historical Society of Southern Convention. At the regional level, he now serves on the Committee on Ministry of the North Carolina and Virginia Conference; and recently was a member of the Council on Cooperation for planning the structure of the United Church of Christ in this area. He is now chairman of the United Committee on Campus Ministry in North Carolina.

"The Durham Church under the Reverend Mr. Scott has grown in spiritual grace and in Christian determination. The educational program of the Church, as well as the spiritual concerns of the Church, have been strengthened during his pastorate. His efforts, not only in our local Church, but in the city of Durham, in the State, and at the national level have been positive and effective," declared Guy E. Alling, chairman of the Board of Deacons.

Mr. Scott is married to the former Mary Dunham and they have three children — Tate, Libby and Ann.

Currently, the Congregational Christian Church is celebrating its seventy-fifth anniversary in a series of special programs which will come to a climax with the sermon of President Ben M. Herbster of the United Church of Christ December 2.

Parkway, Winston-Salem united with St. Timothy's Episcopal, Winston- Salem for their annual Thanksgiving morning service at 8:00, with breakfast following.

Advent sermon topics of Rev. Harry Mathis at Union, Virgilina are: "Make Room for Him in the Inn," "The Bible's Message for Our Day," "The Wonder of His Birth," and "The Good News of Christmas."

In Memoriam

BROTHERS

John Franklin Brothers, pioneer member of the First Congregational Christian Church of Portsmouth, Virginia, died on August 19, 1962 in the 84th year of his life.

Mr. Brothers was a member of this church for over half a century. He was a lifetime deacon, superintendent of the Sunday school, trustee, and held other positions of leadership and responsibility in this Church. He always put the church in the center of his loyalties.

Mr. Brothers was a good churchman, a devoted friend and an outstanding citizen. His death left a void in our affections.

Therefore,: The Official Board of the First Congregational Christian Church of Portsmouth, Virginia in duly constituted session, hereby proposes and adopts the following resolutions.

1. Resolved that we express our appreciation for the life and testimony of John Franklin Brothers.
2. Resolved that we express our keen sense of loss at his death.
3. Resolved that a copy of these resolutions be placed in the permanent records of the Church.
4. Resolved that a copy of these resolutions be sent to the family of Mr. Brothers.
5. Resolved that a copy of these resolutions be sent to The Christian Sun for publication.

Respectfully submitted,
W. H. Byrd, Chairman
B. L. Sawyer, Clerk

ADVENT CANDLE CEREMONY IN OUR HOMES

Parkway United Church of Christ, Winston-Salem, North Carolina

Create a Christmas worship center. It may include the five candles, some pine boughs, an open Bible, or an inspiring religious picture. Around this worship center the family may gather each Sunday and find the peace of His presence.

The First Sunday In Advent—"Wonder"

Reader: In a few weeks something new and wonderful is going to take place. In astonishment and admiration we will wait for that moment when God will make Himself known through the coming of the Christ child. We rejoice and anticipate.

(Child lights the 1st Advent candle.)

Bible Reading: Isaiah 9:2,6,7; 11:1-5,9.

Christmas Carol: "O Come, All Ye Faithful"

Prayer: May wonder and praise fill our hearts as we await the coming of the Christ Child. May the spirit of love and peace touch each of us as we look forward to Christmas Day. Amen.

The Second Sunday In Advent—"Joy"

Reader: One of the most popular of the Christmas carols begins with the word "joy." There is a joy in our hearts at Christmas time. Our daily living is filled with joy and gladness and will be much more so if we share our blessings and the good news of Christ's coming with others.

(Lighting of the 2nd Candle.)

Bible Reading: John 1:1-14.

Christmas Carol: "Joy to the World"

Prayer: O God, we thank thee for the return of the wondrous spell of this Christmas season that brings sweet joy into every waiting heart. Forgive it, Lord, that we may miss the meaning of our Lord's coming with feverish outward preparation and no inner waiting. In Jesus' name. Amen.

The Third Sunday In Advent—"Generosity"

Reader: Christmas is a time of giving. Everyone wants to bring happiness into the heart of a person with a gift. There is a wonderful opportunity open to us to make someone happy who otherwise may receive little. The Christ finds room in the heart of the generous.

(Lighting of the 3rd Candle.)

Bible Reading: Luke 1:46-55.

Christmas Carol: "We Three Kings"

Prayer: (together) Our Father, may unselfish thoughts enter our minds this day. Help us to share our blessings with those who need them. May the thought of thy goodness to us bring generous deeds on our part. In Christ's name. Amen.

The Fourth Sunday In Advent—"Love"

Reader: In John's Gospel it is written, "God so loved the world that He gave": His Son to mankind. Love is an important word of Christmastide; may it be meaningful to all of us.

(Lighting the Fourth Candle.)

Bible Reading: Luke 1:26-38; John 3:16.

Christmas Carol. "It Came Upon a Midnight Clear"

Prayer: Our Father, we thank thee for the love revealed to us in Christ who loved the loveless, the sick, the friendless, and those who suffered. Fill our hearts with love and then to us will come joy and peace. Amen.

Christmas Eve

Reader: We have named our candles — wonder, joy, generosity, and love. As we light this last candle let each one of us name it by whatever name the deepest desire of the heart may be.

(Lighting of the Fifth Candle.)

Bible Reading: Luke 2:1-7.

Christmas Carol: "Silent Night"

Prayer: Lord Jesus, come into our hearts. Come into our home. May thy spirit come into the world. Yes, come, Lord Jesus. We wait for thee. Amen.

The Christian year begins with the Advent season, which is the period including the four Sundays preceding Christmas. The First Sunday in Advent is the one nearest November 30.

The five candles in the above worship services, of course, are for these four Sundays of Advent and for Christmas Eve.

Advent is a season of preparation for the coming of Christ into the world, and should be used as a time of penitence and special prayer that we may be worthy of Him who is God's great gift.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Church History Room X
Box 232

The
CHRISTIAN SUN

Vol. 114 December 4, 1962 No. 48 A Religious V for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

What happy thoughts — festooned with memories, rich with promise — are embraced in the three words, Thanksgiving until Christmas. These are the days of family festival, of open-hearted generosity, and communion with friends too long neglected. All but a few Scrooges try to make certain that everyone has a turkey dinner on Thanksgiving and every child at least one new toy on Christmas morning.

Rob T. Taylor
In Bible Society "Record"

Organ of the Southern Convention of Congregational Christian Churches.

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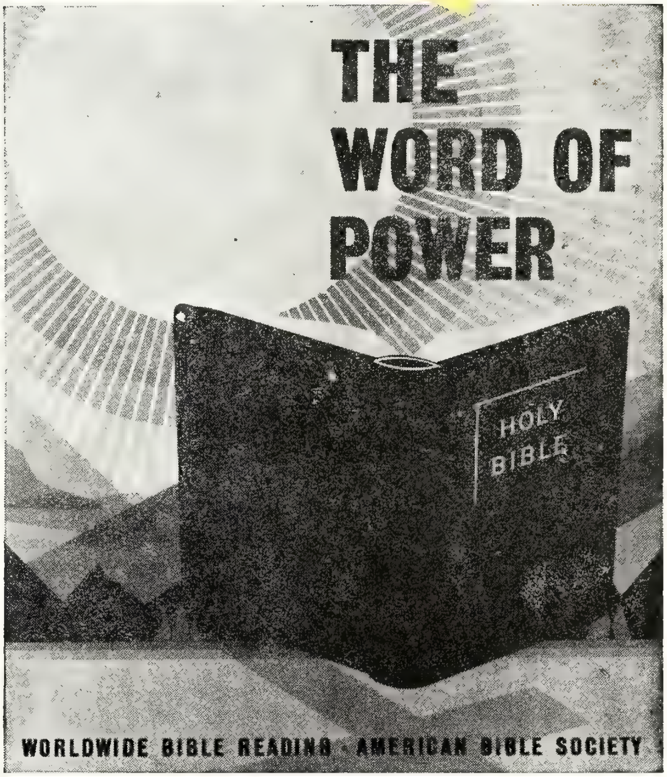
THE WORD OF POWER
HOLY BIBLE
WORLDWIDE BIBLE READING · AMERICAN BIBLE SOCIETY

TRIBUTE TO THE BIBLE

W. H. Carroll, First Christian, Burlington

The book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its history is true and its decisions are immutable. It contains light to direct you, food to support you, and joy to comfort you. Read it to be wise, believe it to be safe and practice it to be holy. It is the traveler's map, the pilot's compass, the soldier's sword, and the Christian's charter. Its grand theme is Christ, our good is its aim, and the glory of God is its end.

Read it slowly, frequently, prayerfully. It should fill the memory, rule the heart, and direct the steps. It is a mind of wealth, a paradise of glory, and a river of pleasure. It is given us in life, will be opened at the judgement and remembered forever. It involves the highest responsibilities, rewards the greatest labor, and condemns all who trifle with its contents.

EDITORIALS

Bible Sunday

People around the world will observe Universal Bible Sunday December 9 by thinking again of the Book of Power. This annual consideration of the Holy Book of Christians — and many others — challenges us to dig deeper into its pages for the message which God intended for our time.

This ancient book contains much of the wisdom of many centuries. Beginning with the poetic stories of creation found in the lore of ancient Israel, containing the laws of Moses on which modern laws are based, sparkling with the wise sayings and poetic hymns of a very religious people, bursting with the brilliant ideas of prophets who denounced evils and pointed the way to righteousness, recording "the Greatest Story ever told" of God incarnate in Jesus of Nazareth, and concluding with a challenge ringing from the Eternal Spirit for all to "Come and take of the water of life freely," this unsurpassed Book lies close at hand and ready for all who will pursue its pages and learn of its wisdom.

This most universal Book is showing its power in our time. It tells how God expects man to stand on level ground with his brother and "love one another." This dynamic idea is bringing to birth new nations of people who are for the first time seeing that they, too, have equal rights with all others, and is disturbing long established habits in supposedly Christian society. Secretary of State, Dean Rusk, recently said that freedom, justice, and equality are not American ideas, they are universally written deep in the souls of all men. Christian missionaries have gone up and down through the earth proclaiming the eternal truths as found in the Holy Bible. The multitudes have not understood completely, but they have felt the stiring of life within their minds and spirits, and they are responding. Now is the time for the Church to explain more fully the meaning of the Word, and to direct the explosive power contained in the Book that can either destroy our world or bring it to flower and fruitfulness.

In The Stew

This item may appear to be filled with as many different things as the stew which a good cook furnishes for the family on occasion. Because stew is so delicious and health-giving, there is no apology

Since The Christian Sun is published only fifty times annually, there will be only two more issues this year. Next week it will contain an accumulation of recent materials, and the next week there will be a special Christmas number. After that will come the New Year of 1963.

Preparation for Christmas was well presented to his people in Newport News, Virginia, by Dr. Jesse H. Dollar, and we are using some of his words on this page for the benefit of our readers.

Reports for 1962 will be made soon after the end of the year. There is still time to improve the statistics — and make your Christmas happy.

It is fun to be alive these days. The recent episode connected with Cuba brought us so close to destruction that there apparently is, and certainly should be, a more serious appreciation of life.

It was good of the President of the United Church of Christ to spend last Sunday morning with our Durham church celebrating its 75th anniversary, and to preach that excellent sermon Sunday evening at Elon for the installation of Rev. Richard N. Rinker. He is a busy man. His schedule for 1963 is full already.

Do Your Christmas Thinking Early

Jesse H. Dollar

THE COMMERCIAL WORLD started Christmas thinking early — many months ago. Such early planning shows that the commercial world has put a lot of thinking into Christmas.

THE CHRISTIAN CALENDAR has also provided room for some early thinking about Christmas. We are entering that period now. We call it the ADVENT SEASON. The word "Advent" literally means "coming into." In Christian thought Advent is a time for us to think about "the coming into the world" of Jesus, to become our Savior. We learn from the scripture that "In the fulness of time, God sent his Son into the world." God had been thinking about the redemption of man for a long time. He had done his Christmas thinking early. He had watched man through long centuries. He knew his waywardness, and his heart yearned for the time when man would be willing to turn from his sins of idolatry to the worship of the God who created him.

GOD LOOKED UPON MAN and saw not only his waywardness but his weariness, his heartbreak; how he had been crushed, time and again, by the idols he had made. God saw that "The fulness of time" had come, so he sent his Son into the world, and God became flesh and dwelt amongst them. But "He came to his own, and his own received Him not."

BUT OTHERS BELIEVED, and it is through their faith that we, here in America, have the high and holy privilege of believing and serving the Living God. We must not forget the cost others have paid for this faith we call our own. The world is ready to take it away, and we must be ready to pay whatever the cost to us to preserve it, not only for ourselves, but for those who are yet to be won.

SOME EARLY THINKING must be done if we are to win this battle with the world, which is using every cunning means to turn "The Spirit of Christmas" into a wild orgy of spending for the things we don't need, while the world stands on the abyss of its own destruction. Christmas cannot avert this catastrophe, but THE CHRIST OF CHRISTMAS CAN!

LET US BEGIN NOW to do our Christmas thinking. To leave Christ out of your Christmas is to leave you with "Xmas." What does "Xmas" mean? Nothing! Unless we begin early to prepare our hearts as a manger for the Babe of Bethlehem, we shall reinact the scene when he came that first Christmas, and there will be "No room in the Inn" of our hearts. Your church, through sermon and song, will try to help you come to a Christ-filled Christmas. Will you come and be blessed by it?

UNION CHRISTIAN CHURCH

Dedicated Sunday, November 4, 1962

For 20 members, it was a dream fulfilled when their new church, the Union Christian Church, near Dendron, was dedicated Sunday, November 4, with the Rev. R. E. Brittle, pastor, conducting the services before a capacity crowd of over 200 worshippers. Special music included a piano and violin duet by Mrs. I. W. Johnson and George E. Rogers, an anthem "It Was for Me" by the Bethlehem choir, and a solo "Bless This House" by Miss Brenda Howell. Mr. G. S. Huber, treasurer, shared in the act of dedication.

Early this year, members decided on a new church and raised approximately $7,000 for the construction of a plain cinderblock building.

However, many people who were not members of the church showed their interest by making financial contributions or gifts of materials which were indispensable in making the building as it is today — a beautiful brick building, estimated at $15,000.

While all the names of all the donors and friends of the church can not for practical purposes be mentioned, there is one name that conspicuously stands out in the construction of the building, namely Joe W. Whitmore, a Surry native, who has made his home in Suffolk for a number of years.

Although not a member, 72-year-old Whitmore, free of charge and singlehandedly, laid every brick for the church during the fourteen weeks of construction. From the first week of April through July, he travelled every day back and forth from Suffolk.

The steeple, covered with copper, is topped by a cross made of ma-[illegible]. Loges were made of the ancient benches from the old church. A 100,000 BTU heating plant was installed, new benches to seat about 200 were put in and two restroom facilities added.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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ADVENT AND CHRISTMAS SEASON IN ONE CHURCH

The Church Year Celebration Committee of Parkway, Winston-Salem, has planned for the following:

Advent Workshop — December 2 — Families will meet at 6:00 p.m. to make decorations and symbols for their homes.

Candle Light Service — December 9 — 7:00 p.m. — service of commitment.

Women's Fellowship Christmas Program — December 11 — 7:30 p.m. —joint circle meeting.

Choir Supper — December 12 — Buffet supper at Kinney home.

Decorate Church — December 15 — P. F.'ers will trim tree, bag treats; paint Christmas scenes on narthex windows.

Pageant — December 16 — 6:00 p.m., followed by Birthday Cake for Jesus, Santa Claus.

Caroling — December 21 — for young and old, followed by refreshments at church.

Communion Service — Christmas Eve, 11:00 to midnight.

Mitten Tree — In narthex during Advent season for mittens and socks for overseas.

Partridge in A Pear Tree on the communion table; live tree decorated in narthex and later transplanted to the lawn; creche on narthex table.

Advent Worship Service for homes.

No Christmas Cards from one member to another; instead deacons and deaconesses ask that money for such be given in a special offering for Our Christmas World Mission.

Last Sunday was an important day for the Bill Scott, Jr. family at Durham — not only did President Ben Herbster speak at the church's 75th anniversary service, but a daughter was born into the minister's family. Congratulations and best wishes!

Too many of our ministers and churches missed the opportunity of hearing President Ben Herbster speak at Elon College Community Church last Sunday evening. The occasion was the installation service of Rev. Richard Rinker as executive of the Board of Christian Education and field worker for North Carolina. Those present enjoyed meeting Dr. Herbster and Mr. and Mrs. Rinker at the reception which followed the service.

Great Bridge To Dedicate New Building

A dream will finally become a reality for the members of the Great Bridge Congregational Christian Church Sunday, December 9, at the eleven o'clock service with the dedication of their new $105,000 Church sanctuary. The construction of the new building was begun in May of this year and this will be the first service in it.

The Great Bridge Church is one of the older churches of the area. It was organized in 1859. Originally it was known as The Berea Methodist Church, but after 12 years it withdrew from the Methodist Conference and became affiliated with the Christian Church.

With the merger of the Christian Church and the Congregational denomination in 1931 the Great Bridge Church became known as Berea Congregational Christian Church. In 1957 the name was again changed to The Great Bridge Congregational Christian Church.

The church has an interesting history. During the War Between the States some of the Union troops used the building to stable their horses. It took years to repair the damages done to the church and to remove the scars of war. The old sanctuary is the original building constructed in 1859.

Great Bridge, once a rural community, has suddenly become one of the fastest growing villages in the Tidewater area. The church has prospered by the growth of the community. Within the past four years the membership has almost doubled. The new sanctuary will raise the seating capacity from 235 to 500.

Rev. Bill Simmons, the pastor of the church, will be the speaker for the service; his topic will be "Opportunity or Disaster."

Participating in the service will be Dr. Clyde Fields, Superintendent of the Southern Convention; Dr. L. E. Smith, former President of Elon College; Mrs. Ray Gordon, President of the Southern Convention Women's Fellowship; Mr. W. H. Baker President Eastern Virginia Conference; Rev. Jack LaMonte, Chaplain Butt Station Prison Camp; Mr. Douglas McClain, Chairman Board of Deacons; Mr. William McClurg, Architect; Mr. Robert Kersey, Contractor; and Mr. E. E. Waterfield, Chairman Building Committee.

At the evening service colored slides will be shown of the construction of the church.

VOTING AND THE UNITED CHURCH OF CHRIST

Supt. Clyde L. Fields

As of November 12, 1962, 4,124 Congregational Christian Churches had voted to be a part of the United Church of Christ. 392 churches had voted not to be a part, with 165 abstentions. This compares with June 15, 1961, at which time 3,665 Congregational Christian Churches had voted to be a part of the United Church of Christ, with 367 churches voting "NO" and with 121 abstentions. Since June, 1961, 459 churches have voted "YES," 25 churches have voted "NO" and 44 have voted to Abstain.

During the first ten months of 1962, 13 churches that had voted "NO" changed their vote to "YES," 15 churches that had voted to Abstain changed their vote to "YES," no churches that had voted "YES" changed their vote to "NO," while 6 churches that had voted to abstain voted "NO."

A MEDITATION

PAUL'S PRAYER FOR THE PHILIPPIAN CHURCH

John G. Truitt, D.D.

"And this is my prayer, that your love may grow ever richer and richer in knowledge and insight of every kind, and may thus bring you the gift of true discrimination." Phil. 1:9.

How I like this prayer! It is indeed a prayer of the praying-apostle, Paul, the prisoner. It is for a people he greatly loved, and to whom he wrote saying: "When I pray for you my prayers are always joyful, because of the part you have taken in the work of the Gospel from the first day until now." I wonder if the "part" some of us "have taken in the work of the Gospel" would incite joyous prayer from that great apostle. I am sure many present day Christians would qualify.

How the "work of the Gospel" was done then, and the way it needs to be done today, would in many ways be very different. However, the "work of the Gospel" needs now to be done, as much as it was needed then. And praise be to the people who do it so well that prayers for them are prayers of joyous thanksgiving!

"This is my prayer, that you may grow ever richer and richer" — broader and broader, finer and finer — "that your love may grow richer." And let us press forward with this beautiful text: "Ever richer and richer in knowledge and insight of every kind." Paul was learning all the time. He well knew the school of hard knocks, and, he was not a stranger to the best learning of his day, in language, in literature, in philosophy, in law, and in his constant love and encounter with his Lord Jesus. Had he not sat at the feet of Gamaliel, and was not he a member of the great court of judges — the sanhedrin, was not he indeed a learned Jew, and at the same time a learned citizen of Rome! He was not afraid of learning, nor need we be; but his greatest learning was his knowing Jesus, and giving his life to Him.

"And may thus bring you the gift of true discrimination." True discrimination is the gift of knowing what is important and what is not, what to put first, and what to put next, and what to put not at all! "Put first," says Jesus, the Kingdom of God, and His righteousness." Paul could tell the Philippians that they had been doing that "from the first day until now," and "when I pray for you all, my prayers are always joyful." No prison walls nor chains could block that! Amen.

The Neglected Senior Citizens

Does Your Church Visit Them Regularly?

S. L. Morgan, Sr., Wake Forest, N. C.

Now in my 90s, and a recognized crusader for the millions of our aged, I offer one more appeal in their behalf out of vivid experience and from letters that come from across the continent.

To the old people my appeal is to "trust God nor be afraid"; to keep creatively busy, and sunny in spirit. In behalf of them, I do not hesitate to say they are the most neglected group in every community — even by the churches, and that the neglect is a shame.

I can say it out of experience, and with not the trace of sourness nor a grouch — such as occasionally comes out in a letter. Like a grand old widow of a Texas minister, whose sunny letters were models, it seems merely "strange" to me that few neighbors ever even "drop in" during long illness in the family — until it is reported critical or death is near. And never a deacon!

My old friend said, "I asked the chairman, 'Don't the deacons ever visit the shut-ins.' He said, 'No, we don't do it that way anymore.' My pastor is lovely to come, but with so many to visit, he can get to me only about once a quarter; and that's a long time to wait!"

I think it true that no deacon in my church has visited me **as such** in 20 years. Are visits reserved for the "needy?" But so far as I know in the average church deacons simply don't visit. Who does?

For 15 years one of my warmest friends was an honored professor. Often I dropped in to see him and urged him to come to see me — and at last he dropped in — after 15 years. It seemed lovely. Yet shut in, I long for people. I'm sure other old people do. It is the burden of many letters. The old lady said it well to the man who brought the good dinner at Thanksgiving: "Tell them it's people I want" — people quite as much as things to eat. If only people knew it — even our church people!

My mind alert — I think, I read — I long to discuss local and world issues with alert minds, and would gladly drive 50 miles almost any day just to exchange views, but hardly ever does a neighbor ask me to drive to the city — or elsewhere with him. It is hardly personal. I'm like the old Texas friend; I'm thinking of other old people less fortunate than myself — and pleading for them.

Are We Using Them Constructively?

William H. Dreier

Mr. Dreier is a member of the Iowa State Commission on Aging. He and his wife live at Mayflower Home in Grinnell, and he acted as Activity Director at Mayflower for three years, until last March. He more than lives up to his words: "Life is made for action." — Editor, Congregational Iowa.

A few weeks ago I had an unusual experience. I have thought about it a good deal since. During the interval of three days I met three very interesting and challenging personalities.

One was a retired teacher. She still wanted to live a meaningful life. She had been giving much of her leisure time to the work of the Council of Churches in her city. Here she had become aware of Senior Citizens just wasting their time loafing. She wondered — Could they be challenged to still perform a useful function in their communities? She was sure they could. The more she thought about these older citizens the more convinced she became that they should be challenged. What to do? She enrolled once more as a college student. She is working for the degree of Master of Arts, and then she will plunge her life into Senior Citizen activities!

Iowa now has 11.9 per cent of its population 65 years or over. This group may well have three million years of time on their hands. Can these fine citizens still make a meaningful contribution to their day and age?

The next day I had an interesting conversation with a lawyer. He had reached retirement age in government service. What to do with empty hours? He noted the shabby, shoddy, empty, and harmful reading matter tempting our youth from magazine racks. Now that he was a master of all his time, why not devote some of it to writing for youth publications? He was writing challenging youth articles and was selling them. I ask, what finer contribution could a retired citizen make to his day and generation?

On another day I was browsing about a new library dedicated to Christian Writers and Editors. Another gentleman was there also inspecting the fine collection of new books. We talked. He was 70 years old. He had been retired from an editorial position of a religious publication house. What was there ahead? A rocking chair and dreams of past glories and accomplishments? Not for him. He spoke of two thrilling tasks ahead, and with a glow of satisfaction he added, "I believe my greatest work lies ahead!"

How about it? Are we using them? Is the church making full use of its retired citizens? Do our Senior Citizens have a potential for usefulness that is being overlooked entirely? Just to loaf away the last years of life is unsatisfactory. It brings no happiness. **Life is made for action.**

Can the church do a better job challenging its Senior Citizens to be missionaries for Christ in our service clubs, in our Parent-Teacher Associations? Missionaries for Christ in hospital drives and raising money for Community Chests?

Perhaps a statement by former President Eisenhower would alert us to the challenge, "Our nation must learn to take advantage of the full potential of our older citizens . . . their skills, their wisdom, and their experience. We need their brains fully as much as we need the energy and boldness of youth. . ."

Compulsive Or Repulsive?

Rev. Richard N. Rinker
Elon College, N. C.

Unless an individual becomes a compulsive Christian, any profession of devotion to God will be and remain an ethical relationship unhindered by any deeper implications of nobler truths or higher obligations. Compulsive Christians envisage their behaviour as the secondary result of primary concern, if they feel a need to justify their behaviour at all. It is their major attention to the concept of Jesus of Nazareth as considerably more than an establisher of ethical standards of proper deportment which relegates the assumption of faith as chiefly an ethic to its proper position as a corollary.

Modern culture, swept up as it is by its own temporal successes, fails to turn its attention to those areas of serious failure reflected by the current world crises or the confusion of people whose ideals, professedly Christian, have failed to bear the strains of international and interpersonal relationships. The ethic of Jesus of Nazareth, when isolated from his ultimate value as prophet and potential redemptor, brings this breakdown of shallowly established standards.

There is an unholy and disturbing parallel between the chaotic condition of the world in which we are now living and the belabored turmoil of the individual trying to create a secure place for himself and his high "Christian" ideals. Failure of the latter generates further disorder in the former. The further disorder, continuing the cycle, brings more turmoil for the individual to cope with. Degeneration of ideals, insecure from the first, brings stoic disregard for the need of a sustaining basis at more complex levels of living.

Jesus of Nazareth did not speak for the purpose of founding regulations for daily living. He did not make his sacrifice to call men's attention to "good living." That such rules for living have been transmitted is a fact indicating continuing misunderstanding of his mission to the exclusion of the real purpose of that mission. He came to point out, first, that the relationship of man to other men is secondary to man's relationship with God — that because of the priority to God, there would be times when a given individual would have great difficulty in persisting in a compromising attitude toward society in an effort to live comfortably with his own standards, and those of his faith, in an environment filled with other interpretations of standards and faiths.

The mission of Jesus has other sides. The roughness of the interpersonal relationships within society which, in one consideration, is irritated further by the priority of God, must be refined until it becomes smoothly functional in assisting all of society to see the prior claim of God on all men. The prophets were often abused for trying to accomplish this. Jesus was physically destroyed for attempting to reconcile people to this fact of their existence. Men today are still being scorned and attacked because they have learned what society in general has no desire to learn: that God needs to come first not because God demands it but because man requires it. And yet this must be repeated — no man who claims to be a Christian, who has grown beyond the point of believing his faith to be nothing more than a set of high ethical standards of living, can content himself with remaining apart from the real tradition of the Nazarene which urges a compulsion upon the individual to look beyond self to God and then, because the vision has been broadened and deepened, to look at other people.

Just as no man is free from the claim of God's firstness, so also is each society bound by this same claim. Other claims are made for priority. In the USSR and its satellites, the claim is for the state. Here in our own nation, the claim is too often made for a nationalistic pride in being Americans first and other things incidentally (Christian included). The prior claim of the labor unions is labor. For scholars it is education. For politicians, the utopia only they are capable of bringing into being. For families, security. For the individual, peace and comfort.

For each of these claims Christian standards either have been destroyed altogether or distorted to fit. This can be easily accomplished if faith is merely a standard for behaviour. Other ethics can be shown equally effective and less uncomfortable. When faith means profession of a plastic ethical pattern, anything can be done and rationalized satisfactorily. Instead of being products of a higher order of concern, these Christian standards have been the targets for our favorite indoor and outdoor sport . . . making holes large enough for us to wriggle through in our search for moral comfort and physical-mental delights.

The pathos of the world situation bothers us not a bit. Our smug ethic insists that this pathos **may** be God's way. We cannot quite say that it **is** His way, for this would necessitate an apology to society for our faith in a God of love. As it is, our apology is much less complicated and embarrassing: it needs only to be in the form of meager tokens of recognition for the pathos about us, as though this pathos existed to provide us with an outlet for our own need to be charitable within the framework of our ethic. In 1960 the pathos beyond our church walls was met by about two cents per day per member in our United Church of Christ.

Deeply-rooted fear is epidemic in our society. We seek to cover it with pleasurable pursuits and false hopes. The time is approaching rapidly when the starkly-impersonal truth of the insufficiency of our faith in an ethic for "good living" will hit our veneers of complacent and pseudo-Christian conformity with the force which only self-deception can generate. Perhaps then repulsively ethical Christianity will become a compulsively witnessing and sustaining devotion to God, and the behaviour resulting from that devotion will become a vital power amidst the turmoil and chaos about us.

A MISSIONARY TO JAPAN WRITES

I'm much concerned about the American testing program. I can't see how we could ever justify the use of a nuclear bomb even in self-defense, and to threaten its use if we have no intention of using it, shows a lack of integrity. If the U. S. were to unilaterally declare her intention to stop testing and stock-piling, such a wave of approval would sweep Asia and Africa as to immensely increase her prestige and opportunities for influence. I do not deny that there would be a risk, but I cannot see how the risk could be as great as that of continuing the nuclear arms race.

—Alice E. Gwinn

Keeping Church Records

John Pugh, Jr.
Laymen in Asheboro Church

It is a pleasure and a priviledge to be here with you tonight. I sincerely hope as I talk to you about financial record keeping, that my experiences in business will help me to help you to a better understanding of the problem.

It has always been important to keep good records and the necessity for doing so has increased tremendously in the last decade. We have seen our churches grow in membership, in services, in activities, in new buildings and additions to older ones. While we still have the age-old problem (in most churches) of not having enough money, we are collecting and paying out a considerable amount in the course of each year.

We have seen the cost of everything go up and the value of our dollar go down. We have to handle so much money these days in carrying on the work of the church that it is absolutely necessary that we set up and maintain an adequate set of financial records for the benefit of all concerned.

Gone are the good old days when we passed the hat on the first Sunday of each month and handed the contents to the preacher.

Good, up to date records in business are called the tools of management. They tell the business man at a glance the condition of his company. They provide him with the information as to how and why this condition came about.

Good records are also necessary for preparing operating budgets and for sound estimates of future needs and growth.

If all this is important in the successful transactions of business, how much more important it should be in carrying out the transactions of the church? What are we going to say on judgment day when we are called on for an accounting of what we have done? I do not think that it will be enough to say that we gave part of the money God allowed us to make to the church and let it go at that. Our responsibility does not end when we put our money on the collection plate, although some of us may like to think so. We must give an accounting of how we used the money. Let us not forget the parable concerning the talents. It applies to us too.

It is not my purpose tonight to go into the details of the records that should be maintained. Time does not permit it. However I would like to give a general outline of what can be done, why it should be done and how it can be done.

1. Establish authority and responsibility for seeing that adequate financial records are set up and maintained. This should not be invested in one individual but in a committee. It could be the financial committee, the audit committee or a special committee. Every effort should be made to get members who are experienced in business management, accounting or bookeeping to serve on this committee.

This committee is the key to the whole project, for if the type people I have just mentioned are on this committee they will have the experience to know what needs to be done, how to get it done, and if it is being done.

This committee is not to serve as the secretary or the treasurer but to see that the persons filling these positions have established and are maintaining adequate financial records and also to advise and assist them when the need arises.

2. Regardless of the size of the church the responsibility and accountability for funds and the keeping of records on such funds should not be placed on one person. It is unfair to them for if done correctly it is a much bigger job than most people realize. Another good reason is that all of us are subject to making errors, and if there is more than one person involved in any transaction, they generally discover each other's errors in balancing out their records.

As a service to the churches of our state The North Carolina Association of Certified Public Accountants has prepared a booklet discussing the problems of handling church financial affairs. These are available free of charge to any church requesting them. Address letters to the association at Chapel Hill.

I also have here with me copies of different procedures that can be used and forms that can be used in setting up financial record keeping.

In closing I would like to stress one fact, namely, that once your record keeping procedure is set up correctly you will not have to have an experienced bookeeper to keep the records. It will just be a matter of making each entry correctly and bringing the balances forward.

If the financial records are maintained as they should be at all times, the person keeping them should be able to turn to the proper page and give the correct answer at a moments notice.

OUR MISSIONARY TASK

"The missionary task is not finished. It is rather entering upon a new and more challenging phase. All our concerns with one another must not cause us to forget the fact that two-thirds of the human race are without the knowledge of Christ as the light of the world. We owe them that knowledge. We have no better claim to Christ than they have. Nothing else that we can offer them is a discharge of that debt.

"The calling of God to His Church today is for a new offering of life. For some, especially among the youth of the Churches, it is a call for lifelong missionary service abroad. For all of every age, and out of every nation, it is a call to total and unconditional commitment to the mission of God.

"The newly integrated World Council of Churches can have no higher privilege than to be the servant of the Churches in that mission."

—The New Delhi Report

PREPARING FOR WEEK OF PRAYER

The upsurge of interest in Christian unity has been accomplished by growth in the observance of the Week of Prayer for Christian Unity, Jan. 18-25, both in the United States and abroad.

The World Council of Churches' Faith and Order Commission sponsors the annual observance. A special leaflet with suggested prayers and Bible readings with the theme "He Is Our Peace" is now available from the World Council of Churches, 475 Riverside Drive, New York 27, N. Y. at $2.00 per hundred.

This year for the first time a series of eight Bible studies based on the theme "He Is Our Peace" has been prepared by the Faith and Order Commission and is also available from the New York office of the Council for $.25 per copy. It is intended for use by interconfessional and other study groups and can be used at a time other than the Week of Prayer.

Reports From Women's Societies

Great Bridge

1961-62

Thelma Frost, Chairman

The Women's Fellowship of the Great Bridge Christian Church closed its 1961-62 year with a joint meeting of the two circles on August 8, 1962. The circles held nine meetings through the year with joint meetings in December, May and August. The Woman's Gift was observed on Women's Fellowship Sunday by both circles.

The Friendly Service Gifts were dedicated at our December meeting. We think any organization would have been proud of the large quantity of materials that we had, plus our money gifts. After the dedication of the Friendly Service Gifts, Mrs. Bill Simmons presented a Christmas Play, featuring the Youth Fellowship.

All devotionals were either conducted by the Spiritual Life Chairman or some one she had asked to do it. A very fine program was presented each month by one of the chairmen of the six areas of work.

During the Lenten Season one hour per night, for a week, was spent on Bible Study. Mrs. Martha Brinkley, Spiritual Life Chairman, presented Mr. Jack LaMont who conducted the study. A book "Beloved World," was presented to Mr. LaMont as an appreciation gift for his services.

In May, "Family Week" was observed with a covered dish meal. The entire church was invited. Mrs. Martha Brinkley presided and brought the devotional. Mr. and Mrs. Elliott Waterfield, who had recently returned from South Africa, showed slides of their stay while there. These were most interesting and were enjoyed by all. All who attended agreed that it was good to get together and enjoy a good meal, entertainment and good fellowship.

In June, Mrs. Catherine Gosman, Missionary Education Chairman, presented Mrs. Esther Nicholson, of the Oak Grove Methodist Church, who reviewed the book, "Edge of the Edge." Mrs. Nicholson is very active in both local and state fields and we were very grateful to her for bringing this book to us. We gave her a set of costume jewelry as a small token of appreciation.

During the year 1961-62, the Great Bridge Women's Fellowship has: Sent a money gift to the Convention Treasurer for Barbaros Chelikkol, a Turkish student at Elon College, and entertained him for a week during the Christmas Holidays in the home of Mr. and Mrs. S. P. Frost; sent $40.00 to the Interdenominational Religious Work for Christmas Stockings; sponsored Robert Cowan, a little boy at the Children's Home, entertained him for a week at Christmas and sent him to camp during the summer; served doughnuts and coffee at the Easter Sunrise Service; sent poinsettias to the sick and shut-ins at Christmas; invited Dr. and Mrs. William Tolley to the church to tell of their missionary work; sponsored a Bible Study led by Mrs. Martha Brinkley; three of our members had a part in the World Day of Prayer service; served refreshments to guests at May Fellowship Day Service held at our church; sent a money gift of $22.00 for one minute of World Missions; presented Life Memberships to: Mrs. Mildred Sawyer, Mrs. Marion Allen, Mrs. Martha Sawyer; and paid expenses for one member to the School of Missions.

Our treasurer, Mrs. W. E. Smith, reported that all apportionments had been met for the year, and that we had collected $658.09 for the year, $184.00 of which was the Thank Offering.

This year we had three members to attend the School of Missions, something that had never happened before. We hope to bring new interest and enthusiasm to the work of the fellowship for the 1962-63 year, and perhaps be able to report an increase in attendance.

The following officers will hold office for the 1962-63 year. Mrs. S. P. Frost, chairman; Mrs. Jack LaMont, secretary and Mrs. W. E. Smith, treasurer.

Rosemont

1961-1962

Mrs. Hubert O. Walker, Historian

The Women's Fellowship of Rosemont Christian Church, completed a progressive year under the leadership of Mrs. B. M. Herbert, Jr.

Our Bible study, the Biblical interpretation of "Creating and Renewing the Church," was I Corinthians. Our pastor, Rev. Carroll Lewis conducted the studies each Wednesday evening from November and running into January. The study was well attended by the Women's Fellowship and other interested persons.

The program chairman of each circle used the program book "Creating and Renewing the Church" in its entirety.

The world mission theme, "The Christian Mission in Latin American Countries" was carried out most effectively February 5, 1962, with Mr. Lewis reviewing our study book entitled, "Land of Eldorado." We had,

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Reflections Upon Eastern N. C. Conference — 1962

Human encounter usually results in the obvious that is seen and heard, but there are also the silent forces of feeling and emotion that are subtle and perceivable only to those who believe in such and seek to discover evidence of their movements.

As our Conference becomes history only light reflections reveal that we are in transition. Change is in the air and many of our people are afraid. Afraid of what? Afraid of losing the freedom to worship God in the customary manner? Maybe! Afraid of change and the unknown? Maybe! Afraid of racial implications? Maybe! But most probably our fears are a combination of all these factors plus many others. Transition creates uncertainty.

Why then would we enter into merger that would entail change and fear? Why does a couple dare to unite in marriage with the catastrophic change entailed and fear of the unknown that causes big grooms to tremble with fright? Because there is hope of a fuller and richer life by going through the change. We have the opportunity now to consumate the merger in this area and not only enrich our fellowship through divergency of backgrounds and the sharing of facilities, equipment, programing and leadership but also the witness to this area of Christianity above group consciousness.

Why be afraid? Because it is human and natural, granted change. Why press on in spite of the fear? Because "The Lord is our Shepherd we need not fear." Also, because God calls us to express our faith in the fullest possible way.

Carl Wallace

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Work Among The Chinese

TAIWAN

Close relationship to Tunghai University in Taichung, a city of 207,000 about half-way down west coast of island. This school was established in 1955 by the United Board for Christian Higher Education in Asia, to carry on traditions of Christian colleges in mainland China and to pioneer in new educational ventures.

December

9—**Christians in Mainland China** as a result of missionary work through several centuries a vital Christian church came into being in China. Its total membership, Roman Catholic and Protestant, when the Communist regime was established in 1949 amounted to perhaps 3,500,000. Through a dozen years of fierce pressure to conform to Communist programs and ideology, many hundreds of thousands of Chinese Christians have kept the faith. Today, the active Protestant community probably numbers more than half a million persons. These sorely tempted, isolated, hard-driven fellow Christians have a strong claim upon our prayer and understanding, as they seek to maintain the witness and the very existence of the church in the largest and potentially most powerful nation on earth.

The Philippines

10—**In the Philippines today,** with its population of 27,000,000, we join three other American mission boards (Evangelical United Brethren, Disciples, Presbyterian) in a cooperative effort through the United Church of Christ. A particularly vital church, it has grown nearly 30% in the past five years to a membership of 128,000.

CEBU CITY

Central eastern coast of Cebu Island; "Hub City" of the Visayan Islands and the Philippines; population about 259,000.

11—**Rev. and Mrs. James McKinley** were appointed missionaries in 1930. From that time until 1959, except for the war years, they served at Silliman University College of Theology, where Mr. McKinley was Dean and Mrs. McKinley taught church music. In 1959, he was called as Director of the Internship Ministerial Students Program under the United Church of Christ. They ask our prayers for young leaders of the church in the Philippines. He received honorary degree from Elon College in 1957.

12—**Rev. and Mrs. Lloyd Van Vactor** assist in the leadership training program for the churches of Mindanao. Throughout the year seminars and training institutes are held at the Christian Center bringing in pastors and lay leaders from the churches. The Christian Center library and social rooms serve as a meeting place for any of the students in the city and the Christian Book Room operated in the Center supplies Christian literature for the churches of northern Mindanao. The Center week-day kindergarten is considered one of the best in the city.

DAVAO

Center of the hemp industry. Fourth largest city in the Philippines. Population 232,000. Institutions with which we are closely related: Brokenshire Memorial Hospital; Brokenshire Memorial Hospital School of Nursing.

13—**Mrs. Emma Noreen** went to China in 1926 where for 25 years she was superintendent of the school of nursing and hospital administration in Fenyang. Assigned to the Philippines in 1951, she was stationed first in Dumaguete. In 1954 she moved to Brokenshire Memorial Hospital in Davao City, where she has given invaluable aid in the establishment of the Nurses' Training School, and in the reconstruction and reequipment of the hospital which is giving a city-wide medical service of high standard.

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A Layman Takes Mission Board Job

A top executive of a leading American corporation has given up a promising career in the metals industry to put his business training and experience to work for his church.

William H. Searles, 36, recently resigned his position as secretary and treasurer of the Bunting Brass and Bronze Company of Toledo, Ohio, to become assistant treasurer of the United Church Board for World Ministries, the overseas arm of the United Church of Christ.

Mr. Searles, who now lives in White Plains, New York, went to the Bunting Brass and Bronze Company in 1958 from the Reynolds Metals Company where he was responsible for the coordination and administration of pricing policies. Prior to that he worked as an industrial engineer for the Owens-Illinois Glass Company in Toledo.

In his new position Mr. Searles will still be involved with business procedures even though he will be dealing with missionaries instead of metals. Within the United Church of Christ the Board for World Ministries has 525 mission and relief and rehabilitation personnel at work in 25 countries of the world. Mr. Searles will supervise the day-to-day operations of the Board's treasury, which handles the annual budget of $6,500,000.

The switch from big business to church work was not out of character for Mr. Searles. His father, Dr. Clair K. Searles, now Dean Emeritus of the College of Business Administration of the University of Toledo, was an education missionary in China for a number of years.

Both Mr. Searles and his wife, the former Joan Hickenlooper, were active in the work of the First Congregational Church of Sylvania, Ohio, a suburb of Toledo. As a family, the Searles provided a second home for foreign students studying at the University of Toledo. Mr. Searles also served on the Board of Managers of the Toledo YMCA.

"I had always had full-time Christian work in mind for my later years", Mr. Searles explained.

Last spring at a denominational gathering Mr. Searles mentioned to an executive of the United Church

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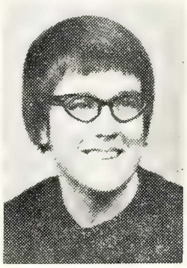
A Page for Young People Edited by Connie Trueblood

Youth Faces The Future


Betsy Jones

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Connie Trueblood

Work In The Field Of Christian Action

Betsy Jones, Action Chairman
Southern Convention P. F.

Christian Action involves trying to be a Christian wherever you are, meeting evil where it exists and helping people in Christ's name. Christian Action is the church at work relieving suffering and trying to stop the causes of that suffering. This includes the following areas of concern: home missions, world mission, the ecumenical movement, interchurch aid in relief and rehabiliation, peace and world order, service to the local church and to the community, intergroup relations (interracial) interfaith, intercultural), industrial relations, economic problems, social problems, and political education and action.

Christian Action also involves making a personal commitment and serving, serving the needs of people in the local church and community, influencing others to act, taking action at local, conference, and convention levels, and realizing and participating in the national and world-wide mission of the Church.

The Christian Action Commission is a group of concerned individuals with an informed youth leader and adult resource person. They study, plan, and accomplish a project in the Action program area which has meaning for themselves and for others. For the conference commission you may stimulate local action by groups in the conference, plan action projects for the conference, and serve as a working link between the local and conference levels. In the local church plan a meeting around some problem or concern for study — local or world-wide. For instance race relations, the underprivileged, juvenile delinquency, migrant workers, the U.N., cold war or refugee projects. Some ways to present these problems may be in the form of films, records, panel discussions, general discussion, role playing, field trips and service projects.

There are three kinds of Christian Action projects. The first is **Study Projects.** Study should be fun as you stretch your horizons and meet people and ideas not known before. Interesting ways to present and dramatize issues are important. The next is **Service Projects.** Don't just study about problems, do something about them and begin in your church by repairing the parts of it which need repairing. Then move on and help your community center. The last but not least project is **Money Project,** earning or giving money for World Missions, C.M.A. or Church Builders Club, Workday for Christ, or UNICEF.

EDITOR'S NOTE

I'm sure that by now all of you have elected a reporter to submit material to the "Youth Page" concerning articles of P. F. projects and news. Certainly each group has an article of interest to share with the other P.F.'ers in the convention. Therefore, I can't understand why I haven't received any articles from many of you. Oh, I know! You've lost my address. Well, here it is again... Why don't you use it?

Please send all articles to:
Connie Trueblood
8025 Honeygrove Road
Norfolk 24, Virginia

Workday for Christ and UNICEF are the two most important projects undertaken by the Action Commission. Workday for Christ is a time when P.F.'ers across the nation join in "Christian Service." UNICEF, the United Nations International Children's Emergency Fund, is a time when young people go "trick or treating" for the underprivileged children of the world.

The emphases of Action are: **What on Earth is the Church Doing?** and **Christian's Responsibility for Freedom.** The purpose of the emphasis is to help us as youth understand international affairs in terms of world ministries, world economic development, emerging nationalism. The purpose of the second emphasis is its focus on the nature of prejudice and race relations in our society, in the field of intergroup relations in society.

Each year the cooperating Protestant denominations select one home missions theme and one world missions area theme for concentrated study and action. The two themes for 1962-63 are **The Church's Ministry to Persons of Special Need,** which deals with physically handicapped, mental illness, aging, children deprived of family, and youth in conflict with the law; and **The Church's Mission to the Rim of East Asia** concerning Korea, Hong Kong, Okinawa, Taiwan, their problems of political unrest, wars, food shortages, poverty, refugees and the part the church can have.

The steps in planning Action are:

1. Find a problem that needs correction in your community or one which you wish to learn more about.
2. Define and study the conditions or the problem.
3. Study what others have and are doing about the problem and what other agencies might do about it.
4. Discover what we as young peo-

ple can do, and do well, about the given problem.

5. Then act.

6. Evaluate your efforts afterwards; and give thanks to God that you could help.

In closing I would like to say that Christian Action grows out of what we believe about God, the world and its people and that the success of the Action Commission depends largely upon **you**, the leader.

Young people of Rosemont who led the worship service at the recent CMA meeting at South Norfolk were Suzy Phillips, Judy Halstead, Linda Hodges and Donald Miller.

Three Boy Scouts of Rosemont church will receive the coveted "God and Country Award" at the morning worship service December 9 — Donald Miller, Stephen Comfort and James Hodges.

Luther Bondurant, Mack Miller and Ham Morrison were the speakers when the laymen of Rosemont led the "Evening Gospel Hour" one Sunday evening in October. Raymond Niles read the scripture and led in prayer and Al Brenneman led the song service.

On October 20 the Lynnhaven Colony P.F.'ers held a car wash for the "Workday for Christ." The group sold tickets the week before. Forty-four dollars was made through the hard work of our P.F.'ers. That night a party was given for the "Workers."

On October 28 the group went "Trick or Treating" for UNICEF and collected $125.

NEW SCHEDULE AT PLANETARIUM

Chapel Hill, N. C. — Beginning November 27 and continuing through January 7 the Morehead Planetarium, University of North Carolina, Chapel Hill, will present its traditional Christmas program, **Star of Bethlehem,** daily at 11:00, 1:00 and 4:00 for school groups with advance reservations. Public performances will be given at 8:30 each evening, 11:00, 3:00, 4:00 and 8:30 on Saturdays and 2:00, 3:00, 4:00 and 8:30 on Sundays. Group class reservations may be made for any program(s) by writing to Star of Bethlehem, Morehead Planetarium, Chapel Hill, North Carolina.

Why I Want To Go To Camp Moonelon

Honorable Mention — Junior — Suzanne Davis, 915 Oakmont Drive, Asheboro, N. C., Asheboro Church, Age 9.

There are a lot of reasons I would like to camp.

Well I sure do like to meet new friends, because there are only a few girls of my age in my neighborhood.

I like swimming and crafts, too.

Last year we had a lot of fun making our camp sight. When it rained we went to the museumn.

I enjoyed the square dances we had at night.

Last year we had 4 hiking trips.

The reason why I enjoyed camp so much is that we did so many different things in a short time. I would like to have stayed longer.

* * *

Honorable Mention — Junior — Linda Ann Mansfield, 3848 Old Norfolk Road, Virginia, Berea (N) Church, Age 11.

The reason why I want to go to Camp Moonelon this summer is because you have fun with people from other Christian Churches. In the morning when you get up, before you eat breakfast, you go alone to a certain place that you have picked to have your own devotions. There you study the lesson for that day in the book you were given. You have a Prayer to say and a Bible verse to remember. You write your own prayer for the day in the book. This way you learn more about Christ every day.

Most people think that K. P. is all right if you don't break anything. All you have to do is set the tables and dry the dishes. Each table is to clean up their mess they made after everybody is finished at that table.

The many places you go are very interesting. The Museum in Burlington is very educational about animals. The Post Office and Orphanage are very nice also. The College is very pretty. We are not allowed inside, but the Campas is very lovely.

Your campsite in the woods is very pleasant. The woods are cool and very pleasant to sit around campfires at night. I like all the activities they have for you to play. All these things I have just written are very interesting and I would like to do all of them again this summer at camp.

Honorable Mention — Junior High — Glenda Bradshaw, Rt. 1, Box 348, Suffolk, Va., Liberty Spring Church, Age 13.

I have many reasons for wanting to attend Camp Moonelon this summer. One of which is I enjoy spending a week with children my age. I like the recreation at camp a lot. Never have I been anywhere that the people are as willing to cooperate with others and try different things. It is fun to find out what other children think about things going on in the world, not just what our parents think.

Another reason I would like to go is because I enjoy listening to the missionaries tell about their homelands. Many things they have said have helped me in my school work. I believe I would like to become a missionary, therefore I have enjoyed their talks especially.

One more reason I would like to attend camp is that I enjoy the outdoors. I am a girl who would rather work outdoors than work inside. I especially enjoy "Morning Watch" because where I live there is neither time nor a place for it.

I like to go to camp because I believe being at camp gives you a chance to prove that you are a responsible person. It makes you want to do right because you are representing your church. I like the system of K. O. (Kitchen Opportunity) because it makes you think you are doing your part.

Going to camp is a wonderful opportunity to attend a church camp dedicated to Christian living and if anyone is given the chance, I think he should make use of this opportunity.

Speaker for Women's Fellowship Sunday, November 4, at Union Grove was Mrs. F. C. Lester, who was introduced by Mrs. Paul Tedder. Others sharing in the service were Mrs. Coye Coble, Mrs. Paul Johnson, Mrs. Dora Brown, Mrs. Donald Lambe, and Mrs. Howard Byrd. Special music was provided by a women's choir, under the direction of Miss Lucy Tedder, and a junior choir, led by Mrs. Billy Morrison. Mrs. Morrison also had charge of the dedication of the Thank Offering. Organist was Mrs. Sarah Coble.

LAYMAN

(Continued from Page 9)

Board for World Ministries that he would like to put his financial skills to work for the church "sometime within the next 6 to 10 years."

But the Board needed him now.

"It turned out to be 6 to 10 weeks," Mr. Searles added, "but if you take seriously what the pastor says on Sunday mornings then some kind of action becomes imperative. We felt we had to do something besides sit back and listen."

With the eldest of his four children, Susan, 18, just entering college this fall some of Mr. Searles' financial talent will of necessity go into the family budget to make the decreased income of a missionary board salary cover increased expenses. A second daughter, Ann, 16, is a senior in White Plains, New York, High School. Two boys, John, 12, and Jim, 10, are in elementary school.

Mr. Searles, who was born in Peking, China, on Christmas day, 1925, is a graduate of the University of Toledo and of the Harvard School of Business. From 1943 to 1946 he was in the Navy and saw active duty aboard a destroyer.

ROSEMONT

(Continued from Page 8)

preceding the review, our annual covered dish supper with 55 attending. The home mission theme, "New Churches for New Times," was studied May 7, at our quarterly meeting. Mrs. C. L. Richardson reviewed our study book "Edge of the Edge", for us.

The quarterly meeting November 6 gave us an opportunity to learn the true meaning of our "Womans Gift," as two of our ladies presented to us a delightful little skit, which explained very simply the purpose of this phase of stewardship. There was a presentation of Life Memberships to Mrs. Carroll Lewis, Mrs. J. S. Halstead and Mrs. Gene Cherry. Memorials were sent to the families of Mrs. Lillian Reppert and Mrs. Emily Stewart. On Women's Fellowship Sunday, the receiving and dedication of our Womans Gift was an impressive ceremony. An unusual highlight of this service was the reading of the Psalm 100 by our President, Mrs. B. M. Herbert, Jr. The reading was accompanied by a violin solo, "Largo," rendered by Mr. F. T. Etheridge.

Our hearts were saddened by the loss of three of our beloved members during the year. We were most happy to receive into our Fellowship five new members.

To Barbaros Chellikol, a student from Adana, Turkey, our Family Night supper guest last year, we sent $10.00. Our Fellowship, with help from two of our Sunday school classes, is sponsoring a child from our Church Home for Children. To Dianne Cates, the Fellowship sends $10.00 each month and brings her to our homes for vacations and sends little gifts at special times.

Our support went to the Christian World Mission for two (2) minutes; the Jr. Dept. (Mrs. Elizabeth Swink's dept.) contributed $5.00 to this worthy cause.

The fellowship contributed again to the Cancer project this year; not only did we make bandages, but, along with other churches in the area, we helped to distribute them from a distribution center. Our food and clothing bank was carried forward this year to help any needy persons.

We observed World Day of Prayer with 15 attending; May Fellowship Day, 3; Convention, 2; School of Missions, 2; we were host to the Spring Rally, observing their fiftieth anniversary. Thirty six of our ladies were present.

One of the highlights of the year was to hear about the protestant mission from our country to Puerto Rico. Our Pastor, Rev. Carroll Lewis was very delighted to have been chosen as one of the delegates. On his return, he spoke to us about the people, how hospitable they were and how the mission affected them. Mr. Lewis was very enthusiastic and optimistic about the effect of the mission on the country as a whole.

The Woman's Fellowship gave a lovely tea for the Sunday school teachers October 1, 1961. This was in appreciation of the loyal and effective work done by each one of the teachers.

Our Fellowship has worked faithfully and in full awareness of the grace of God, toward the achievement of our purpose; we have discharged promptly, thanks to the generosity of our members, our financial obligations. It is with a good feeling of accomplishment that we end our year, 1961-62.

We learn from the Rosemont bulletin that Rev. Lowell Smoot, pastor of United, Portsmouth, Virginia, has accepted a call to a church in West Palm Beach, Florida, and expects to move by January 1.

Clarence Phillips, Clark Foltz and Richard Eaton were speakers for Laymen's Sunday at Bethlehem, near Harrisonburg, Virginia. Other laymen sharing in the service were Earnest Myers, Roy Rhodes, Shirley White, Warren Lohr, Lester Lohr, F. H. Harrison, Jr., Ralph White, Garth Kagey, Bobby Rhodes, and Jim Rhodes. The pastor, Rev. Bland Leebrick, led the morning prayer.

CALENDAR OF PRAYER

(Continued from Page 9)

DUMAGUETE

Principal city in the southeastern fertile lowlands of Negros Island. Population about 35,500. Institutions with which we are closely related: Silliman University, College of Theology.

14—**Rev. and Mrs. Paul Lauby** (1953) serve in Dumaguete City at Silliman University where Mr. Lauby is the Dean of the College of Theology and a teacher. Mrs. Lauby directs the university's laboratory kindergarten and teaches courses in kindergarten education to young teachers who will supervise day schools in local churches.

MANILA

Capital of Philippines and one of busiest commercial centers of Far East. Most thickly populated of Philippine cities—1,146,000. Institution with which we are closely related: Union Theological Seminary.

15—**Rev. Peter Gowing** (1960) is Assistant Professor of Christian History and Doctrine in the College of Theology of Silliman University. Nearly eighty young men and women are enrolled in the college, preparing for all types of Christian ministry including pastor, deaconess, Bible teacher and foreign missionary.

ETERNAL LIFE

Background Scripture: John 17:1-3; Romans 6:4-23; I Corinthians 15:3-28; I Peter 1:3-9; I John 5:11-13.

Devotional Reading: Revelation 21:1-8.

Memory Selection: **And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.** John 17:3.

The words of the printed text, Romans 6:4-23, have as their background the fifth chapter of Romans, in which Paul sets forth his doctrine of justification by faith — the doctrine that a man is saved, not by good works, but simply by faith. Critics and cynics were twisting that doctrine to mean that it encouraged a man to sin. Their fallacious reasoning said in essence, "The greater the sin, the greater the forgiveness. Go ahead and sin; the more you sin the more you are forgiven. Paint the town red! Your forgiveness and regeneration will be all the greater for it. Sin the more that you may be forgiven the more." "Nonsense," cries Paul. The man who finds redemption in Christ stops sinning, that is, he isn't interested in sinning as before. He loathes his sin; by the grace of God he stops sinning. In the grace of God, he is a new and finer man.

Eternal Life Hereafter

All religions, of all time, have believed in immortality. They have believed that if a man dies, he will live again. To be sure there are different beliefs as to the meaning and characteristics of that future life. In some religions it is purely in material and physical terms. The Indian had his bows and arrows and his favorite horse buried with him for he thought of the future world as a "happy hunting ground" where he could hunt to his heart's content. Other religions have similar beliefs. But instinctive in all religions is the faith that life goes on, that there is a life in the hereafter. Christianity, of course, shares and holds this belief. This belief went through various stages as a close study of the Old Testament will clearly show, and as Dr. Fosdick has so graphically shown in one of his chapters in "A Guide Toward Understanding the Bible." Christianity gives an unequivocal and resounding answer to the question "If a man dies, shall he live again?" by saying "Yes." Death is an open door into another world, a passing from one room into another room in the Father's house of many mansions, eternal in the heavens.

Eternal Life Here and Now

But Christianity gave a new meaning to eternal life. It is not "pie in the sky, bye and bye." One does not have to wait until he dies to inherit eternal life. Eternal life begins here and now. "He that hath the Son, hath life," said Jesus. And again He said, "This is life eternal to know Thee, the only true God and Jesus Christ whom He hath sent." These are only two of many passages which could be quoted in support of this view of eternal life. In short, **eternal life is not so much a matter of length as of quality, not of quantity, but of quality.** The fact is that immortality, simply as such, could be a dull thing. Eternal life can never be such.

Paul tells how all this comes about. He uses the figure of the baptism of Christ, his death, burial, and resurrection from the dead. When a man commits himself to Christ, he becomes in effect a new man in Christ. Life takes on, not simply a new dimension of length, it takes on a new quality. **A man is alive at more points, and he is alive at higher levels.** He walks in newness of life, and this new life does not wait for the grave; it comes immediately. And this life is, or ought to be, radically different from the old life.

The Gift of Eternal Life

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The devil makes us pay. God gives. No man can earn eternal life; no man can buy it. A man can only accept it as a gift from a gracious and generous God. And when a man accepts Christ and walks with him in newness of life, he begins to live in eternity at that moment. It is a gift of God which we may enter in the here and now if we want it enough to follow Christ and obey his commandments.

Millions Now Living Who Will Never Die: Millions Now Living Who Are Dead and Don't Know It!

A few years ago there was a religious leader of a sect who was constantly preaching on the theme, "Millions now living who will never die." He was one of those deluded men who thought he knew more about the Coming of Christ than Christ himself knew. For Christ said frankly that no man knew of that hour, not even the Son. But some critic quaintly rephrased the theme of this preacher. He said that there were "millions now living who were dead and did not know it!" He meant of course that millions were existing, vegetating after a fashion, but not really living, who knew nothing of the abundant life that Christ came to bring. And these millions are not pagans or heathen who have never heard of Christ, but many of them are Christians who profess to be disciples of Christ, but do not know the unsearchable riches of his grace. They are blind to the beauties of Nature, insensitive to the needs of their fellowmen, unconscious of the spirit of Christ in their hearts or disobedient to it, unresponsive to the impulses of the Spirit, and unaware of the mysteries of his grace and goodness. They are dead spiritually even while alive physically. They exist but do not live.

In conclusion let me quote a story of an old woman, suffering from an incurable disease. The loneliness of her sick room was almost unbearable. To her minister she said quietly, "I'm not afraid of dying, but I am afraid of living until I die." Cardinal Newman said, "Fear not for that your life shall come to an end; but rather that it shall never have a beginning."

SUNDAY SCHOOL LESSON
DECEMBER 9, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

AN ADDRESS TO REMEMBER

Material from any of the instrumentalities of the United Church of Christ may be ordered from one distribution point:

Central Distribution Service
1505 Race Street
Philadelphia 2, Pennsylvania

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

We Need The Thanksgiving Offering As A "Special"

Dear Friends:

As indicated by our report this week, we are receiving a wonderful response to our Thanksgiving Appeal. As we have said before, this is a **must** if we are to continue the program our churches have indicated they want the Home to maintain. It is very necessary for us to reach our goal of $25,000.00 in our Authorized Special this year. While we give greater emphasis to the Thanksgiving season in the material we send out at this time of the year, we also give credit for contributions received during the Christmas season on the Authorized Special.

As you know, we are given both the months of November and December to make our presentation to the churches for this special offering. If you have not already remembered the Home with a contribution, during the advent season is an excellent time to do so.

Last year a number of people, instead of sending gifts to friends and relatives, sent a contribution to this Home in honor of those who would have normally received the gifts. In turn we wrote an appropriate letter telling the individuals they had been honored by a gift to the Home in their name. Perhaps there are others who would like to so honor their friends this year, and at the same time give a helping hand to our Children's Home.

ANNUAL REPORT OF WOMEN'S FELLOWSHIP HINES CHAPEL CHRISTIAN CHURCH

Sept. 1, 1961 — Aug. 31, 1962

Mrs. Etta Bolin, Secretary-Treasurer

Under the capable leadership of our president, Mrs. Bessie Iseley, the Women's Fellowship of Hines Chapel closed an active and successful year. We have 50 members divided into two circles. Mrs. Eunice Falls, Chairman of Circle 1 and Mrs. Maybelle Lowe, Chairman of Followers Circle.

Officers for the year 1962-63 are as follows: President, Mrs. Helen Lowe; Vice President, Mrs. Etta Reid Woods; Secretary-Treasurer, Mrs. Etta Bolin; Chairman Circle 1, Mrs. Jessie Wyrick; Chairman Followers Circle, Mrs. Maybelle Lowe.

World Wide Community Day was

REPORT FOR NOVEMBER 26, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 19.00	
Eastern Virginia Conference	48.00	
Eastern North Carolina Conference	124.00	
Western North Carolina Conference	179.79	
North Carolina and Virginia Conference	28.20	
Total		$ 398.99

SPECIAL OFFERINGS

First Congregational Church, Mahony City, Penna.	$ 5.00
Mrs. R. B. Baker, Greensboro, N. C.	30.00
Happy Shares Club, Greensboro, N. C.	20.00
Junior Dept. (Lower), Union Ridge Sunday School Union Ridge Church, RFD 2, Burlington, N. C.	12.53
Women's Martha Circle, Zion Congregational Church, Fresno, Calif.	5.00
Women's Fellowship, Pleasant Hill, Circle 2, Liberty, N. C.	5.00
Women's Fellowship, West Park Congregational Church, Cleveland, Ohio	75.00
Lynnfield Community Church Circle, Lynnfield Community Church, Lynnfield, Mass.	10.00
The Esther Circle, Solon Community Church, Solon, Ohio	15.00
Ladies Star Class, Bethlehem Christian Church, Suffolk, Virginia	25.00
Men's Bible Class, Bethlehem Christian Church, Suffolk, Virginia	25.00
Philathea Class, Suffolk Christian Church, Suffolk, Virginia	5.00
Woman's Missionary Society, Orthodox Congregational Church, Manchester, Mass.	15.00
Women's Fellowship, Congregational Church, Huntington, Indiana	10.00
Mrs. Samuel McCutcheon, Farmington, Conn.	10.00
Young Married Couples Class, Third Avenue Christian Church, Danville, Virginia	5.00
In Memory of Mrs. Lillie Andrews Sutton	
In Memory of Lane Elder Vaughn	
In Memory of Nicholas Lefelar	
In Memory of Mrs. Alberta U. Carroll	
In Memory of S. J. Hinsdale	
Total Memorial Gifts	40.00
Thanksgiving Offerings:	
Mrs. O. G. Fleming, South Norfolk, Virginia	100.00
Cleo Cash, Franklin, Virginia	3.00
Suffolk Christian Church, Suffolk, Virginia	125.00
Dr. S. W. Moore, Burlington, N. C.	3.00
Roy W. Bear & Family, Elkton, Virginia	5.00
Mrs. G. L. Jones, Durham, N. C.	5.00
W. K. Holt, Jr., Milledgeville, Georgia	25.00
Mt. Zion United Church of Christ, Mebane, N. C.	14.36
Mrs. Ethel M. Holmes, Franklinton, N. C.	5.00
Pope's Chapel Christian Church, Franklinton, N. C.	33.00
Women's Fellowship, Pope's Chapel Church, Franklinton	10.00
The National Bank of Alamance, Graham, N. C.	150.00
Spring Hill Sunday School, Wakefield, Virginia	10.50
New Lebanon Church Sunday School, Surry, Virginia	25.00
Mt. Bethel Church, Summerfield, N. C.	89.13
Fullers Chapel Church, Henderson, N. C.	84.50
Mt. Gilead Christian Church, Louisburg, N. C.	19.83

Mt. Auburn Church, Manson, N. C.	106.50
J. L. Read, Norlina, N. C.	100.00
Mrs. Annie M. Spain, RFD 1, Manson N. C. Mt. Auburn	5.00
Mrs. J. A. Kimball, Norlina, N. C., Mt. Auburn	5.00
Wm. A. Pulley, Norlina, N. C., Mt. Auburn	5.00
Kallam Grove Church, Madison, N. C.	85.00
R. E. Brown, Randleman, N. C.	25.00
Truitt Bible Class, Asheboro Congregational Christian Church, Asheboro, N. C.	10.00
Piney Plain Christian Church, RFD 4, Raleigh, N. C.	64.54
Mrs. Dorothy H. Nugent, Durham, N. C.	16.00
First Congregational Church, Portsmouth, Virginia	21.12
Rocky Ford Christian Church, Mt. Airy, N. C.	20.00
Union Grove Congregational Christian Church, RFD 4, Asheboro, N. C.	35.00
Shallowford Christian Church, RFD 1, Elon College, N. C.	50.00
Amelia Church, Clayton, N. C.	31.52
Mr. & Mrs. Harry E. Overhead, Newport News, Va.	50.00
First Congregational Christian Church, Albemarle N.C.	41.25
Clanton Park United Church, Charlotte, N. C.	15.32
Dr. Amzi J. Ellington, Burlington, N. C.	5.00
W. N. Howell, Gatesville, N. C.	20.00
Antioch (R) Christian Church S. S., Asheboro, N. C.	54.00
New Hope Christian Church, Louisburg, N. C.	12.50
Dr. & Mrs. J. Parker Cross, Suffolk, Virginia	10.00
Mrs. Mamie K. Perkinson, South Hill, Virginia	10.00
Mr. E. M. Cheek, Jr., Burlington, N. C.	5.00
H. J. Capps, Burlington, N. C.	10.00
John J. Halstead, Norfolk, Virginia	2.00
Robert & Ruth Rascoe, Burlington, N. C.	2.00
Mrs. Simon Teague, Siler City, N. C.	10.00
Pleasant Hill Church, Liberty, N. C.	116.14
N. C. Monroe, Greensboro, N. C.	25.00
J. A. Russell, Suffolk, Virginia	25.00
Miss Nellie May Holt, Burlington, N. C.	100.00
C. D. West & Co., Newport News, Virginia	5.00
W. G. Sharpe & Mrs. Della W. Sharpe, Reidsville, N. C.	25.00
Mrs. Florence Bryant, Harrisonburg, Virginia	10.00
Mr. & Mrs. H. G. Earp, Milton, N. C.	20.00
Ladies Aid Fellowship, Eure Christian Church, Gates, N. C.	10.00
Mr. & Mrs. O. W. Hines, McLeansville, N. C.	40.00
Gibsonville Christian Church, Gibsonville, N. C.	32.18
Willing Workers Class, Oakland Congregational Christian Church, Chuckatuck, Virginia	5.00
Auburn Christian Church, Garner Road, Raleigh, N. C.	9.99
Monticello Christian Church School, Brown Summit, N.C.	26.88
Dr. Charles H. Rawls, Suffolk, Virginia	100.00
Wm. G. Sharpe, Burlington, N. C.	1.00
Harvey M. Holland, Suffolk, Virginia	10.00
Tarvia Jones, Graham, N. C.	10.00
Miss Violet Holt, Burlington, N. C.	100.00
John H. Dockery, Reidsville, N. C.	25.00
Mrs. T. H. Andrews, Sr., Alexandria, Virginia	10.00
Mrs. H. D. Edwards, Newport News, Virginia	5.00
Mr. & Mrs. Philip Secrist, Elkton, Virginia	2.00
Clenon W. Russell, Graham, N. C.	15.00
Belews Creek Christian Church, Belews Creek, N. C.	22.32
Howards Chapel Sunday School, Reidsville, N. C.	12.50
J. C. Matthews, Suffolk, Virginia	100.00
Seman Congregational Church, Seman, Alabama	15.00
Doyle McFarland, Sanford, N. C.	100.00

TO BE CONTINUED NEXT WEEK

observed November 3, 1961 with Hines joining with Monticello for this service. Women's Fellowship Sunday was observed November 12, 1961 with the Fellowship having charge of the Church service. The Women's Gift Boxes were presented and dedicated.

A Life Membership was presented to Mrs. Etta Bolin, and a Memorial given in honor of Mrs. Lieu Smith.

Our Friendly Service quota was met and a dedication service held Sunday night February 25. A contribution was made to defray the expenses of a Turkish student at Elon College. Also contributed to the expenses of Mrs. Clyde Fields' trip abroad. $50.00 was donated towards buying a Jeep for the Riggs, missionaries to India.

Both circles and their families joined together for our Christmas party Saturday night December 2, 1961. At this time our Secret Pals were revealed and names drawn for the coming year. Towels were also brought to the party to be sent to Elon Orphanage.

Our Latin American Banquet was held Saturday night March 10, and all present enjoyed the talk and slides shown, on Latin America, by Dr. Dozier, head of the Geography Department at Woman's College.

World Day of Prayer was held at Hines on March 9th, with surrounding churches invited to worship with us.

We had attendance at Fall Conference, Spring Rally, World Day of Prayer, Summer Conference, and Southern Convention.

Both circles joined together with family members for the May Fellowship supper on May 19.

Members of the Followers Circle have been responsible for the nursery held at the church.

A Brunswick stew was made and sold, and suppers served to a civic club and two business organizations with the proceeds applied on equipment and the outstanding note on the Educational Building. This note having been paid in full and burned at the Home Coming Service, Sunday, June 3, 1962.

A Testament, rose bud and vase has been presented to all babies born to members of the church during the year.

At our August meeting, held jointly, we were fortunate to have Mr. and Mrs. Bob Cable, missionaries to South America, speak and also show slides of their work. A love offering was received for the Cables.

A Responsive Litany

(Used by Rosemont Church, South Norfolk, Carroll W. Lewis, Minister, November 18.)

Minister: For the birth of the Christ Child, through whom we receive eternal life,
Congregation: We thank thee, our Father.
Hymn: First stanza, "Joy to the World"

Minister: For the Christ who healed the sick of body and of soul and who lived a life of example for us,
Congregation: We thank thee, our Father.
Hymn: First stanza, "Fairest Lord Jesus"

Minister: For the Christ who suffered and died upon the cross, that we might receive everlasting life,
Congregation: We thank thee, our Father.
Hymn: First stanza, "In the Cross of Christ I Glory"

Minister: For the Christ who forever conquered death for us by his resurrection from the tomb,
Congregation: We thank thee, our Father.
Hymn: First stanza, "Christ the Lord is Risen Today"

Minister: For the Call of Christ, calling us to serve him and our fellow-men, calling us to lives of consecration,
Congregation: We thank thee, our Father.
Hymn: First stanza, "Jesus Calls Us"

Minister: For the mercy of God, who has blessed us so richly in spite of our unworthiness,
Congregation: We thank thee, our Father.
Hymn: First stanza, "There's A Wideness in God's Mercy"

Minister: For those who landed on these shores in search of freedom of conscience and religion, for fathers who honored God, for those who established this church in which we worship today, for the faith which has been handed down from generation to generation,
Congregation: We thank thee, our Father.
Hymn: First stanza, "Faith of Our Fathers"

Minister: For the Church of Christ, triumphant, of which this church is a part, and for the opportunity which is ours to serve within the church,
Congregation: We thank thee, our Father.
Hymn: First stanza "I Love Thy Kingdom, Lord"

MEDITATION BY MINISTER

Minister: For the privilege of meeting together within this house, of worshipping thee in the mutual ties which bind us one to another,
Congregation: We thank thee, our Father.
Hymn: First stanza, "Blest Be the Tie"

Minister: For the Christian Sabbath, this day of worship and rest,
Congregation: We thank thee, our Father.
Hymn: "O Day of Rest and Gladness"

Minister: For the Word of God, speaking to us in living tones, guiding us when we are in danger of being lost, comforting us when we are in sorrow, directing us onward in the path of truth.
Congregation: We thank thee, our Father.
Hymn: "Savior, Like A Shepherd Lead Us"

HISTORICAL SOCIETY, INC.
Southern Convention of Congregational Christian Churches

The
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Church History Room
Box 232

Vol. 114 December 11, 1962 No. 49 | A Religious Wee[illegible]r Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A CHRISTIAN IS

A Mind, through which Christ thinks.

A Heart, through which Christ loves.

A Voice, through which Christ Speaks.

A Hand, through which Christ lifts.

—Union Virgilina, Bulletin

Organ of the Southern Convention of Congregational Christian Churches

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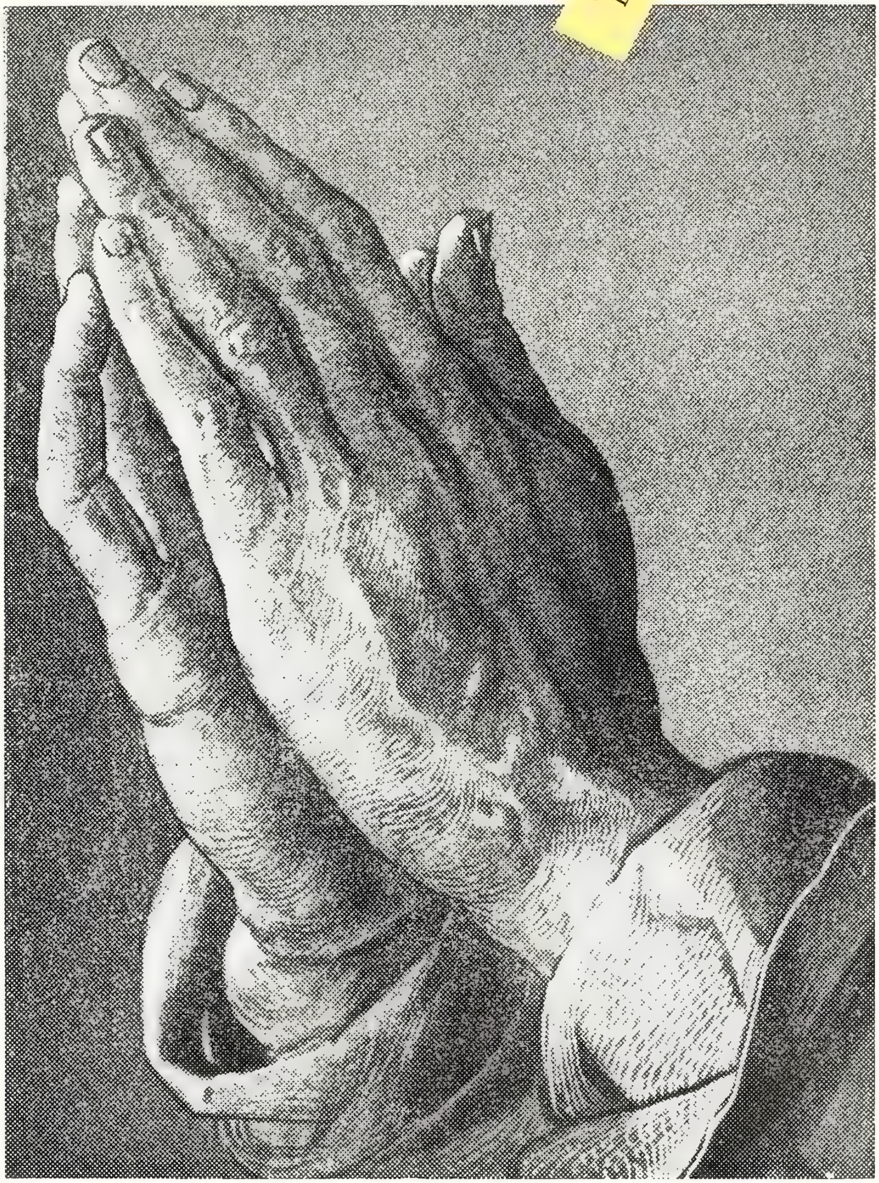

Praying and Serving Hands

Christmas is the time for prayers of praise, thanksgiving and dedication, and for serving in the name of Him whose Birthday we celebrate. Please let your hands be clasped in prayer, and open and active in bringing happiness to others at this joyous Christmas season.

EDITORIALS

"Then The End Will Come"

Jesus and his disciples "sat on the Mount of Olives" during the late afternoon Tuesday before the first Easter. They were engaged in serious conversation. The learners were eager to know from the Teacher "when these things shall be," and the Teacher was telling them of the struggles through which his followers must go, and the work that lay ahead of them. "This Good News of the Kingdom will be preached throughout the whole world, as a testimony to all nations, and then the end will come," he said.

The work of witnessing is not yet complete. Nineteen centuries have passed. Christians have lived in each generation, and the Church has told the story over and over again. In our time the large majority of the world's population is ignorant concerning Christmas, Easter, and the life that went between. So, the end is not yet.

Two weeks from the date of this paper the Christian world will celebrate the Birthday of Jesus of Nazareth, and will witness through song, sermon, and pageantry to believe that this child was God's Son in a very different sense from what other children are. This is the joyous season when children take precedence over adults, the world waits a bit hoping to hear angel song, and wise people bow in reverence and lay at the feet of Jesus treasures new and old.

Church people are excitedly busy now preparing programs for Christmas, and children are learning "pieces," plays and songs. All are endeavoring to make Christmas a time of telling effectively the "old, story of Jesus and his glory." Before the preparation is finished many leaders will be so distraught that they will all but forget what the message of Christmas is. Then Santa Claus can take over, and the Babe of Bethlehem will find no place in the hearts of people. But, be it said to the credit of a multitude of faithful teachers, the lights will go on, the songs will be sung, the dramas will be effective, the story will be told, and joy will come to the world again. This is the glorious and expected end of all those Christmas preparations now claiming so much time in homes and churches.

In this tremendous effort to bring joy to the world, The Christian Sun is eager to share. Forty-nine times this year this paper has gone through the mails and into upward of 3,300 homes and offices. There has been a constant endeavor to put into its pages such things as will help men and women to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," and to assist church people in performing their duties well.

Next week we will concentrate on Christmas. Many of the regular features will be absent. Worries will be forgotten as we draw near to the manger-cradle to mingle with shepherds and wise men, and perchance to hear the message of "peace on earth."

Then will come the end of this Volume 114 of The Christian Sun. After a week's vacation we will start the New Year of 1963 with volume 115. The end of one volume is the beginning of another. The work is not done; the message has not been heard by everyone. Not all church members attend services at Christmas, and most of our members in the Southern Convention never receive a copy of this paper. It just could be that individuals and churches will want to enlist The Sun to aid them in sending the message of Christ to the homes of their members and friends during the coming year. It would be an appreciated compliment to the paper, and, let us blush for shame, it would be a helpful gift fifty times next year. (Subscriptions are handled by the Convention Office at Elon College, N. C., and the subscription rate is printed on the next page.)

The end will not come with Christmas. This is a holy season, a time of concentrated effort to make known the glorious gospel that God came to our earth in the form of a Baby who grew to be the world's best Man and the Redeemer of all who will yield allegiance to the highest and best. But a single telling of this story will not reach all of earth's people; neither will it transform all who hear it. The witnessing must continue through the years to come.

This is no drudgery. It is a high privilege. It puts one in the army of the Lord. It opens doors of opportunity. It leads into service that is refreshing. It may send one into the hard places and the far places of the earth, but wherever one goes there is "a song in the air" and joy in the heart. Don't expect God to fail. His work is incomplete as yet, and it must go on. We are his witnesses, and he is depending on us. Christmas flashes new light in our hearts and points the way to greater endeavor. The end is not yet. A long future stretches out before us, as it does with any baby. This is no time to sulk in our tents or to doubt the success of God's work. This is our time to tell the message abroad until it has reached all the people of all the earth. When we have done our very best and the message is known and read of all men, "then comes the end."

Remember Veterans Of The Cross

Ministers are usually held in high esteem while they are serving churches. So are their wives who also serve far beyond the call of duty. But for these faithful servants, like everyone else, the sand in the hour glass runs low. When their work is done in the churches, it is easy for people to forget them.

Life does not always end at the time of retirement. It goes on when money is scarce, and sickness increases.

At Christmas our church people are urged to remember these Veterans of the Cross with an offering that will bring a bit of cheer to those who have served our churches, and who, because of age or infirmity, can no longer carry the responsibility of a pastorate. You will not forget, will you? The offering is needed. It can relieve suffering and bring cheer to those who have done so much for others without much concern for themselves. Remember the Veterans of the Cross with a love offering at the Birthday of him who said, "Inasmuch as you did it unto one of the least of these my brethren, you did it unto me."

REPORT ON TITHERS' ENROLLMENT SUNDAY

Supt. Clyde L. Fields

The Hayes Chapel and Auburn Christian Churches,with Rev. Conrad F. Cornelius as pastor, are the first two churches to report the results of Tithers' Enrollment Sunday held in the Southern Convention November 11, 1962.

The Auburn Christian Church reports 7 tithers and Hayes Chapel Church reports 11 tithers.

Other churches in the Southern Convention are encouraged to send the green report blank to the Southern Convention Office and the white information copy to Dr. Paul Strauch, Stewardship Council, 1505 Race St., Philadelphia 2, Pennsylvania. We would like to have as complete a record as possible of the tithers in the Southern Convention.

Two of our churches in Dubuque, Iowa, have ministers who previously served in the Southern Convention: First, John (Jack) H. Sunburn and Summit, Russell L. Shaffer. The Councils of the two churches are meeting "to begin exploratory talks looking toward a possible merger of the two churches some day in the distant future."

Recent speaker at Northview church was Paul Britt, layman from Flint Hill, Biscoe. His daughters, Phyllis and Diana, sang two special musical numbers.

Vol. 114 No. 48

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

REV. LOWELL SMOOT ACCEPTS FLORIDA CALL

Portsmouth — Rev. Lowell A. Smoot, who for three and a half years has been pastor of the United Congregational Christian Church, Portsmouth, Virginia, has resigned to become pastor of a church in the new city of Palm Beach Gardens, Florida, which is located eight miles north of West Palm Beach. He expects to leave Portsmouth December 31.

The Florida conference in cooperation with the National Board of Homeland Ministries of Congregational Christian churches is beginning the new church develpment in the area.

* * *

When Smoot moves to the new city planned to have 15,000 population, he will be working closely with the Rev. Robbins Ralph, superintendent of the Florida Conference and Dr. Ira Black, general secretary of new church development of the church's national board in New York.

He came to his present church in June 1959 from a pastorate in Henderson, N. C., where he had been for three years.

He writes a daily column, "At the Close of the Day," for the Portsmouth Ledger-Star.

During his pastorate the congregation constructed a new parsonage and paid for five additional lots, spent $2,000 on landscaping and improvements, liquidated half of the church debt and made $5,000 in improvements for the chapel.

* * *

Rev. Smoot has been active in conference work. For the past year he has been secretary of the Eastern Virginia Conference of Congregational Christian Churches and vice president of the Christian Missionary Association.

In addition he is a member of the Mission Board of the Southern Convention of Congregational Christian Churches, which covers Virginia and North Carolina.

A native of Georgia, he is a graduate of Piedmont College, Demorest, Ga., and the Vanderbilt School of Religion, Vanderbilt University, Nashville, Tennessee.

He is married to the former Mary M. Wynn of Waycross, Georgia. They reside in the 200 block of Charlotte Drive with their two children, Miriam, 3; and Lowell A. II, 15 months.

—Portsmouth Ledger-Star

DECEMBER PLANS FOR THE WAKE CHAPEL CHRISTIAN CHURCH

In observance of the Advent Season at the Wake Chapel Church, a Christmas Communion Service will be observed at the close of the worship service Sunday, December 16. The order of worship for this day will receive some new emphasis in order that it may express more fully the mood of the Eucharist.

Also on December 16 at four o'clock, "The Messiah" will be sung by the Milner Memorial Presbyterian Church of Raleigh under the direction of Mr. Bill Stephenson a member of Wake Chapel. All members and friends of the church are especially invited to attend this service.

Sunday morning, December 23, the children's Christmas program will be given during the opening worship period of the Sunday school. In addition to Christmas songs, the children will decorate their Sock and Mitten Tree for the benefit of the Migrant Ministry of the North Carolina Council of Churches.

That afternoon at 4:00 o'clock the Wake Chapel Choir will sing its Christmas cantata, under the direction of Mr. Bill Stephenson. Naturally, everyone is urged to attend this service.

During the month of December the regular Sunday morning worship services will be broadcast over Radio Station WFVG.

Rev. Carl F. Dunker is pastor of the Wake Chapel Church.

REVIVAL SERVICES AT TIMBER RIDGE

Janet Kump, Reporter

Revival services were held at the Timber Ridge United Church of Christ, High View, West Virginia. November 11-18, each evening beginning at 7:30. November 11 the group enjoyed a covered dish supper in the parish house.

Rev. James U. Fogleman, pastor of the church, was the revival speaker. His messages were an inspiration to members, visitors, and friends of the church.

On Sunday morning at 11 a.m. at the close of the revival the doors of the church were opened and 10 were received into the church, and 12 were baptized. The services each night were well attended.

What One Church Did In Social Action

What one church with an interested pastor and co-operative committee can accomplish in the fields of Social Action is here reported by Dr. Arthur L. Tiekmanis, pastor of First Congregational Church, Winter Park. Here we see a church really doing something and not merely talking about religion. Dr. Tiekmanis reports:

Chairmen at Washington Conference

During the past few months, several Christian Social Action projects have been enacted in our Church's life. To start with, two members of our Church (Mrs. Charles J. Libby, Chairman of our Christian Social Action Committee, and Mrs. R. R. Gustafson, Chairman of the Social Action Committee of our Women's Fellowship) were delegated to attend the Social Action Seminar in Washington, D. C., at the beginning of May. Both of them returned with a great deal of inspiration and information and reported at our All-Church Night Dinner, June 6.

Scholarships Provided

To promote integration in a very practical and non-controversial way, we have set aside scholarship funds for worthy colored students of Winter Park. Several young people have been interviewed and, out of a dozen of excellent students, two have been chosen for our scholarship awards.

Sacrificial Meal

The response to our "Sacrificial Meal" was so overwhelming that we did not have enough facilities to accommodate all who wanted to attend this meeting. Our program, besides a refugee dinner, consisted of an address on "Refugee Outlook" and an unusual service of worship, whereby milk, bread, and light were used as symbols. The income from this sacrificial meal was sent to our Service Committee in New York with a suggestion that the money be used for "Meals for Millions."

Another All-Church Night Dinner portrayed the life of our Migrant workers. Mrs. Nina T. Wensley was our speaker. Her address was illustrated by colored slides and it was highly informative and inspirational. Just a few weeks ago, the Women's Fellowship of this Church voted to observe the Women's Fellowship Sunday as The Migrant Workers' Sunday.

A Christian Social Action study session, at which Dr. Galen R. Weaver from the Council for Christian Social Action was our guest speaker, was helpful in many ways. An invitation to attend this meeting was sent to all of our ministers in the Northeast Association.

New Swimming Pool

Since there are no open swimming facilities for colored people in our area, a committee, headed by Dr. Paul Thompson, Moderator of our Church, has raised $50,000 to build a swimming pool for our colored community.

Refugee Family Sponsored

With eager anticipation, we are looking forward to the arrival of our first refugee family from Java. The preliminary arrangements have all been made by our Social Action Committee. At the same time, we are exploring possibilities to render assistance to our neighbors, the Cuban refugees. We are very much interested in the plan to settle a hundred Cuban refugees in the Greater Orlando area.

For a sermon on "Our Freedom Is In Danger," the Pastor of this Church was awarded the George Washington Medal of Honor by the Freedom Foundation of Valley Forge. The award was presented to him by Dr. George Harris, Chaplain of the United States Senate. We are especially delighted because the same award was presented this year also to the National Council of the Churches of Christ.

—Florida United Church News

NEW STATE-WIDE COMMITTEE ON SCOUTING

A new state-wide Committee on Scouting, sponsored by the N. C. Council of Churches, was formally organized November 9, 1962, at a meeting held in First Congregational Church, Greensboro. Twenty-three persons were present, representing the following denominations: Baptist, Congregational (United Church of Christ), Disciples of Christ, Episcopal, Lutheran, Methodist, and Presbyterian, U. S. In addition, several Boy Scout and Girl Scout Councils were represented.

Mr. Aubrey Mauney, textile executive of Kings Mountain and active Lutheran layman, was elected chairman of the Committee. Mr. E. C. Hogan, Jr., Assistant Director of Protestant Relationships for the National Boy Scout organization in New Brunswick, N. J., led the group in discussing next steps. Also present to represent Girl Scouts was Miss Nancy Campbell, executive of the regional office in Atlanta, and three of her North Carolina leaders.

Principal objectives of the new committee will be to interpret to the churches their relationship to Scouting; to secure Chaplains for each scout camp during the summer; to promote God and Country awards and seek uniform standards; and to distribute materials available on the church Scouting program.

Representation on the Committee is open to all interested denominations in addition to those present at the first meeting. Write the North Carolina Council of Churches office in Durham for details.

Postures Of Prayer

1. WE CAN LOOK UP, remembering that our help is in the Lord and giving thanks at the same time that our destiny is not completely, or even primarily in the hands of men.
2. WE CAN BOW DOWN, humbling ourselves before God, confessing our sin and accepting our share of guilt for the troubles of the world. (This is the time to face up to the fact that the sins of the fathers are visited upon the children of succeeding generations—in our case, the sins of dollar diplomacy and economic exploitation in our dealings with Latin America.)
3. WE CAN STAND UP, girding ourselves with truth (good and bad) accepting serenely what cannot be changed, asking for courage to change what must be changed and praying for the wisdom to distinguish the one from the other.
4. WE CAN REACH OUT, with comfort and helpfulness toward one another and in concern for friendship and reconciliation with all men, including our enemies.

Now is the time for all faithful Christians to **live by the faith they profess!**
PRAY FOR THE PEACE OF THE WORLD!

—Dr. Edward Brueseke, Zion Church, Ft. Wayne, Ind.

About * * *

AN UNUSUAL MONUMENT

There are monuments to the memory of Americans in nearly every country in the world, but possibly the most outstanding is the 60-foot shaft erected in 1932 at Cape York, Greenland, to Robert Edwin Peary, who found the North Pole.

Ten degrees above the Arctic Circle and only 14 degrees from the North Pole, the column stands as a reminder of human courage and fortitude never surpassed in the annals of great explorers. This brown-gray monument looking across the ice-laden tides of Baffin Bay is unique among the memorials to great men.

The monument stands in a land Peary loved, a land that loved him in return and gave him, for his long and unstinted devotion, the highest honor won by any explorer of his time. To the humble Eskimo folk of Cape York, Peary is still a kindly god who dwelt among them for a while, leaving them with legends of his greatness to be handed down for centuries. They helped in building the monument as they helped in all Peary's epic toils in the North. He spent 23 of his best years among these people.

Cape York is a dark, stately, snow-capped headland at the upper end of Melville Bay. Its mountainous mass rises above the sea a thousand feet or more, and upon its top rests a fringe of great ice, the eternal and defying glacier that covers Greenland's vast interior. Around its foot and beyond for miles is a thin strip of land where human beings can survive — really an oasis amid a wilderness of ice and snow.

On one of Cape York's cliffs stands the Peary monument, a three-sided column of masonry, with one angle pointing direct north. Its material is gneissose stone which had been lying there for centuries waiting to be used. The Smith Sound Eskimos built stone huts in sight of the monument to honor their hero all the more. It was at this point that Peary would take aboard his ship the Eskimos with their families and their dogs for his work ahead. There were scarcely 200 of these northernly people in the world at the time and Peary knew every man, woman and child.

The form of the monument originated with Peary himself. In the evening years of his life he became ill and knew he would never be well again. He spent most of his final days in his daughter's island home in Maine. As he looked out to sea, directly in his line of vision was a rough stone monument on a nearby island marking the ship channel. As a boy he had camped by the monument, and as a man many of his happiest times were spent within sight of it on his own Eagle Island. It was Peary's wish that a similar monument mark his grave.

Because of the rule governing the height of monuments in Arlington National Cemetery, where Peary is buried, his wishes to have his monument erected there could not be carried out. Cape York was chosen because Peary's family realized that there he was best remembered. With the approval of the Danish government and assisted by it and the Eskimos, the unique 60-foot monument was erected. The design is by Felix Arnold Burton, son of Dr. Alfred Burton, one of Peary's close friends, and who at the time was Dean of Massachusetts Institute of Technology.

Far to the North, under the Great Bear (popular name for the constellation Ursa Major), Peary's unusual monument stands. A man disheartened by the vagaries of wind and ice, on seeing the Cape York monument, might well say to himself: "In the face of all the setbacks Peary encountered for so many years, surely I can stick it out a little while longer."

C. B. Riddle

A MEDITATION

CONCEIT

John G. Truitt, D.D.

"He must not be a convert newly baptized, for fear the sin of conceit should bring upon him a judgment contrived by the devil." I Tim. 3:7.

Conceit, now how about that! A trick contrived by the devil, and ofttimes walked into by the newly promoted, or greatly talented. "Lest it (conceit) bring upon him a judgment contrived by the devil." Yes, you know, a judgment of the people who see his conceit! Now he thinks he is mighty smart, doesn't he. He's not fooling anybody but himself! A nice devil's trick, or better, the devil's nice trick. Already the conceited has gained the ugly off-side remarks of some of the folks around him.

Now Paul is telling Timothy to try to keep away from leading some good beginner into that sort of trap. The new Christian, or the newly appointed in almost any place will find himself in enough tight spots to test his mettle, and to give his true sense of humility a chance to shine through. Give him a chance to show his strength of character. Let the people learn of his ability to be above bigotry or self-seeking.

As a rule the people, as I call the folk round about, the people are as a rule very kind toward the young, or the beginning. Let him try his wings as he feels urged within, as he feels called upon to do. He will find good and plenty place to press forward humbly and sincerely. The people will like that in him. And if he measures up he may well become their leader.

Conceit. A very useless and damaging thing. Being puffed up with personal vanity puts a smile on the hypocrite's face, because "misery loves company." Yes, indeed, it is a devil's trick — it not only trips the one who is conceited, but furnishes the saint looking on a new chance to do a bit of private "judging" or sinning himself. It is best handled by the kindly ways of the Christ, and a sense of humor and humility all the way around.

Two prayers, O Lord, help us to pray: That we not think of ourselves more highly than we ought to think; and that we judge not, that we be not judged. Amen.

Long's Chapel Women Report

Mrs. H. L. Chandler, Reporter

The Women's Fellowship of Longs Chapel, United Church of Christ, Route 5, Burlington, N. C. has completed a most fruitful and rewarding year, under the able leadership of the president, Mrs. Ethel Rudd.

The requirements have all been met and paid in full: Apportionment, $75.00; Cancer Drive, $5.00; Migrant Ministry fund, $5.00; Layettes for Lebanon; two new cotton housecoats for nurses in Puerto Rico; Bible pictures for framing were sent to missionaries in the Philippines.

The packet was used when the Bible Studies were held at cottage prayer meetings.

In February, the annual covered dish supper was served when The Women's Fellowship of the Haw River Christian Church were invited guests. Mrs. Bill Hurdle of Bethel Church gave the study on Foreign Missions. In March the ladies of Haw River invited Longs Chapel ladies for a covered dish supper when Mrs. Otis Carey gave the study on Home Missions.

To raise money for the Bible school the Women's Fellowship cleaned the church grounds and the cemetery.

We have sponsored the Youth's Fellowship, serving refreshments and being responsible for a leader at each meeting. We clean the church each week and furnish fresh flowers each Sunday.

We were in charge of the "Open House" after the dedication services of the new church, furnishing refreshments and flowers.

We served supper to the Area district Laymen's Fellowship, which netted $177.00.

The main project of the Women's Fellowship was to raise money for the church building fund. We divided into two groups, as we felt a little competition would help. All the ladies of the church took active part. Brunswick stews, suppers and various projects were held. One group sponsored piecing and making a quilt. Mrs. Rosa Faye Anderson and Mrs. Carleen Squires actually made this beautiful quilt. Each square had a church with a steeple with doors and windows embroidered on. One dollar was charged for each name. The names were embroidered on uniformly to add to the decoration. Eight hundred dollars was collected for names on the quilt which was displayed and auctioned off at the Fall Festival. Mrs. Blanch McCauley bought the quilt for $200.00. She presented it as a gift to the pastor's wife, Mrs. W. M. Loy. The total amount the quilt brought was $1,000. The total amount raised by the Women's Fellowship this year for the building fund was $3,929.07.

Mrs. Loy, our minister's wife, was chosen by the Fellowship to be given a Life Membership. For the past ten years she has been an inspiration to everyone. She has always contributed more than her part in every way, encouraging and giving others confidence in accomplishing anything they might undertake.

We have on roll 32 members; average attendance the past twelve months, 25. We are in the process of organizing a young adult Women's Fellowship.

In November Women's Fellowship Sunday was observed, and the women of the church had charge of the entire morning worship hour.

The retiring president, Mrs. Ethel Rudd, was in charge of the program in August when new officers were installed. They are: President, Mrs. Sarah Faulkner; Vice President, Mrs. Marcia Shepherd; Secretary-Treasurer, Mrs. Betty Hopkins; Friendly Service, Mrs. Mae Warren; Missionary Education, Mrs. Irene Chandler; Stewardship, Mrs. Myra Wyatte; Spiritual Life, Mrs. Polly Lewis and Mrs. Edith Anderson; Social Action, Mrs. Larry Russell; Historian, Mrs. Sandra Jeffreys; Program Chairman, Mrs. Becky Wyatte; Cheer Committee, Mrs. Eva King; Social Committee, Mrs. Nina Anderson.

MISSIONS AND EVANGELISM

George W. Carpenter
World Council of Churches

By the accidents of history missions have been thought of as one thing and evangelism as something else. Separate structures have grown up to care for these two concerns. Now we see them as parts of the same task, the task of manifesting to every family of man what God has done in Jesus Christ.

New advances are being made in "Joint Action for Mission" — the sharing of missionary resources so that all the churches in a given city or country can be strengthened to carry forward their task together. The transformation of society as the whole world becomes urbanized challenges the Church to creative pioneering in forms of witness and action that are pertinent to urban life. Africa, Asia and America are in this new situation together, and an exciting interchange of experience and ideas has begun. New patterns of the ministry and new types of missionary training-in-service are being explored.

In all these matters and many more the Division of World Mission and Evangelism is at work, stimulating thought and action, promoting studies, discovering leaders, lending support to creative pioneering. We can do this only with the financial help of dedicated people — Christians who really mean it when they pray: "Thy will be done on earth. . . "

MISSIONARY LETTER SERVICES

Miss Dorothy Hampton, who formerly worked as race relations consultant in this area, is now responsible for the selection and distribution of letters from missionaries of our denomination.

Four types are available to any person in our churches:

LETTER OF THE MONTH — Choice paragraphs are selected from many letters and distributed to subscribers at $1.00 per year.

BEST LETTERS — Four or five of the most interesting letters each month are sent to subscribers for 50¢ per year.

AREA LETTERS — If interested in a single country or area, you may receive all the letters from missionaries in that part of the world. 50¢ per area (specify, area — Africa, Angola, Ghana, Southern Rhodesia, South Africa, Near East, India, Ceylon, Japan Korea, Micronesia, Philippines, Latin America).

CHILDREN'S LETTERS — Each month a special letter is prepared for children below the sixth grade. It is written by a missionary to help children learn about the mission of the church. $1.00 per year. This would be a good project for a children's church school class or department.

The president of the United Christian Youth Movement in North Carolina is John R. Kernodle, Jr., of First Christian, Burlington, a freshman at Duke.

REIDSVILLE CHURCH SUPPORTS TWO MISSIONARIES

The First Congregational Christian Church of Reidsville is providing budget support for Rev. and Mrs. Eric Gass as Board for World Ministries Missionaries in Raipur, India. In addition to regular apportionment for Our Christian World Mission, the Reidsville Church is providing $3,000 for this designated support.

The "Calendar of Prayer" says about Rev. and Mrs. Gass:

"When Miss Patricia Mae Minnick arrived in India in 1960, she launched two careers simultaneously: one as the wife of the Rev. Eric A. Gass, whom she married on November 24, 1960, and the other as a missionary nurse.

"Eric and Pat Gass make a missionary team which combines several important skills. Eric's special training in religious journalism has prepared him well for his responsibilities of producing Christian literature that speaks a compelling word of witness in India. Through a special course in a literacy and literature training program at the School of Journalism, Syracuse University, Eric acquired the background necessary for developing literature and teaching aids needed for teaching adults in India to read. Since his arrival in Raipur in 1960, he has also been assisting with the general program of social service work carried on by the Gass Memorial Center.

"Pat's training as a nurse qualifies her with a medical skill sorely needed in India. Eric's many years of living in India — as the son of the veteran missionaries Dr. and Mrs. Herbert H. Gass — adds greatly to his seminary training as an ordained Christian minister and to his knowledge of the pressing needs in India which can be served by the church." Rev. and Mrs. Gass expect their first child in January.

Ann Burton, 18-year-old granddaughter of the A. L. Hooks of Elon College, has just returned from a tour of Russia with the New York Ballet Company, of which she is the youngest member. The Burton family are members of our Central Church in Atlanta, Georgia. Ann studied ballet in New York as the recipient of the first Ford Foundation grant for that purpose.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Philippines

MANILA

Capital of Philippines and one of busiest commercial centers of Far East. Most thickly populated of Philippine cities—1,146,000. Institution with which we are closely related: Union Theological Seminary.

December

16—**Rev. and Mrs. Alexander Grant** are in the third year of present term of service in the Philippines. He has served in the Philippines since 1953; this is first term for Mrs. Grant. Both are engaged in the field of social action and an educational program designed to sharpen the sense of social responsibility. She was formerly Fern Babcock, who edited "Social Action."

17—**Rev. and Mrs. John Muilenburg** have been missionaries of the Reformed Church since 1942. They served first in South China, then at Silliman University. He is Field Representative and Treasurer of the Philippines Interboard Office for the United Presbyterian Church, Evangelical United Brethren Church, Disciples of Christ and our United Church Board for World Ministries.

MARAWI CITY

Capital of Lanao del sur Province, Mindanao. Population about 48,500. Related institution: Dansalan Junior College.

18—**Mr. and Mrs. Guy Thelin** are on the staff of Dansalan Junior College, a school which ministers primarily to the Muslim people, who constitute 80% of the population. He is setting up an agricultural and vocational program. They served in China for 28 years before going to the Philippines and have visited in the Southern Convention.

19—**Miss Frances Thompson** teaches Bible and philosophy at Dansalan Junior College where she has been since 1952. She went to the Philippines in 1937 and served on the faculty of Silliman University College of Theology. Interned by Japanese from 1942-45. In 1950 she began an inservice training program for ministers in northern Mindanao.

MIDSAYAP

In southwestern Mindanao. Population about 46,000. School relationship: Southern Christian College.

20—**Rev. and Mrs. Harold H. Eymann** went to Philippines in 1961 to work at Southern Christian College. School has 720 pupils from first grade through college. Muslims, Roman Catholics and every branch of Protestantism attend the school, which is sponsored by the United Church of Christ. New buildings have been started with aid from CHEF fund.

21—**Mr. and Mrs. Dick Fagan** (1956) serve in Philippines as agricultural missionaries. He is Rural Life Director. Mrs. Fagan teaches in the Teacher Training Department of Southern Christian College and serves as principal of the practice school.

Indonesia

22—**Since 1956, we have been engaged in a growing program of cooperation with the National Council of Churches in Indonesia. The Indonesian Council includes 31 independent area churches spread across the 3,000 islands of the young nation. It represents 85% of the 4,500,000 Protestants in a population of some 90 million.**

History Of Hayes Chapel Church

REV. HENRY B. HAYES, Founder

Rev. Henry B. Hayes, the son of Rev. John Hayes, was born in Wake (now a part of Durham) county, North Carolina, June 2, 1804, and died in the city of Raleigh, December 14, 1880 at the age of seventy-six. He was saved September 29, 1821 with this testimony in later years: "O how unspeakable the love of God to my soul! — the remembrance of which is still sweet to me. What a change! Darkness was turned into light: morning into joy, and for the spirit of heaveness I received the spirit of Praise."

A Christian Church was organized on April 18, 1859 by Rev. Henry B. Hayes at Utley School House. Brother Henry Utley was chosen clerk and Rev. Hayes served as Pastor from 1859-1862.

The Church continued to meet in the Utley School House until 1867. In 1867 a piece of ground was secured from Eli Dupree and deeded to the following trustees: H. B. Hayes, Henry Utley, W. H. Franks, Ethelbert Pool and William Hicks. A house for public worship was built under the direction and supervision of H. B. Hayes, Henry Utley and Barnabay Johnson and said house was on the fourth Sunday in October 1867 solemnly dedicated to the worship of God.

The name agreed upon by the church by which the new building should be known was then publicly announced. The name being "Hayes Chapel." At this time the total membership was forty one members.

The Church was never able to have more than one service a month until after World War II. After the war and with some of the members returning home, interest was again aroused. A need for Sunday School room was seen and in 1946 three rooms were added to Hayes Chapel to be used for the teaching of God's Word in the Sunday School. With the additions of the Sunday School rooms a need for adding beauty and comfort to the house of worship was seen, therefore in 1952 new pews and new pulpit furniture was purchased and installed. The added comfort and added membership (which is now increasing) a need for more services is felt, so October 1962 begins the added service which give a service on the first Sunday at 9:45 a.m. and on the second Sunday at 7:30 p.m. The new pews and pulpit furniture added early in 1952 seemed to call for more beauty and more comfort, therefore in 1952 carpet for the isle and rostrum was installed and in 1952 a heating system was installed. In 1954 two baths were completed. With the continued growth in the Sunday School, demands for more class rooms confront the church. In 1955 two more class rooms were added, the ceiling lowered and renovated and a vestibule added. 1956 shows continued progress also, with the purchase of a new piano and the calling of a Pastor for half time service. The half time service helped the membership to grow, which called for another Sunday School class room in 1957.

New Sanctuary—Hayes Chapel

The future still bright for Hayes Chapel and the interest high, the congregation has now "launched out into the deep" and has constructed a new building including a new sanctuary seating approximately 300 persons, a fellowship hall which is used for Sunday School rooms, a kitchen, Nursery, and four permanent class rooms.

Our prayer is that this building has been constructed for the glory of God and not man, and that many souls may be born into God's kingdom through Jesus Christ, and the Christian's life find new and added strength for a greater service for Him.

Pastors serving Hayes Chapel: 1859-1862, H. B. Hayes; 1863-1864, D. T. Deanes; 1865-1869, W. H. Franks; 1870, No Report; 1871-1878, W. G. Clements; 1879, W. S. Long; 1880, J. A. Jones; 1881-1882, W. G. Clements; 1883, J. A. Jones; 1884-1885, S. P. Klapp; 1886-1888, W. G. Clements; 1889, J. A. Jones; 1890, D. R. Yarborough; 1891-1893, J. L. Foster; 1894, J. A. Jones; 1895-1902, W. G. Clements; 1903, M. W. Butler; 1904-1906, D. R. Underwood; 1907, No Report; 1908-1910, A. T. Banks; 1911, A. P. Barbee; 1912-1915, W. G. Clements; 1916, S. P. Klapp; 1917-1921, J. E. Franks;

1922, J. Fuller Johnson; 1923, M. T. Sorrell; 1924-1925, J. C. Cummings; 1926-1928, J. A. Denton; 1929-1931, J. E. Franks; 1932-1933, G. M. Talley; 1934, H. C. Hillard; 1935, W. J. Andes; 1936-1937, W. A. Grissom; 1938, R. T. Grissom; 1939-1940, J. C. Cummings; 1941, M. L. Grissom Jr.; 1942-1944, J. Lee Johnson; 1945-1955, W. C. Farrell; 1956-1957, R. L. Clapp; 1958-1961, E. H. Sessom; 1961, C. F. Cornelius.

OBSERVE "CHURCH HISTORY SUNDAY"

Supt. Clyde L. Fields

The Executive Board of the Southern Convention, meeting on November 6, 1962, has voted to give due recognition to the Tercentenary of the signing of the Carolina Charter, which occurred on March 24, 1663.

The Southern Convention has been asked to participate in the following manner:

1. March 24, 1963, is to be set aside as Church History Sunday in the Southern Convention.

2. Dr. L. E. Smith and Dr. W. T. Scott, Sr., have been appointed as a Committee to write a leaflet or bulletin insert on Southern Convention history for use in churches on Church History Sunday.

3. Each church in the Southern Convention is requested to write a local church history to be read in the church on that Sunday, with a copy sent to the Church History Room.

The Executive Board and the Historical Society feel very deeply that we should preserve the history of the Convention as we move into the United Church of Christ. History is not only a recounting of the facts of what happened in the past, but the recording of present history as it is made.

It is important at this juncture in our history to remember that the Southern Convention as it is now known has come through some very interesting history in the past and looks forward with anticipation to being a vital part of the history of the future.

Churches Make News; We Print It

JOINT BOOK REVIEW HELD

Mrs. Harvey Wilson

Salem Chapel and Belews Creek Women's Fellowships held a joint foreign study book review on Sunday, November 25 at 2:30 p.m. at Salem Chapel United Church of Christ.

Mrs. H. C. Murray and Mrs. Sanford Neal from Belews Creek reviewed Korea, and Mrs. Jack Marshall and Mrs. Harvey Wilson from Salem Chapel spoke on Okinawa and the Rhykyus.

Mrs. James Rayburn, president of Salem Chapel Women's Fellowship, led the group in singing the theme hymn "Take My Life and Let It Be," and introduced the speakers. Mrs. Fred Allred offered prayer. Mrs. Allen Richardson was in charge of decorations and Mrs. Jesse Bishop, Jr., was in charge of refreshments. All ladies participating in the program were dressed in authentic Oriental costumes, and after the review, refreshments of hot tea and cookies were served in the Sunday school rooms. Oriental decorations of paper lanterns, fans, china, pictures and floral arrangements were used throughout. A Buddhist figurine surrounded by mums was centerpiece for the tea table.

Those who participated in greeting guests and serving were Mrs. Bessie Morris, Miss Selma Marshall, Mrs. Arthur Johnson and Mrs. Richard Watkins.

Another joint review is planned for later at Belews Creek, and the remainder of "On Asia's Rim" will be discussed.

SACRIFICIAL MEAL AT HAYES CHAPEL

The Women's Fellowship of Hayes Chapel Christian Church had its regular monthly meeting at the home of Mrs. Nora Jones, November 27. Mrs. Nannie Rae Evans, our stewardship chairman, used the sacrificial meal to carry out the dedication of the Woman's Gift. The program was very impressive and it reminded us that "We are our brother's keeper." Mrs. Evans concluded her program by passing around the sacrificial meal and everyone partook of the bread and milk. A lamp was on the table to remind us that God is the light of the world.

SOUTH NORFOLK ACCEPTS RECORD BUDGET

Clyde L. Fields, Superintendent

The South Norfolk Congregational Christian Church, South Norfolk, Virginia, has accepted a record budget of $45,201 for 1963. $5,917 is for benevolent giving. The pastor, Rev. William A. Cousins, and members of the South Norfolk Congregational Christian Church are to be commended on this forward step.

The picture shows Clarence Harris congratulating William B. Plummer on accepting the Chairmanship of the Christian Enlistment Program. Reading from left to right: Clarence Harris, chairman of the Official Board; Frank Lindsey, chairman, Board of Deacons; C. F. Reece, chairman, Board of Trustees; and William B. Plummer, chairman, Christian Enlistment Program.

The Stewardship Council of the United Church of Christ provides extensive materials for the Christian Enlistment Program in the local church. We commend the South Norfolk Church, along with many other Southern Convention churches, for making use of this good material.

"Changing Tides in North Carolina Politics" was the subject of Mayne Albright, attorney who ran for governor in 1948, when he spoke at the luncheon meeting of the Men's Club of United Church, Raleigh, November 8.

ZION CHURCH PROGRESS

Mrs. W. A. Smith, Reporter

Much interest has been shown in Zion church since the coming of Rev. and Mrs. Clyde Koon. Attendance has been good at Sunday school and steadily climbing.

We have worship service every Sunday morning at 11 o'clock and on Sunday night at 7:30 o'clock. We have had twenty-one new members.

Rev. Koon's sermons are well received and there has been much good accomplished. Mrs. Koon is director of our singing and a grand leader for our young people.

Last Sunday morning, the Women's Fellowship was in charge of the dedication of the new piano they purchased some time ago.

PROGRESS AT CLAYTON

By Rebecca Watkins

About six years ago, Clayton Christian church had an awful backset. At that time the church was divided almost in half. For some, this meant moving out to start a new church. To others, it meant trusting God to rehabilitate the old church. The Sunday school fell from 140 down to 65 in a short time. The offering fell accordingly. This was very discouraging, but with a few that were willing to pray, work, and sacrifice we continued on.

With the help of some good ministers, namely Rev. Carl Wallace and Rev. Eugene Tally, we managed to get off to another start.

In a short time, the Rev. Gale Brady accepted the pastorate of Clayton and Amelia Christian Churches. With his help and leadership, the Clayton church began to grow again.

At the end of Rev. Gale Brady's pastorate, the Rev. Carl J. Dixon was secured to take his place. During his three years of leadership, we have seen 51 new members come into the church, and the Sunday school has increased to 165, as of November 18.

We have grown from that small discouraged group to a happy growing church. During these years of growth, we have done about $5,000 worth of improvements — with all bills paid. Also, for the last three years, the church has supported a half-time pastor. The first of February, 1963, we plan to go "full time" with Rev. Carl J. Dixon as pastor.

A Page for Young People Edited by Connie Trueblood

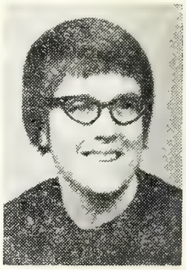
Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Betsy Jones

The following articles are about two more of your Southern Convention officers. (Alex Oliver's introduction was printed in the Thanksgiving issue of the Sun.) Bruce Hoffman, President, and Betsy Jones, Action Chairman, have written their self-analysis in a very interesting style; I'm sure you'll enjoy learning about these two leaders! !

—Editor, Youth Page

On Myself

Bruce Hoffman

I am presently a teen-ager — no more, no less. Being average, I have my likes, dislikes, peculiarities, and conventions. I try to maintain strong ties with my home, my school, and my church. In these respects, I am no different than the average teen-ager. These are, however, broad generalizations. I will try to be more specific.

To start with, I will try to point out some of my likes. I like people — at least, I try to. I attempt to be the friend of everyone I meet. This is indeed idealistic and, to be sure, impossible. In any case, it is worth an honest try to make a friend. To me a friend is the key to all my frustrations and problems and for this reason, they are very important. Also, I like to travel. Travelling is a source of knowledge and culture. It is an important part of life to me. It is worth many times the amount of the physical cost.

I dislike falsity. I dislike the falsity that occurs in people and their personalities. Thin religion or faith and hollow or shallow morals strike me as the worst in man.

If it is a peculiarity, I like to dress differently. However, it is hard to say that this is an honest peculiarity. The fact that I'm me and no one else is perhaps peculiar.

Being a typical teen-ager, there are things about me that are standard with the other members of the "social outcasts." I like to watch television, to go fast in a car occasionally, to drink Pepsi-Cola, to play Putt-Putt, to eat large amounts, and to sleep for long periods of time. Convention.

My home is no different from the majority of American homes. Our family is a strong unit, not to be shaken or broken by any usual means. I am proud to be a member of this family. I am also proud of the school that I go to. I am a senior at Needham Broughton High School. There I am the chairman of the maintenance committee of the Student Council, an office of low dignity or prestige. In my local church I am an usher and a member of the Pilgrim Fellowship. I am also the president of the Southern Convention Pilgrim Fellowship. I was a delegate from the National P.F. to the Ninth Annual International Congregational Council in Rotterdam, Holland. I was also a delegate from the Southern Convention to the Joint National Youth Council. I like to think that I play an active part in the life of the church.

But above all these physical aspects of myself, I am an individual. No one else can claim that they are me and vice versa. Individuality is my key to personal triumph.

Something About Nothing

I, Betsy Carol Jones, was born March 6, 1946 in Durham, North Carolina, and have lived there all my life. I reside at 124 West Lynch Street and attend Durham High School, where I am a junior. I have brown eyes and brown hair and I also wear glasses. I stand five feet, one inch tall. I am a member of the Congregational Christian Church in Durham and I am a member of the North Carolina and Virginia Conference.

In addition to my father and mother, I have a twenty-one year old sister who is a senior at Meredith College in Raleigh, N. C., and a seventeen year old brother who is a senior at Durham High School. This makes me the baby of the family at sixteen years of age.

Some of my hobbies include personal fitness, letter writing, traveling, listening to music, dancing, spectator to sporting events, bowling, golf, and tennis. Other sports which I enjoy are basketball, hiking, bicycling, and volleyball.

At Durham High School I am a member of the Pep Club and of the Girl's Athletic Association. In the G. A. A. I am manager and captain of the teams. I have also been a member of Science Clubs of America. In addition to school activities I am a member of the YWCA Y-Teens, a member of the Order of Rainbow Girls, and a member of the YMCA. On Saturdays I work at the YMCA helping in the Snack Bar.

Honors I have received are: Midget Girls Gym Champion and Junior Girls Gym Champion at the YMCA. I placed as first runner-up in the Forest Hills Tennis Skills Tournament, and also I received a trophy for highest set in the Dodge Dart Bowling. I have also won school letters at Carr Junior High and at Durham High School.

In the local Pilgrim Fellowship I have held the offices of fellowship, action, and faith chairman, secretary-treasurer, vice president, and president. On the conference level I have held the offices of action chairman and president. I am now the new action chairman of the Southern Convention.

I do not like people who put on

Counselors Needed For Moonelon

Richard N. Rinker

In the 1962 camping season at Moonelon, 42 people served as counsellors. Of this number, 15 were ministers or ministers' wives. Of the remaining 27, 20 were less than 21 years of age. It seems ironic that, except for clergymen and their wives, young people appeared to be more concerned about serving other young people than adults were!

It was fortunate that these twenty young people were available to serve. From all indications they did a very commendable job, too. Without their willingness to participate Moonelon would not have been able to carry the number of campers who were involved in the various programs.

There were seven adults on hand this past summer to share with ministers and directors in some of the responsibilities. Some of them took time from their vacations. Others of them sacrificed time with their families to be on hand. It was the good fortune of the young people in these camps to have been able to have these dedicated men and women with them. But are these the only people dedicated to the conviction that our youth are worth taking time for? Are these the only adults who deem it worth their time to give of themselves in order to help growing lives find what our Christian faith testifies is the important aspect of life — our relationship to God? Many more adults are needed to work along with the young people in Moonelon's summer program. Early in January the directors of the 1963 camps will be meeting to make preliminary plans for lining up staffs. It would be of supreme help to be assured that there would be an abundant response to their search for adults willing to give a week of their lives in 1963 for personal growth and deepening commitment to God as they live and learn with young people at Moonelon.

Who is needed? What situations permit adults to give of themselves for this important ministry? Certainly the single man or woman without other responsibilities during camping season should feel called to share a week. Similarly, married couples without children could find no finer way to spend a week than by serving others together in a camp situation. But these are not the only ones. Married men with family commitments have found a way to come to camp for a week, perhaps by taking a week of their vacation, making certain that their families are provided for with regard to a change of scene and the knowledge that after serving at camp they can all relax together with the assurance that all have given something to serve God. Women whose children are at camp or otherwise away for a week or so find it satisfying to come to camp and leave Pop home to lose weight on his own cooking.

This is a ministry in which laymen and laywomen can share effectively. It is important enough to demand serious consideration by all people, clergy and layfolk alike. YOU will be needed in 1963. Think prayerfully about the possibility of taking part in the Moonelon program for a week. Your minister has received a letter requesting him to seek capable men and women to serve on camp staffs. Please indicate to him that you are interested and he will get your name to the Camps and Conferences office at Elon College so that further contact can be made with you. It will be a week of satisfying growth for you and the young people you share with.

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an act or just go around with people because they think that these people will bring them success. I do not like people who have no sense of humor and who are always serious.

Some things I like are first of all, good food, especially pizza, shrimp, popcorn, and coffee. I like the color blue and like very much sportswear, rather than very fancy clothes. Lively discussions concerning world affairs, school, and many other aspects of the ordinary person, interest me greatly. I like to have a good time at anything I do and yet, along side of it, be serious about the matter. I want things in life interesting to me as well as to others.

Why I Want To Go To Camp Moonelon

Honorable Mention — Junior High — Janice Langston, 1301 S. 7th St., Sanford, N. C., Sanford Church, Age 12.

I want to go to Camp Moonelon because I am curious, ambitious and confident.

I AM CURIOUS

I want to see for myself this beautiful camp which I have read and heard so much about. I want to see the cottages, swimming pool, dining hall, Vesper Hill and meet the congenial staff of workers that my friends who have been there have told me about. I want to see what it's like to live for a week with boys and girls from all sections of North Carolina and Virginia, to see what it's like to play together and worship together, and to see if I come to feel closer to God in this setting than I do in my city home.

I AM AMBITIOUS

Our complex world of the future will require more skill, ability and knowledge for the jobs that are offered. I want a well rounded childhood so that after high school I may enter the college of my choice and be able to make good there. I believe Camp Moonelon's fellowship and training would help me in this as well as in my day to day living with people.

I AM CONFIDENT

I have enough confidence in myself, and desire to learn, to believe that a week in summer camp can be a joyous, creative time for youth. I also believe it will help me to become a better member and officer in my Pilgrim Fellowship group.

Honorable Mention — Junior High — Carol Sue Wright, Rt. 1, Box 96, Yanceyville, N. C., Concord Church, Age 12.

I would like to go to Camp Moonelon because I like to go swimming. Swimming has always been my favorite sport.

I also like to cook outdoors. I have cooked outdoors before and it was a lot of fun.

Although I have never camped out before it sounds real exciting because I have heard people talk about it. I think camping out is the best part about camp.

I like meeting new people and making new friends. I think Camp Moonelon would be the best place to make new friends.

I like the out-of-doors a lot and I like playing outside games with a lot of people.

Going to camp would be a lot of fun for me. But I am not thinking about just having fun at Camp Moonelon I hope to learn more about Jesus Christ.

Christian Love (Temperance)

Background Scripture: John 15: 9-14; Galatians 3:23-28; Ephesians 3:14-19; Colossians 3:12-17; I John 3:11-18; 4:7-21.

Devotional Reading: Amos 9:11-15.

Memory Selection: **Beloved, if God so loved us, we ought to love one another.**
I John 4:1.

A REQUIRED SUBJECT

There are some electives in the Christian School of Life. God does not demand that we all belong to the same Church. Or that we all think alike, even on points of doctrine. Or that we all worship in the same way, or for that matter on the same day. There is no fixed formula for prayer — one may kneel, or sit, or lie down and pray acceptably. There are many other electives in Christ's Way of Life. **But we are commanded to love one another. That is a required subject.** It is a required subject by both Old and New Testament standards. But it gains new importance in the words of Jesus himself. "A new commandment I give unto you, that ye love one another." Or again "This is my commandment, That ye love one another, as I have loved you." Furthermore Jesus said that this love was a badge of discipleship, "By this shall all men know that ye are my disciples if ye have love one for another." The Christian must love. Failing to love, he fails to be fully Christian.

Flunking A Course

Alas, that there are so many professing Christians who flunk this required course or subject. Think of how much hatred, and envy, and ill-will, and the unwillingness to forgive, and jealousy, and lack of love there is in the hearts of members of the Church, in otherwise good people, in folks who have many other Christian graces. Indeed one of the marks of many, many professing Christians is the lack of love. We Christians just do not love one another enough, and our love is not inclusive enough. What loving we do is confined to a little circle of friends or select group, and does not include people of other creeds and colors and classes and countries. It certainly does not include our enemies, which Jesus said it should. To be sure He was not speaking of love in the commonly accepted term, the kind of love a man feels for his family. He is speaking of indiscourageable good will, the desire that others have the same good things he has, the unwillingness to return evil for evil, the willingness to return good for evil. Only his grace can enable a man to love like this.

A Case In Point

To point up this idea, John contrasts Cain with Jesus. Cain killed his brother Abel. Why? John answers, because of envy, which is one of the deadliest forms of hatred. Cain knew Abel was a righteous man; he also knew he was not righteous himself, and that twin fact gnawed at his soul. Envy and hate took over command of his soul, poisoned his heart, prompted him to slay his brother. Out of the heart are the issues of life.

To be sure there are not many of us who would take a gun and shoot our fellowman, or stab him to death or administer poison to him. But Jesus startlingly said that if a man were angry without cause he shall be in danger of the judgment. Murder is essentially a matter of an inner spirit and not an outward act. So important are right relations between a man and his fellowman, that if a man comes to worship and recalls that there is aught between him and his neighbor, he is to leave his gift at the altar and become reconciled to his neighbor and then come and offer his gift. It is a deadly thing to have hatred and its ilk in the heart, for hate takes over when love is absent. Any man who hates his brother is just as much a murderer as was Cain.

Loving and Living

"We know that we have passed from death unto life, because we love the brethren. He that hateth his brother abideth in death." If we hate we are already spiritually dead; when we love, we live. The man who refuses to love and walks in hatred is walking through life a living corpse — he walks in death. And we have an example and a motive for loving. God made known his love because in Christ He laid down his life for us. And He commended his love toward us in that while we were yet sinners, Christ died for us. That love ought to inspire us and impel us to love one another as well as to love God.

SUNDAY SCHOOL LESSON
DECEMBER 16, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Loving and Sharing

"My little children, let us not love in word, neither in tongue; but in deed and in truth." John suggests, indeed he insists that **we are to back up our talk about love with deeds.** Words versus deeds, or at least words and deeds. If our brother is hungry and we do not share with him, how dwells the love of God in us? For example with our storehouses and storage plants and elevators filled to overflowing with grain that may well rot, how can anyone ask seriously "Why should we feed the starving peoples of the world, even the Chinese?" How can Christians look lightly upon the sufferings and injustices and oppressions and denials of human rights of others and say "Oh that's not our problem." We have plenty of chances to express our love in the modern world. And this expression might well begin in the Church itself, although it ought not to end there. One of the exclamations of surprise concerning the Early Church was "Behold how these Christians love one another!" What a contrast that is to the spirit that exists in many a modern Church.

A Sentence Sermon

"Love is the doorway through which the human soul passes from selfishness to service and from solitude to kinship with all mankind."
Christian Observer.

THERE'S NEVER A TIME TO QUIT

There's a time to part and a time to meet,
There's a time to sleep and a time to eat,
There's a time to work and a time to play,
There's a time to sing and a time to pray,
There's a time that's glad and a time that's blue,
There's a time to plan and a time to do,
There's a time to grin and to show your grit—
But there never was a time to quit.
—Anonymous

A Letter From Dr. Riggs In India

Kilanjunai P. O.
Via Salaigramam
Ramnad District
November 8, 1962

Dear Friends of the Southern Convention,

Again too long a time has elapsed without writing, for which we apologize. I am now in the middle of my vacation, with extra time to catch up on correspondence and other desk work, and hope to do better from now on. I am trying the scheme of cutting the clinic schedule in half during the rainy season and taking my vacation then, so as to reduce the amount of struggling through the mud in order to meet our clinic appointments. The rains started early this year, and for the past four weeks the jeep has been parked in Anandur, a large village five miles from here on the end of the bus road. Ordinarily the five-mile walk, morning and evening, between Kilanjunai and Anandur, isn't much trouble, but complications can occur. The day we picked to have a missionary family from Kodiakanal visit us, with their two babies, the rains happened to be heavier than usual. After they had taken a long and adventurous trip and spent overnight alone in Anandur, in order to get to us, I had to turn them back without letting them reach their goal, because a river between here and Anandur, ordinarily a dry river bed, was a raging torrent, shoulder-deep.

Other "visitors" are with us, unintentionally: namely leprosy patients who came by bus and jeep before the roads were cut off, and now can't get out again to their homes, even though their hospital treatment is finished. I feel especially sorry for our amputee, for whom we were finally able to get a wooden peg leg made. He is not accustomed to it yet and can't walk very far — even without the added hazard of slippery mud. We can get him back to his village somehow, but I have no idea what he will do during this season after he gets there, as he has no family and no possible means of support. During the dry season he can probably get work herding goats in the waste places were they scrounge for bits of grass among the thorns. Another boarder is a twenty-year-old girl with ulcers on both feet, who was thrown out of her home — for good — because her family considered her unclean. Her ulcers are just about healed now, so I hope they will change their minds and take her back when we send her home. Unfortunately, unlike the girl with the deformed foot who was rejected by her family and has fitted in so well here as a nurses aid, this girl has neither the undamaged hands nor the intelligence to be of any use to us.

It is because none of us out in the field can do much with research into these medical problems that we are glad to have the big medical center at Vellore to grapple with them. We have just returned from a short vacation visit to Vellore, where I was able to talk with experts and look over their shoulders as they worked to get a brief refresher course in these medical aspects. New insights, new drugs, miraculous new operations for restoring function to paralyzed hands, were all thrilling to hear about and watch.

One or two of our patients are there now, undergoing specialized treatment. Last month a Muslim college boy returned from there, completely made over. He had spent months with us, with an extremely severe leprous reaction plus far-advanced pulmonary TB, and the fact that he survived at all was miracle enough. But at Vellore his hands had been completely restored by surgery and physiotherapy so that he can write and take advantage of his education to earn a living. However, he wants to use his new hands to grasp cycle handle-bars and pedal his way around the villages as a leprosy social worker, having determined to devote his life to the cause. That is the kind of rehabilitation of wrecked lives that Vellore makes possible.

Unfortunately, for every one of our patients who can go that far there are hundreds who are too poor or timid, or for whom there is no room. They will never have any chance except what we can give them here. I asked at Vellore if they had any graduates trained in hand surgery who could be spared to settle somewhere here in the south, but they have no one at present.

Meanwhile our hospital here at Kilanjunai must necessarily set its sights on humbler goals. If we can attract cases for treatment earlier, before the deformities get started, we will still have a worthwhile contribution. My experience so far with the scheduled village visits, which are temporarily curtailed during the rains, is that not only leprosy patients, but hookworm, anemias, and malnourished mothers and diarrheal babies, who would never have found their way to the hospital, can be discovered and put on treatment during these visits, before it is too late and while treatment is still cheap and feasible.

We are thankful for our trustworthy jeep that is making these village tours possible. We are also grateful for the mud-and-thatch sheds that pass for hospital wards and still keep the rain off the TB patients who are learning the technics of bed rest and home treatment, which they will continue to apply in their own mud-and-thatched homes after the severest symptoms have quieted down a bit. We are glad that the big gifts from Churches and Foundations make the big program at Vellore possible. But we are VERY grateful for the humble contributions of leprosy bandages and Multipurpose Food and cash donations from ordinary folks at home which make possible our work here and other small places like Kilanjunai.

Best regards,
Ed Riggs

DUKE ENDOWMENT AID

Clyde L. Fields, Supt.

The Duke Endowment annual report for 1961 carried a picture of one of the new cottages of the Congregational Christian Home for Children. A copy of The report, made available to the Convention Office, revealed that the Congregational Christian Home for Children had an average of 71.2 children for each day during 1961.

Duke Endowment Funds are given to child caring institutions on the basis of the average number of children per day, meals provided, orphan care, and other criteria. The $6,082.63 received by our Home for Children from this fund for 1961 is of great assistance to the Children's Home.

It should be the increasing practice of churches, institutions, and individuals to remember the Christian Home for Children in wills, legacies, and endowment. We need to look forward to the day when our Home for Children will be more adequately supported by endowment.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Christmas Parties

Dear Friends:

This coming Sunday, December 9, we will have our first Christmas party at the Children's Home. Dr. Brittle and one of his adult Sunday school classes will come from our Bethlehem Church near Suffolk, Virginia. This is one of the three annual Christmas parties we have each year. The second will be given on December 13 by the Pan-Hellenic Council of Elon College, at the college. The Woodmen of the World will hold their annual party for the children on December 16, 3:00 p.m., at Johnston Hall on our campus.

Each year the children look forward to these parties, as well as their annual shopping tour which is sponsored entirely by the Burlington Junior Chamber of Commerce. On December 15 the Jaycees will come to our campus in a caravan and take all our children shopping. Each child is given $3.00 and is allowed to spend it as he or she sees fit. After they finish shopping the Jaycees entertain them for lunch.

A fourth party will be given for our children this Christmas by a group of students from the Page High School and Grimsley High School from Greensboro. This will be held in our Chapel basement at 1:00 o'clock p.m., December 16, prior to the party given by the Woodmen.

This year the boys and girls will get out of school on December 21. Most of them have already received invitations from relatives, sponsors, or friends, to spend the Holiday Season with them. Invitations continue to come in for children to spend the holidays at various places over North Carolina and Virginia. Thus far we know that two will be going to Richmond, Virginia, one to Georgia, two to South Norfolk, Virginia, one to Suffolk, Virginia, one to Southern Pines, one to Durham, one to Fuquay-Varina, and a host of children will be visiting homes in Alamance County.

We are very grateful for this interest in our children at this season of the year. We feel that it helps to compensate for the situation in which these children find themselves — situations they had no part in making.

Many thanks to everyone who is helping to make this Christmas season a brighter one for our boys and girls at the Children's Home.

(Continued from Last Week)

Mr. & Mrs. W. B. Lumley, Greensboro, N. C.	10.00	
Mr. & Mrs. W. C. Mull, Burlington, N. C.	100.00	
Hopedale Christian Church S. S., Burlington, N. C.	19.00	
United Church of Christ S. S., Southern Pines, N. C.	20.92	
Carl J. Lanes, Greensboro, N. C.	10.00	
Mrs. Emily M. Henley, Norfolk, Virginia	10.00	
Mr. & Mrs. Joseph J. Bird, Burlington, N. C.	25.00	
Clarence M. Fields, Sr., San Leandro, Calif.	5.00	
Mayflower Circle of People, Congregational Christian Church, Jupiter, Florida	5.00	
Liberty Christian Church, Henderson, N. C.	150.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	60.00	
Mrs. H. B. Carey, Jr., Hartford, Conn.	10.00	
Rolland L. Nelson & Betty R. Nelson, Topeka, Kans.	2.00	
J. M. Whitley, Suffolk, Virginia	1.00	
Burlington Drug Co., Inc., Burlington, N. C.	100.00	
Harold Brown Lloyd, Burlington, N. C.	10.00	
Mrs. E. W. Ledbetter, Gibsonville, N. C.	25.00	
Mr. & Mrs. W. F. Shotwell, Virgilina, Virginia	10.00	
Alfred W. Haywood, Chapel Hill, N. C.	50.00	
Mr. & Mrs. G. D. Ellington, Reidsville, N. C.	10.00	
H. Gordon Waters, Warwick, Rhode Island	5.00	
Bethel Christian Church S. S., Burlington, N. C.	22.40	
S. G. Lehman, Raleigh, N. C.	5.00	
Plymouth Christian Church, Willow Springs, N. C.	10.00	
Special Gifts	139.18	
Total		$ 3,639.11
Total for the Week		$ 4,038.10

REPORT FOR DECEMBER 3, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 79.10	
Eastern Virginia Conference	968.40	
Eastern North Carolina Conference	35.93	
Western North Carolina Conference	164.89	
North Carolina and Virginia Conference	1,153.98	
Total		$ 2,402.30

SPECIAL OFFERINGS

Moore Union Women's Fellowship, Sanford, N. C.	10.00
Women's Fellowship Cotuit Federated Church, Cotuit, Mass.	5.00
Class No. 15 Congregational Christian Sunday School, Reidsville, N. C.	20.00
New Hope Christian Church, Roanoke, Ala.	5.00
Women's Fellowship, Grace Congregational Church, Cleveland, Ohio	10.00
Women's Ass'n. Collingwood Congregational Church, Cleveland, Ohio	6.00
Mary Sue Brittle Sunday School Class, Suffolk, Va.	5.00
Women's Christian Fellowship, United Protestant Church, Grayslake, Ill.	10.00
In Memory of Allie F. Hollowell	
In Memory of Mrs. Cornelia N. Hardee	
In Memory of Mrs. Julia Henry	
In Memory of Edgar King	
In Memory of Edgar King	
In Memory of Edgar King	
Total Memorial Gifts	32.00
Thanksgiving Offerings:	
Angie Crew Circle, United Church of Christ, Union Ridge, RFD No. 2, Burlington, N. C.	25.00
Prince George Congregational Sunday School, Prince George, Virginia	30.37

Claudia Chapter, Westminster Congregational Church, Spokane, Washington	10.00	
Mrs. R. E. Brockway, Huntington, N. Y.	2.00	
Mrs. Vallie M. Byrd, RFD 3, Durham, N. C.	100.00	
Miss Susie D. Allen, Raleigh, N. C.	5.00	
Billers Jewelers, Burlington, N. C.	5.00	
Emil Cortes, Southern Grill, Burlington, N. C.	10.00	
Wm. J. Cobb, Lantana, Florida	10.00	
A. L. Curling, So. Norfolk, Virginia	20.00	
Sophia Congregational Church Sunday School, Sophia	31.92	
Palmyra Sunday School, Edinburg, Virginia	27.80	
Central Congregational Christian Church, Norfolk, Va.	66.09	
Monticello Church of Christ, Brown Summit, N. C.	109.65	
Bethel Church Sunday School, Elkton, Virginia	7.67	
Mr. & Mrs. H. R. Byrd, Newport News, Virginia	25.00	
Mt. Auburn Christian Church, RFD 1, Manson, N. C.	11.25	
The Congregational Church of Christ, Tryon, N. C.	104.00	
Ralph H. Scott, RFD 1, Haw River, N. C.	15.00	
The Mebane Christian Church, Mebane, N. C.	50.00	
Lynnhaven Colony United Church, Virginia Beach, Va.	27.90	
Hunterdale Christian Church, Franklin, Va.	56.33	
Damascus Church Sunday School, RFD 3, Chapel Hill	35.00	
Eure Christian Church, Eure, N. C.	101.00	
Hayes Chapel Congregational Church, Garner, N. C.	18.50	
Ramseur Christian Church, Ramseur, N. C.	56.05	
Mr. & Mrs. Fred A. Compton, Graham, N. C.	10.00	
Elon Sewing Group, Hendersonville, N. C.	25.00	
Mrs. Goldberger, Hendersonville, N. C.	10.00	
J. G. Mann, Burlington, N. C.	25.00	
Union Surry Congregational Church S. S., Dendron, Virginia	36.00	
Damascus Congregational Christian Ch., Sunbury, N.C.	46.45	
Mr. & Mrs. Merritt B. Wilson, Graham, N. C.	5.00	
A Friend	1.00	
Antioch Christian Church, Pittsboro, N. C.	30.00	
Providence United Church of Christ, Graham, N. C.	37.80	
Barretts Christian Church, Sedley, Virginia	10.00	
New Elam Christian Church, RFD 1, New Hill, N. C.	148.31	
Needhams Grove S. S., RFD 2, Seagrove, N. C.	86.29	
Mt. Pleasant Christian Church, RFD 2, Vass, N. C.	100.32	
Young Adult Class, New Hope Christian Church, Louisburg, N. C.	2.75	
Rev. & Mrs. Robert A. Knowles, Westfield, Mass.	5.00	
Egbert Truitt, Glenn Raven, N. C.	25.00	
George W. Pelzer, Bethlehem, Conn.	2.00	
Mt. Herman Christian Church, RFD 2, Raleigh, N. C.	25.00	
Mt. Lebanon Sunday School, Shenandoah, Virginia	34.93	
Dwight B. Downs, New Haven, Conn.	5.00	
Pleasant Ridge Congregational Christian Church, RFD 1, Ramseur, N. C.	22.06	
Grace's Chapel Church, RFD 1, Sanford, N. C.	194.00	
United Congregational Christian Church, Portsmouth	20.00	
Pilgrim Fellowship, Plymouth Christian Church, Raleigh, N. C.	7.00	
Beginners Department, Suffolk Christian Church, Suffolk, Virginia	5.00	
Long's Chapel United Church of Christ, Burlington, N.C.	32.52	
A Friend	5.00	
New Hope Sunday School, Harrisonburg, Virginia	25.00	
E. H. Cole, Asheboro, N. C.	2.00	
Mrs. Ethel M. Avery, Bridgewater, Mass.	1.00	
Robert E. Long, Box 1087, Burlington, N. C.	20.00	
Antioch Congregational Christian Church, Windsor, Va.	40.88	
Bethel Christian Church, RFD 3, Burlington, N. C.	5.00	
Special Gifts	128.00	
Total		$ 2,241.84
Total for the Week		$ 4,644.14

In Memoriam

AUMAN

With the passing of Mrs. Velon L. Auman, November 11, 1962, the Seagrove Congregational Christian Church and the Adult Bible Class lost one of its oldest and most faithful members. We make this tribute to her memory in appreciation for her lifetime of devoted Christian service in her Church and Sunday School Class.

For many years Mrs. Auman was a dedicated worker in the Sunday School, serving as teacher of her class efficiently and willingly for a number of years. We shall always remember her friendship and fellowship among us, her acts of kindness, loyalty to duty, and her eagerness to serve. Her faithful presence in her Sunday school class and worship services, until ill health forced her to give up her active work, will always be an inspiration to us. She was blessed with a long and fruitful life, having reached the age of seventy-nine years at her passing.

We can never really measure the great influence her consecrated life has had upon us, nor can we measure the influence on our lives her memory will have in the future. We are grateful for the opportunity of having been associated with our beloved friend in Christian service and for the enrichment of our lives her presence among us has afforded us.

In memory of her we present the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.
2. That we extend our deepest sympathy to the members of her family, and commend them to God for comfort.
3. That a copy of these resolutions be sent to the family, a copy printed in The Christian Sun, and a copy entered in the Seagrove Church records.

Nancy Spencer, Secretary
Mrs. Boyd King
Rev. J. A. Brown
Committee

RUDD

Hezekiah E. Rudd, 82, of the Monticello Community, Brown Summit, N. C., died November 19, 1962, at his home after a year of declining health. He was a retired farmer and a member of the Monticello United Church of Christ. He is survived by two sisters: Miss Myrtle Rudd of the home, and Mrs. Clara Van Hook of Reidsville, N. C.

Funeral services were conducted in the Monticello Church by his pastor, Rev. John G. Truitt, and Dr. W. E. Wisseman, minister of the First Congregational Christian Church of Greensboro. Burial was in the church cemetery.

The church choir sang "Rock of Ages," and Mrs. Phillip Faucette sang as a solo, "Abide With Me." Pallbearers were: Jimmy Faucette, Norman Van Hook, Billy Rudd, Marvin McMichael, Jr., Jackie Comer and Jay Rudd.

Christian living, a gentle spirit and a generous attitude won for him many friends, and set an example of Christian piety which will live long in his community and which is a comfort to his loved ones.

John G. Truitt, Minister

"All In Each Place One"

By John Wesley Lord

Bishop, Washington Area, The Methodist Church, Vice President, National Council of Churches

Project Laity, a study undertaken by the National Council of Churches, revealed that the efforts of any local church are primarily dominated by activities designed to maintain its own situation. Where there are conflicts within the program or structure of the local church, such as tension over possible relocation of the church or regarding the effectiveness of the minister, this conflict becomes the focus of attention and effort. Such tension frustrates any effective program. Local conflicts must be resolved before a significant witness is made in society.

This insight points up the significance of the local church in the ecumenical discussion. Whatever is vital to the local congregation will receive its attention and effort. We must admit that in far too many communities and local congregations, the term "ecumenical" is but a word and often a "bad" word, often not understood. The time has arrived for us to clarify with a forthright statement what is involved in this movement and at what cost to the local church and communion.

The now famous phrase, "All In Each Place One," occurs in the statement accepted by the Commission on Faith and Order and the Central Committee at St. Andrews in 1960 and adopted at New Delhi by the World Council Assembly in 1961. The commentary on this document records that it is for such visible unity that we believe we must work and pray. The achievement of such unity will involve nothing less than a death and rebirth of many forms of church life as we have known them. Nothing less costly can finally suffice.

"All In Each Place One," means that we would no longer waste our time proving the superiority of one denomination over another or seeking the gain of one at the expense of another. The only church of an eternal meaning would be a congregation of the pure in heart, the just in purpose and the truthful in mind. It would be a congregation no longer content to adhere to dogmatic infallibilities, but would be a fellowship of all who, by their doubts as well as by their beliefs, were living and fighting for an ampler day.

Party feeling runs high, however, as the Apostle Paul discovered in the church at Corinth. Loyalties appear to weave themselves around personalities. (How we Methodists love John Wesley! We even name our children for him.)

The community of reconciliation is not one with the community of human agreeableness. The unity that men find in Christ is by its very nature opposed to a narrow and rigid sectarianism, however good it may be.

The church belongs not to us but to Christ and it is his purpose, not our interests and preferences, that determines what it is to be and do. We must be less concerned with the name that appears on the church bulletin board and more concerned that the spirit of Christ is in our hearts.

It is time that we amended and corrected our own churchly life at this point. Organization complacency and statistical self-assurance are twin foes of the ecumenical life. The running of successful programs must not be confused with achieving God's holy purpose for men.

I believe that there should be undertaken a study of the disciplines, rules and policy of the communions and confessions within the National Council of Churches and World Council of Churches with a view to seeking those changes in legislation that will encourage rather than discourage relationships across confessional lines.

In most instances, the present rules were drawn with little or no concern for or knowledge of the great ecumenical movement of this century. How can we expect a local pastor or a bishop to do that which is expressly forbidden within the discipline of his church or for which no provision is made?

Such a study would involve present provisions for the reception of members into the church, the requirements of baptism, planning and strategy for merging congregations and the establishment of new churches and Sunday schools.

As the report of the Section on Unity of the Third Assembly of the World Council of Churches states: "Loyalty to conscience takes different forms in different traditions. But all of us must confess that, in the life of our churches at the local level, we are still far from being together in all those ways in which, with a good conscience we might be. It will be through daily obedience in the paths that are already open to us that our eyes will be enlightened to the fuller vision of our life together."

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

☆ ☆ ☆ ☆ ☆ ☆

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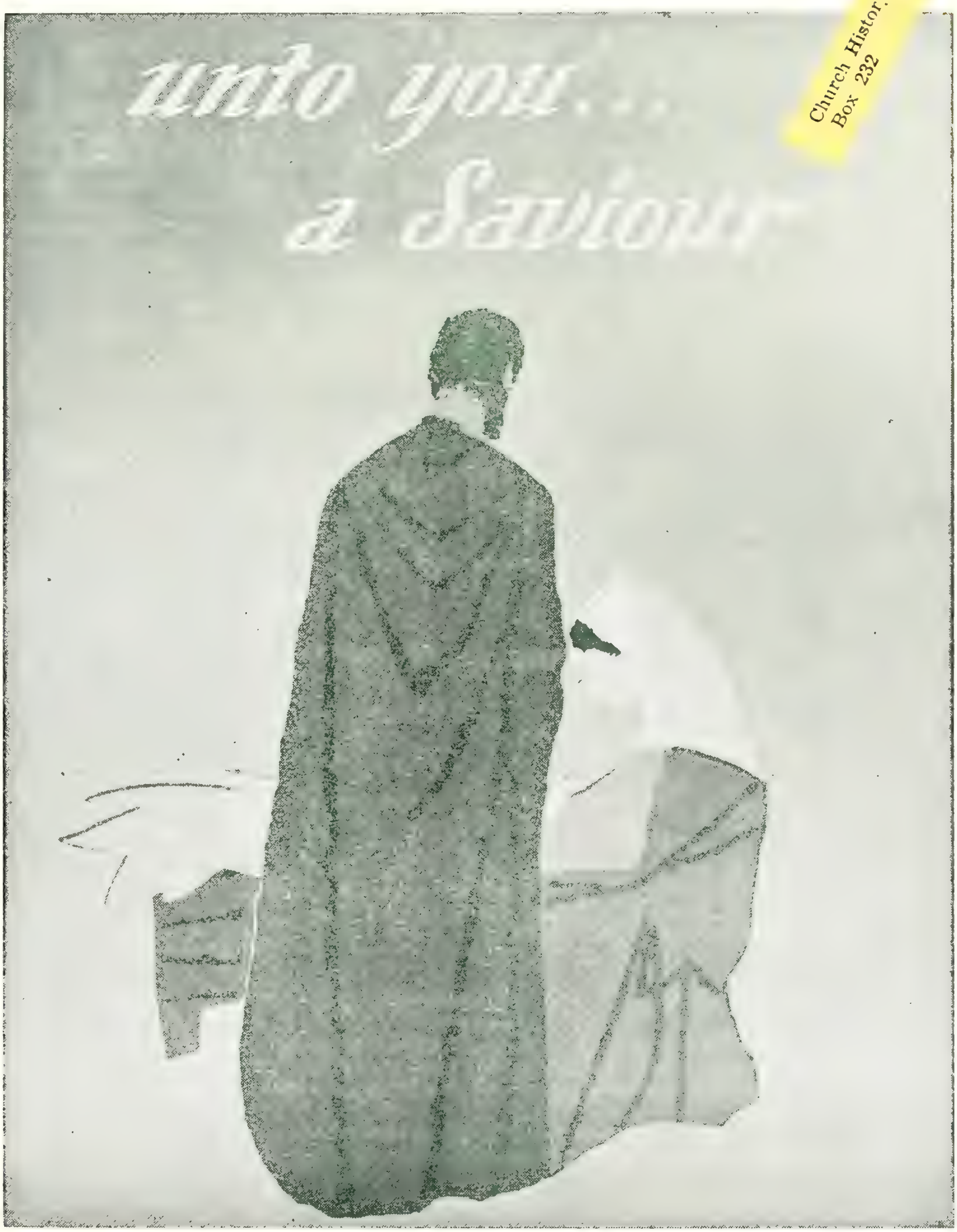

—*Courtesy of American Bible Society*

And the angel said to them

Fear not
I bring you good tidings
... Great joy
Which shall be to all
people
To you is born
This day
A Savior...Christ the Lord
You will find the babe
Wrapped in swaddling
clothes
Lying in a manger

And there was with the angel
A multitude of the heavenly host
Praising God and saying

Glory to God in the
highest
And on earth
Peace and good will
among men

The shepherds said one to another

Let us now go even
to Bethlehem
And see this thing
which has come to pass
Which the Lord has
made known to us

And they went with haste
And found Mary and Joseph
And the babe lying in a manger

"In The Year Of Our Lord"

Not many people believed it at the time. The young girl who had turned a cattle stall into a hospital hoped so. A bewildered but loyal husband wanted to think so. A few shepherds fresh from watching their flocks on Judean hills reported that the angels said so. "Wise men from the East" declared that the stars had told them so. Readers of Scriptures were not prepared to believe it. Herod the king would not have it so. Most people paid it no mind; they were much too busy with other things.

But history records that the birth of Jesus of Nazareth began "the year of our Lord." History dates all events either before Christ, or after Christ. Centuries later, and continents away, legal documents are dated "in the year of our Lord."

Let it be recorded that this year 1962 is the Year of Our Lord. Need there be proof that this is true?

Science is a witness. Telstar whirling its way around the earth every few minutes has relayed pictures and the human voice across the Atlantic, and promises that all parts of the earth can be seen and heard by way of the heavens. Men have gone into outer space this year and returned to tell a vivid story of what they saw. A forty-five million dollar machine, after 109 days in outer space, at this writing has just passed Venus and obeyed orders to open its eyes, record pictures of what it saw and gather other data and then return that important information to earth 46 million miles away.

Who can believe that man alone can make such discoveries, manufacture machines that ride light waves, send signals beyond the stars to direct the machines, and himself — earth-bound for millions of years — glide through space beyond earth's atmosphere and return to home base safely? No, this is the "year of our Lord," the year that has connected the earth with the heavens.

What is the message of the Church in this astonishing year? The message is **Unity** and **Service.** Denominations enter into organic union; mission boards are rapidly coordinating their services; the World Council of Churches is expanding in membership and service; and even the Roman Catholic Church invites Protestants to its Council meetings and suggests further cooperation and union. Of course there are strident voices proclaiming differences, and no one doubts that there are real differences, but they sound like voices in the night calling for help rather than directors of traffic in the life of the Church. Christians the whole world over have their Day of Prayer, their Day of Communion; and they join hands in feeding the hungry. Great broadcasting stations, financed by Christians of many communions, are sending the Christian message to non-Christian areas of our world. All this, and much more, has come to pass in this year of our Lord.

International relationships has a word for us. The world was brought close to self-destruction by the machines men have made. Considered fear chilled the hearts of all who knew. Not all problems have been solved, but there are indications that there is a turn towards sanity, and fear has ebbed a bit. It is reported that there is less war now than for decades. Could it be that this is a turning point in history? Will the Babe of Bethlehem yet win over the gods of war? It just could be that this is that disturbed time — the night before Christmas — when earth's people who have so long sat in darkness will see a great light, the Light that is the light of men, even Jesus the Christ.

Now in our homes and churches, and even in the market place, and especially in our hearts, we join with the ancient Bethlehem angel choir in singing:

Glory to God in the Highest
On earth Peace and Good Will.

So may it be in your house and mine, in your heart and mine.

F. C. L.

Christmas Greetings From Convention President

Rev. Joe A. French

"Unto you is born this day in the city of David, a Saviour."
"Thou shalt call his name Jesus, for he shall save his people."

If you can forget what you have done for other people,
and remember what other people have done for you;
If you can put your selfish rights in the background,
and put the rights of others in the foreground;
If you can see that others are just as human as you are,
and look behind their faces for hearts hungry for joy;
If you can forgive the hasty, unkind word and wounded pride,
and speak to others in terms of love and kind regard;
If you think less about what you are going to get out of life,
and seek to put more joy into the lives of others;
If you will forget the rumor and slander you have heard,
and say a kind word and commend the good in others;
If you will stop complaining about the management of the universe,
and look for a place to sow seeds of kindness;
If you can think less about the Christmas presents you will get;
and make an effort to offer yourself to Christ;
If you are willing to do these things even for a day;
Then you can keep Christmas.

If you can lift your ears from the clanging noise of the earth,
and thrill to the music of the heavenly hosts;
If you can take your eyes off the tinsel glitter of the earth,
and let the heavenly star guide you to the manger;
If you believe in the glory of the Lord and listen to the angels,
and believe in the good tidings of great joy;
If you can believe that hatred and ill-will have no place in the heart,
and fill your own heart with love and sympathy and understanding;
If you will believe that love is the strongest thing in the world;
Then you can keep Christmas.
And if you can keep it for a day—why not every day.

"Look now, for glad and golden hours come swiftly on the wing:
O rest beside the weary road, and hear the angels sing."

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Best Wishes
For
A Merry Christmas
And
A Happy New Year

F. C. Lester, Editor
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A MEDITATION

GOD'S SPECIAL GIFT

John G. Truitt

"He sent His only Son into the world to bring us life."
I John 4:9.

The Christmas season is upon us. This season should bring the celebration of a birthday—the birthday of Jesus. What will our children be taught? Will they be taught toys, and gifts, and Santa Claus? No, I would not deprive us of any rightful joy, for it is a time of Joy; but I will suggest that somewhere, and in some central place in our thinking, they should be taught that it is a birthday, the birthday of Jesus. They have birthdays, and can understand the birthday of Jesus.

Christmas may emphasize the fact that God gave us a special Gift, Jesus. We love to give gifts, to do kind thoughtful things to others, to surprise others with pleasant, joyous surprises. It is a primary fun in good people.

Jesus' being born in a stable was a big surprise, and a more wonderful one than we can possibly imagine! In due time God unwrapped for the wide, wide world its loveliest Gift — the Babe in a manger!

God is a Giver of gifts. Our very lives are gifts from Him. The water we drink, the food we eat, the friends we have, our mothers and fathers, our sons and daughters, the beautiful hills, the rich forests, the fertile soil, the sun and the rain are from him. God is a giver of Gifts! Our marvelously made bodies, our minds, our spirits, our time, our talents, our faith and trust; homes, schools, libraries, love — and oh! so many things!

But Jesus is a special Gift! A gift given out of the Father's love, for his love of us and because we needed him so, to help us to be his children like he wants us to be.

LIGHT OF LIGHT

From the Eastern mountains,
Pressing on they come,
Wise men in their wisdom
To his humble home;
Stirred by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.

There their Lord and Saviour
Meek and lowly lay,
Wondrous Light that led them
Onward on their way,
Ever now to lighten
Nations from afar,
As they journey homeward
By that guiding star.

Thou who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the people
Who in lands afar
Ne'er have seen the brightness
Of thy guiding star.

Light of Light that shineth
Ere the world began,
Draw thou near, and lighten
Every heart of man.
—Godfrey Thring

Incarnate Love

Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas,
Star and angels gave the sign.

Worship we the Godhead,
Love incarnate, Love divine;
Worship we our Jesus:
But wherewith for sacred sign?

Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign.
—Christina Rossetti

I Want A Song

I want a song to sing — a Christmas song.

I want a song that has been stripped of its hollow and raucous sound, without mounting crescendos and diminuendos.

I want a song that is soft as a spring morning, as gentle as the dew caught in tender rose petals, as clear as water in a cut glass tumbler.

I want a song that tells of a mother's love; that describes a father working in the field with his tractor, plowing up the good earth to produce food to sustain life.

I want a song that tells about a bird high on a treetop over a frozen lake where the young are skating for joy.

I want a song that brings out the beauty of a crisp starry night where a boy and girl walk hand-in-hand and plan their happy future.

I want a song about the "Old Folks at Home," a home in the mellow twilight of life, where happy children grow to adulthood, and then depart to make new homes for themselves.

I want a song that sings about the green fields that cover the ugly scars of war — of a green velvet carpet that covers man's inhumanity to man.

I want a song — I know there's a song, the shepherds heard it, the angels sang it many centuries ago. Like other careless people, I have lost the tune, but I remember the words. They are in the Holy Book and say,

GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN.

Ed and Edna Bresko
Petersburg, Virginia

Christmas Is A Blessing

Rev. James E. Porter, Pastor
Northview Church

Christmas is at once a time of remembrance and a time of anticipation. Families gather in festive mood, soon to become lost in reflection and reminiscence. Just so the family circle, keyed to anticipation of the surprises lurking in the tinsel-garlanded packages, looks forward to the unwrapping ceremony. Christmas is a time of remembering and of promise. One recalls "the hopes, the fears of all the years" that came to focus in the Babe of Bethlehem. And from the manger issues a lively hope for the promise of triumphant, indestructible life, and of joy beyond measure — all declared unto mankind by Christ Jesus, Our Lord and Saviour. So it is at Christmas time that at whatever level, in whatever spirit one approaches that joy, memories are vivid and hopes are lively. Yet if our Saviour, Jesus Christ, is not central to all our thoughts and activities memories are delusions and hopes are dupes. If all the gifts exchanged between friends and loved ones are given otherwise than in remembrance of the live hope He has planted in our hearts, the gifts are merely so many packages. Gilbert Keith Chesterton wrote, "It is in the heart that a parcel becomes a gift."

Christmas Time

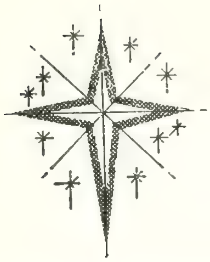
Rev. Carl F. Dunker, Pastor
Wake Chapel

The churches are humming like well oiled sewing machines as they make preparations to celebrate this holy occasion, and to sing tribute to the greatest man who ever lived, Jesus Christ, the Son of the living God.

The whole atmosphere is being filled with the comforting presence of the Holy Spirit, as we catch a new vision of our Master being born in the Bethlehem stable.

Look at the crude walls, and rub your hands over the rough timbers. Listen to the animals chew, and at the same time, hear them breathe. Glimpse at the old-fashioned lantern with its dim light, and spot the new, bright star as it jets holy light through the small window. Capture the scent of sweet, fresh hay, and feel the crisp, new straw. Observe the proud facial expressions of Joseph and read the motherly countenance of Mary. And above all, behold the radiant face of the baby Jesus, the holy child of God.

Explain it? Never! No mortal tongue can express, and no human mind comprehend the miracle of God becoming man for the healing of our hearts. Oh, how our souls cry out: "Thanks be unto God for his unspeakable gift!"



THE LIGHT OF THE WORLD

Star Divine, lit in the sky,
Shedding Thy Light on Earth;
Guilding the people, far and nigh!
To the Child of Heaven's birth;
Candle of God, drop from the sky,
To the windows of our hearts;
That a glowing ray to passers by,
The Peace of Christmas imparts:
Christ of Beauty, Light of the World;
Star of the brightest ray;
Shine! Shine on! Thy glory unfurl,
Thou Sun of Eternity's Day.
—Wofford C. Timmons

Reflections Of The Christmas Light

Mary H. Booth
Warwick Church

Light was the gift God sent through His Son
To a dark and troubled world.
"Peace on earth, good will toward men,"
Was the news of the angel herald.
Why then do we find so much darkness still?
Why then, the lack of peace and good will?
The answer is simple when we understand God's plan—
The light which Christ brought must be reflected by man.
It's only the true light—the light which is pure
That can penetrate the darkness and still endure.
Just as the planets give forth reflected light
To make our world seem lovely and bright—
Just so, "reflectors of the Christmas Light"
Could banish the darkness—
If their FOCUS be right!
God grant then that we on this glad Christmas Day
Shall know the real joy of Christ's birth.
May we be reflectors to beam forth God's love
Till the earth shall be bright like the heavens above!

Christmas Greetings From The Southern Convention Office

The staff of the Southern Convention Office takes this opportunity to express warm Christmas greetings to all the readers of THE CHRISTIAN SUN. It is our hope that Christmas will be a venture, a faith, a challenge, a command, a time of worship, a time of contemplation, a time of rededication for all of us.

We reaffirm our conviction that God was not entertaining the world, not toying with the world, but was running the world when he gave his only begotten Son on the occasion of the first Christmas. Convinced of this truth, Christmas should be changed from a chore, an additional season of burden or hazard to life and a drain on the family pocketbook to a time of worship and thanksgiving.

During this Christmas, your Convention staff is reminded again of the mission of the Church. We rededicate ourselves to a program of witness and work as we seek to be truly servants of Christ in the United Church of Christ.

This is our faith - Christ is the heart of Christmas, he is the Word made flesh and dwelling among us, he has put awe in the child, given meaning to the Church, and transformed a pagan holiday into our beloved Christmas holy day.

From each one of us here to each reader of THE CHRISTIAN SUN and families of the Southern Convention, we say - A BLESSED CHRISTMAS AND A WONDERFUL NEW YEAR.

THE STAFF OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Rev. Clyde L. Fields

Rev. Richard N. Rinker
Miss Edna M. Fitch

Mrs. W. J. Andes
Miss Ruth H. Dunn

Greetings From India

Dear Friends,

This time of year is nice for us also because Louis has his long vacation from boarding school. It is "summer vacation" and Christmas leave combined. He is teasing his sisters, cycling, swimming, and in general enjoying life immensely.

Joy and Martha continue to work at their Calvert School each day. They had vacations last spring so can't share Louis' time off now. Joy is well into sixth grade and Martha is more than half way through third. Both will go to boarding school next June if all works out as planned. At first they were to enter in March, but the classes were over-crowded so the principal asked us to keep the girls at home a bit longer. I must admit that I was relieved, because when they go up to school it will mean the long separations from home which none of us like very much.

Little Mary is the "pet" of us all. She is now 22-plus months old, and talks a steady stream, all of it in Tamil! ! I'm having trouble at times understanding her because she comes up with Tamil words I don't know. I try talking English to her but find I have to translate it into Tamil so that she will understand. She only uses two or three English words so far. She still has curls which are quite blond, and real brown eyes. She trots around at a fast clip and is into everything, enjoying life here to the full.

Somehow the four children and the teaching keep me busy. At present I am helping out a wee bit at the hospital by taking over management of the drug stock room. It is a part time job but keeps the only free time I had pretty full. Ed's work schedule calls for five clinic trips a week. The two remaining days he fills full with desk work, ward rounds, and outside travel.

Bandages keep coming in steadily. They are still much appreciated but the parcels sent by mail are now being charged too much import duty. In the future, if you send them through Church World Service (C.W.S. Receiving Center, New Windsor, Maryland), this extra expense can be avoided.

We will be thinking of you during the Christmas season and hope that you will have a wonderful one. May the New Year be Full of Blessings and Rich in Experiences.

Fran Riggs

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Indonesia

DJAKARTA

December

23—**Mr. and Mrs. Robert Crawford** have just been assigned to work in Djakarta, where he will serve as consultant to the publishing agency for the Indonesian Council of churches.

MAKASSAR

24—**Rev. and Mrs. Myles H. Walburn** arrived in Makassar in 1960. He is now teaching at Eastern Indonesia Theological School, helping train Christian pastors to meet the critical shortage of Protestant ministers in Indonesia.

MICRONESIA

25—At the end of World War II, American forces found the Christian community in the Caroline and Marshall Islands very much alive and eager to renew associations with the American Board, under whose sponsorship (with Hawaiian Evangelical Association) Protestant work had begun in 1852.

DUBLON ISLAND, CAROLINES

26—**Tuck Wah and Alice Lee** were transferred to Eastern Truk district in 1962. Tuck's tasks include inspiring pastors, teachers and laity; conducting Bible classes, preaching and furnishing guidance for the mission school. Alice teaches in mission school, assists in women's work and young people's program at the government intermediate school; is secretary-treasurer for the Eastern Truk Mission Station.

KUSAIE

27—**Rev. and Mrs. Elden M. Buck** live on Kusaie where he is principal of the Kusaie Christian Training School, overseer of the plantation which feeds the boarding students, and works with the village churches, counseling pastors and teachers, and conducting services.

PONAPE

28—**Rev. and Mrs. Harold Manlin** are stationed on Ponape. He is Field Superintendent of the entire Micronesia Mission, mission treasurer and also directs work of a committee revising scriptures into four languages. Mrs. Hanlin is in charge of student Christian activities programs in two government schools, organizing and teaching classes in Bible and music.

29—**Rev. Robert L. Howard**, in his new assignment at Kolonia on Ponape, will be responsible for the ministry to youth.

30—**Robert Simon** serves as teacher and counselor with leaders on Ponape.

MARSHALL ISLANDS

31—**Rev. Ann Dederer**, missionary nurse; ordained in 1948; now teaching, counselling, translating.

January

1—**Rev. Eleanor Wilson** is "veteran missionary" to Marshalls, having done everything from teaching to navigating "Morning Star"—now is "retired" but serving church in Hawaii.

Central India -- Raipur

2—Evangelical and Reformed work in India began nearly 100 years ago in Chhattisgarh, Central Providences. The field has a population of approximately four million; the Christian community numbers eleven thousand.

3—**Rev. and Mrs. William K. Whitcombs** arrived in India in 1950. Within a radius of ten miles of the center of his work, there are more than 60,000 people, most of them poor and illiterate. By showing them better methods of poultry and animal husbandry, sanitation, soil conservation, literacy training and numerous other services, he has helped the people have a better life.

4—**Miss Naomi E. Blalock** combines functions of social service and education.

5—**Rev. and Mrs. Theodore Essebaggers** have served as missionarise in India since 1935. He is founder of Gass Memorial Center and now leads in stewardship promotion and education.

EXCERPTS FROM . . .

Angie Crew's Christmas Message

(KOBE COLLEGE, NISHINOMIYA, JAPAN)

As the last remaining member
Of my old original mission,
I'm really feeling like the "Last Leaf"
Left a-dangling on the branches!
Fifteen times I've crossed the ocean
(Also twice o'er the Atlantic)
Since I first came from my homeland
And began my work in missions.
Soon now forty years of service
I'll have finished in fair Nippon.

This past summer was a "Special"—
Twice I've flown back to my homeland
To spend two months of my vacation.
On my way home I was privileged
To visit friends in California,
And for a very brief time, Claremont,
Where I met the missionaries
Who'd served many years in Nippon,
Before I winged my way to Dayton.
When one can leave here in the morning
Of a day in June to travel
To my home, and that same evening
Can arrive in old Ohio
One must be struck by this world's smallness!

This summer, spent with my own family
Helped restore mind and body,
And before the new term opened
I was back at Kobe College.

Now for news of Kobe College—
Patsy left in early summer
For the States where she will study.
Her replacement (We'll call her Carol
Since her last name's rather lengthy
And doesn't fit into this rhythm!)
Arrived the eighth day of September,
A busy life she has been leading.
Nancy left our "happy" family
To get a taste of native home life.

Again our girls have broken records:
Eleven K. C. girls attending
Eleven High Schools in the U. S.,
Eight in American Field Service,
Three as I. C. Y. E. students.
This year twelve more girls are chosen,
And if they pass the tests in Tokyo,
They'll go as A. F. S. students.

May God, our loving Heavenly Father,
Keep us from War with all its horrors!
May this next Birthday of our Saviour
Bring to this sad world more Joy,
Peace and Trust within God's family!

Christmas In Our Churches Around The World

TURKEY—

The Turkish, Arabic, and English hymns from last year will be rehearsed and a few translations added. Readers will recite the beautiful old prophecies and stories in Turkish and in Arabic. For the children, a rehearsal at our house will become a party with candy bag treats, and a tree. Candy bags will go to the children of the two or three Protestant families in the nearby villages. We have already sent picture story cards for Christmas to Midyat and Diyarbakir where our other churches are.

SOUTH INDIA—

Christmas is a joyful but serious event for these Indian Christians—a time of renewal and rededication. The church can never hold the crowds of worshipers who silently and reverently throng there at 4:30 Christmas morning. Infant baptism is especially popular on this auspicious morning. Holy Communion is the high point of the service. After the service there follows a day of simple festivity. The houses have been newly whitewashed and the rows of brass vessels polished. Every member of the household will have a new garment. There will be a good supply of sweet and spicy tidbits on hand for guests that pop in and out the whole day through. On this day beggars should not be sent away emptyhanded, so a plentiful supply of coins must be in readiness.

AFRICA—

As we approach the church we meet a group of happy and excited children. They have short curly black hair, shiny black skin, and great big smiles. They are chattering in Zulu, but we catch one word that is familiar — Father Christmas. Yes, it is Christmas here, although very hot. These children's fathers attend theological school. The children are happy because children in America have made it possible for Father Christmas (Santa Claus) to bring them gifts. One little girl has the very first doll of her own — she carries it on her back just like her mother carries her baby. Every child has on one new piece of clothing which Father Christmas brought. At the church they will hear the Christmas story read from the Bible in Zulu, and sing Christmas songs. Yes, here in Africa people feel the same joy when they remember the birth of Jesus Christ that you feel in your church at home.

MICRONESIA—

Men from the Marshalls put on their "Christmas Tree," as their part of the Christmas program at the Pastors' and Teachers' Training School. A colorful hand-wrought tree is ingeniously hidden inside a large wood cross. During the singing of Christmas carols and hymns the cross slowly opens and the "tree" rises from it. The first opening is accompanied by the noise of tiny firecrackers which the singing group explode. Then the tree descends again into the cross, until the singing of the last carol, when the two sides of the cross part and the tree remains — a Micronesian attempt to symbolize the birth, death and resurrection of Christ.

Giving Christmas Joy

S. L. Morgan, Sr., Wake Forest, N. C.

Is it strange that, in my 90s, I find a joy in Christmas far greater than in childhood? Then it was but the joy of fun, gifts Santa Claus brought me, with little thought of helping others as a joy.

This year I began to feel the thrill of Christmas months in advance. A wonderful Kansas cousin helped me. A marvelous teacher all her life, she literally produced hundreds of great men and women, who loved her and kept in touch with her. Now in her 80s, she wrote me, she declined an offer to spend Christmas in California; She said "All the years I've spent Christmas for my former pupils. Often they come to see me hundreds of miles, and tell me I made them what they are, many of them great and famous. I write them hundreds of Christmas notes — three of them all the 66 years since I began teaching at 16!"

I can fancy her Christmas thrill—in spite of arthritic fingers.

I've felt it in a small way. I wrote a postal to a troubled school teacher I had never seen, her father near to death. She wrote, "Thank you — it gave me a boost when needed; I took it to school and took it out and read it several times — just to feel someone cared!" Dr. Alexander Maclaren would tell his people, "Be kind; for everybody has a burden!" It is a safe assumption.

I've felt it. I was one of four in a car most of a day, my seat mate a lovely young woman — with a heart to care for an old man in his loneliness, his wife of 50 years dead; I'll thank her for it in heaven, that she cared enough even to put a kiss on his withered cheek as she left him at his door. Oh to feel the great truth that—

> "... the world is dying
> For a little bit of love;
> Everywhere we hear the sighing
> For a little bit of love."

Of all times Christmas is the time to express it in kindness. Look up someone really in need of kindness and find joy in doing good.

Seize passing opportunities to be kind. Today I received an airmail letter from New York. It said, "Arriving from England, tired and depressed, your letter gave me courage, faith and the will to go on. Thank you!" I can't even recall who he is, or what I wrote him. Only, I was touched to learn of a fellowman in deep trouble and reached out a hand hoping to help him. It seems I did. I hope he'll thank me in heaven and tell me his story. That will be my reward. I'll have it in part in the joy I feel at the coming Christmas. Try it out!

VALLEY LEADERS ATTEND AREA MEETING

The area meeting sponsored by the Council for Lay Life and Work for the churches in the Shenandoah Valley - Washington, D. C., area was held Saturday, December 8, at Frederick, Maryland, with 250 present. Mrs. F. C. Lester was the resource leader, substituting for Mrs. W. B. Williams, whose husband had a heart attack the previous day, and for Rev. William Slater who was "snowbound" in Cleveland, Ohio.

According to Rev. Bland Leebrick, those attending from the Valley Conference included Rev. and Mrs. Mark Andes, Winchester; Mrs. Thomas Good and Mr. and Mrs. Shirley White, Bethlehem; Mrs. Albert Shirkey, Jr., Wood's Chapel, Mrs. Garnet Andes, Antioch, and Mr. Leebrick.

Christmas

Thy Light has come,
O God of all Earth's dawning,
And breaketh still
From heaven's hill
This Christmas morning.
Now may we see,
Since golden Light is shining,
A fairer Earth
Of holy birth,
Thy will for men divining.
So fill our sky
From end to end with glory!
'Til all behold,
As Angels told,
This wondrous Christmas story.

—Wofford C. Timmons

Christmas Cards

Ah! loads and loads of wishes
As Christmas Day draws near
Are sent to friends and neighbors
To bring a bit of cheer.

From over hills and valleys,
Across the country wide;
From little towns and cities
They come at Christmastide.

A printed little "love you,"
A decorated line,
A bit of little rhyming,
And all are very fine.

But oh! that lovely postscript,
The added friendly touch,
Like "love to you forever,"
When written mean so much.

So treasure what is added—
A pretty Christmas game—
A wish, a prayer, a blessing,
And oh a lover's name!
—John G. Truitt

To All The Wise

To all the Wise, who seek diviner things.
The Holy Child is still the King of Kings.
Gladly they come, with gifts, to hail his birth
And bid Him welcome to the ways of earth.

From every cradle, shines the tender light
Which fills the world with joy on Christmas Night,
And every home where happy children are
Is guarded by its own celestial star.

Lord make us wise, that in the world we build,
In home and state, Thy laws may be fulfilled,
That in their time, our children may possess
Peace and good-will, and radiant happiness.

—Anita Freeman Pickett

Our Christmas Carols

When we recall the wars of yesterday
And face the fears of lethal bombs tomorrow,
How can our Christmas carols chase away
The stormy clouds that threaten world-wide sorrow?
But when the Child whose birth we celebrate
Was born in Bethlehem long years ago,
His home was threatened by King Herod's hate,
For Roman rule had filled the land with woe.

The founders of the Church in those dark days
Obeyed their Lord's commands with fearless gladness;
Where Nero ruled they sang their psalms of praise.
The Kremlin must not mar our faith with sadness;
Our Christmas carols herald joy and cheer,
Exulting that the Lord of all is here.

—C. Rexford Raymond (1954)

Christmas Customs

Holland, Switzerland, Belgium, and Germany begin their Christmas season on December 5, the eve of St. Nichol's Day. In the Latin America countries, the Feast of the Epiphany, commemorating the Visit of the Wise Men, is the big day; this date is January 6 of each year, twelve days after Christmas.

The Philippines

In the Philippines Christmas starts on December 16. This country, predominantly Roman Catholic, climaxes eight days of masses culminating on Christmas Eve at midnight. Then caroling, food, and gift exchanges begin — with fireworks! The Philippine Christmas ends on Epiphany, when children put out their shoes at night on the eve of Epiphany to find them filled in the morning with coins. This same custom is followed in Spain and Portugal and in Latin American countries.

Scandinavian Countries

In Sweden Christmas is actually the celebration of Lucia, on December 13, or at least that is when the celebration begins. On that day the eldest girl of each family rises early and dresses in a long white robe with a crown of lighted candles on her head. Then she wakes the family to serve all the members cake and coffee. In Norway and Denmark, as well as in Sweden, a delightful custom is to prepare a tree for the birds on the day before Christmas. A whole sheaf is tied to the top of a pole; beneath it the children scatter suet.

Among Scandinavians the Christmas dinner dessert is rice pudding, in which is hidden one whole almond; the person who finds this almond gets a prize and the assurance of good luck in the coming year. Danish children leave a bowl of milk and rice for the needy children and put out carrots and hay for the horses of St. Nicholas.

Holland

In Holland gifts are disguised. Small gifts are sent in immense packages; gifts are tucked into anything, including a sausage, to make it impossible to guess the contents. German families make a game out of unwrapping the gifts. Presents are wrapped in layers of paper, each marked with a different person's name. The gift is then passed from one to another until the last wrapper is removed. The gift is for that person; often instead of a gift the parcel will contain instructions as to how to locate the gift.

Mexico

In Mexico the children have a pinata, rather than a stocking, hung for small gifts. The pinata is a fragile earthen jar, decorated and disguised. It is filled with inexpensive toys, nuts, candy, and other goodies. The children each have a turn at breaking the pinata, which is suspended from the ceiling. When the contents tumble, everyone makes a scramble for them.

Behind Iron Curtain

Behind the Iron Curtain, Christmas is somewhat similar to ours, but there is no reference to the religious meaning of the day. They have "Winter Trees" for Christmas trees and "Father Frost" for Santa Claus.

Hawaii

In Hawaii, our newest state, Santa arrives by outrigger canoe. Poinsettias are used generously, for they are plentiful there, growing wild. Tiny trees are made from the greenery tops of pineapples and used for table decorations. Otherwise, customs follow those on the mainland.

—Voice of the Temple

Come, thou long-expected Jesus,
Born to set thy people free;
From our fears and sins release us;
Let us find our rest in thee.

CHRISTMAS PARTY ENJOYED

So far as anyone can recall, the largest number of ministers and their families ever to get together in the Western North Carolina Conference met at the Asheboro church Monday, December 10, for a Christmas supper and party — 65 in all were present.

Arrangements made by the hosts, Rev. and Mrs. W. W. Hall, included a catered turkey supper. A group of girls from the Asheboro church who served as "baby sitters" under the leadership of Mrs. Paul Craven added to the enjoyment of the mothers.

Rev. F. C. Lester acted as "Santa Claus," distributing gifts to all the ministers' offspring. Rev. Grant Burns led a devotional service for the adults, followed by a Christmas filmstrip shown by Mr. Hall, which provided fun and fellowship. Rev. Donald Leonard presided over a brief business session for the eighteen ministers present.

Supt. and Mrs. Clyde Fields and Rev. and Mrs. Carl Landes were special guests.

Asheboro: Sunday school program Friday evening, December 21; the church organist, Mrs. Armeta Greeson, will play Christmas music 7:00-7:30 p.m. December 23, which will be followed by a play directed by Mrs. John L. Davis.

Christian Temple, Norfolk: White Gift Service, December 16, with food for needy to be supplemented by turkey and ham from the church school for needy families; program and party for children, December 19; vesper service, December 23, 5:00 p.m., with program "The Reason for Christmas" by children and young people; Christmas Eve communion service, 11:00 p.m.

A Page for Young People Edited by **Connie Trueblood**

Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

2nd Quadrennial Va. Ecumenical Youth Assembly

Theme: To Fill The Emptiness—
Our Christian Mission

December 27, 28, 29, 1962

Who May Attend: Young People who were 15 years of age or older by September 30, 1962; adult counselors with youth; ministers.

Cost: Registration, meals and transportation.

VEYA Highlights

1500 young people and adult counselors with youth from Protestant and Orthodox denominations in Virginia will participate in the Virginia Ecumenical Youth Assembly (VEYA).

Inspiring and challenging address on the theme, "To Fill The Emptiness — Our Christian Mission," will be given by one of the country's distinguished churchmen and educators.

Outstanding youth leaders of our churches will make special presentations, lead discussion groups, and share in "fireside" discussion sessions.

Discussion groups will provide opportunities for fellowship and study across denominational lines. Small groups will have lunch together on Friday.

Thought-provoking questions will be raised by the speakers and in the small group discussions: What do we actually believe? How do we share the "good news" with other young people? What are youth really like today? Are they "shook-up," "empty," or something? What about the "conventional Christian" in an "unconventional world"? How can we share our own Christian faith and experience with other people?

Assembly participants will share in a special Friday night program which features the Ecumenical Youth Banquet in the John Marshall Hotel and a dramatic presentation on our Christian faith and witness.

Inspiring worship services, according to the various traditions of our churches, and opportunities for small group and personal worship will be a part of the Virginia Ecumenical Youth Assembly.

"Firesides," an opportunity to "talk over" topics of special interest and concern to young people, will be held each night after the Assembly sessions.

The Purpose

The Virginia Ecumenical Youth Assembly provides an opportunity to:

Witness to unity in Jesus Christ and His Church; study together our responsibility to witness to our Christian faith; experience the larger fellowship of the Church; share together the meaning and the practice of our faith, and gain a new appreciation and a better understanding of the various churches that make up the Church.

BETTY MUTTER REPORTS

The Senior High Youth Fellowship of Bay View Congregational Christian Church has participated in the Work Day for Christ and UNICEF.

The Calvin Presbyterian Senior High Youth Fellowship were our guests October 21. The topic for the evening was, "What My Religion Means to Me."

ACTIVITIES OF TIMBER RIDGE PILGRIM FELLOWSHIP

Janet Kump, Reporter

On October 31 the Timber Ridge P. F. had a Halloween party at the parish house. Decorations of orange and black streamers carried out the theme "Halloween."

Games were played under direction of Mr. and Mrs. Thomas Pugh, Jr. Refreshments were then served.

An offering of $7.35 was collected to send for UNICEF.

On November 27 the P. F. group sponsored a roller skating party at the Berryville Rink, Berryville, Virginia. There were 47 present, and everyone had a wonderful time.

NEED A CHRISTMAS PROGRAM?

Is your P. F. group planning a Christmas program? Want something really interesting and unique? If so, let the Lynnhaven youth group rush to your aid. They have taken slides of the Christmas Story (with themselves as main characters, dressed in suitable attire). Also, a tape is made available. Again, the choral group consists of Lynnhaven youth.

If you would like to obtain the film and/or tape contact: Miss Sandy Sykes, 3302 6th Street West, Virginia Beach, Virginia.

However, your group may wish to do the same thing for themselves; it's fun and worthwhile. Why don't you try it?

MOONELON CAMPS

Senior High Conference (for those 15 years and older or entering grades 10-12) June 30 - July 6.

P. F. Officer's Retreat (for those at least 14 years old as of June 1) August 17-27.

Young Adults Retreat (for those 18-25 years old inclusive and out of high school) August 30 - September 2.

NEWS AT A GLANCE FROM ROSEMONT

Ruby Cannon, Reporter

Rosemont has good reason for being proud of their four choirs, especially the Junior Choir. The Junior choir recently wore their beautiful new robes of navy blue with reversible stoles of gold and white — just like the Senior Choir robes. Many thanks to the Maude Hedly Class, the Junior, Beginners and Jr. High Departments, the church and individuals. Under the directorship of Mrs. Robert Evans, this choir produces very outstanding work. They practice for one hour each Tuesday and sing four Sundays a month. At present there are 28 active members who help to keep music in the air. Mrs. Evans awards "a child of the week" for his or her best all-round interest. It works wonders! Try it. This busy group of nice youngsters go Christmas caroling each year to shut-ins, hold a Christmas party and last March they were so thoughtful as to give a party honoring the first anniversary of the minister and his family at Rosemont.

The cherub choir has new robes also — white with gold bow. The four combined choirs are working on their Christmas music and have set Sunday evening, December 23, to have their Special Christmas concert. This is a treat which we are looking to after hearing them last year.

Our pastor, Rev. Carroll Lewis, delivered the Thanksgiving message at the Union Thanksgiving Eve Service at the Baptist Church here in South Norfolk. Another Union Service is in order when we meet with the other two Christian Churches in South Norfolk.

A new plan instituted for the Sunday School, which I think is fine, and that is all the adult classes will meet together in the sanctuary for the lesson study each fifth Sunday, with an outstanding teacher for these special occasions. W. P. Nothnagle is our capable Superintendent.

Rosemont is the recipient of "Our Known Sick Board" from a nice friend. It is placed in the assembly room where all who pass through can get the names at a glance, as well as post the name of a known sick and then we will all know!

This leaves all of the Departments, and individuals getting busy for the coming Christmas events and they are especially mindful and thoughtful of the "shut-ins" and "the needy" as baskets have already been placed in each room for the collection of gifts to be given to the "needy." Let us all try to keep Christ in Christmas.

A SONG FOR CHRISTMAS EVE

See how the moon shines on the pines,
God's own Christmas trees lighted sublime.

See how the stars reflect in the snow,
Twinkling and soft like candles' glow.

See how the hearth-fire, saffron and gold,
Warms children's faces, joys to behold.

See how Christmas opens the heart;
Enter little Christ Child — never depart!

—Betty Oakley Wilson
Salem Chapel

THE BIRTH OF JESUS

Rev. Guy H. Veazey

The Lord looked down upon the earth
And saw men's vile behavior;
He knew the only hope for them
Was through a loving Savior.

His only Son could pay the price
Of sin in every nation;
And he alone, could bring men peace
And with it full salvation.

A Babe was born in Bethlehem
Who was a humble Stranger;
There was no room inside the inn,
They laid him in a manger.

While shepherds watched their flocks by night,
An angel came and told them;
For unto you is born a King,
The whole world may behold him.

The wise men brought their priceless gifts
And laid them down before him;
Now, all the Christians on the earth
Do worship, and adore him.

ROSEMONT YOUTH FELLOWSHIP

Jenny Goforth, Reporter

Rosemont Youth Fellowship officers are: president, Susie Phillips; vice president, Judy Halstead; secretary, Linda Hodges; treasurer, Yvonne Congleton; reporter, Jenny Goforth; song leaders, Don Miller and Bonnie Bondurant; recreation leader, Doris Blake; pianists, Joyce Halstead and Sarmite Berzins.

This year we have planned to have religious and vocational programs, as well as a study hall for the benefit of all. We have also started a membership drive, which is under chairmen Joyce Halstead and Bob Weaver.

All these activities are going on now under the supervision and guidance of Mrs. Skelly and Mr. John Halstead, to whom we are most grateful.

VOICES OF CHRISTMAS

Outstanding college, university and seminary choirs from many parts of the country will be featured in a series of eight "Voices of Christmas" concerts of seasonal music on the NBC Radio Network starting Monday, December 17.

Concordia Teachers College Choir of River Forest, Illinois, will sing Monday, December 17 (10:05-10:30 p.m. EST), and Lafayette College Choir of Easton, Pennsylvania, Tuesday, December 18 (10:05-10:30 p.m. EST). The Borah High School Choir of Boise, Idaho, will be heard Wednesday, December 19 (10:05-10:30 p.m. EST).

Rutgers University Choir of New Brunswick, N. J., will sing English and Burgundian carols Thursday, December 20 (10:05-10:30 p.m. EST), and Douglas College Choir also of New Brunswick, will offer selections from Britten's "Ceremony of Carols" on the same program.

The Choir of St. Vladimir's Orthodox Seminary, Yonkers, N. Y., will be heard Friday, December 21 (10:05-10:30 p.m. EST), and Howard University Choir, of Washington, D. C., Saturday, December 22 (10:30 to 11 p.m. EST; WNBC, 11:15-11:45 p.m. EST). Alma College Choir of Alma, Michigan, will sing Christmas Eve, Monday, December 24 (10:05 to 10:30 p.m. EST), and a choral group Christmas Day, Tuesday, December 25 (10:05-10:30 p.m. EST).

Christmas

Rev. A. M. Campbell, Pastor
Eutaw Community, Fayetteville

Harold Cooke Phillips said several years ago that "Christmas is like a beautiful island rising from the turbulent waters of our troubled world." The truth of this statement was never more apparent than it is today. We have only recently come close to the abyss of nuclear darkness, and even yet there is much fear and anxiety stemming from the huge stock piles of destructive weapons. It is ironic that so many men still believe that our security lies in our superior weapons, but they do not feel very secure about it. In this world of ideological clashes and belligerent spirits, where suspicion and distrust mount, the proclamation of "Peace on Earth" sounds faint and distant. Yet into this world Christmas again enters and stares us in the face.

There are those who will say, "Go away, we will not listen this year to a sentimental dream." But the Spirit will answer, "If this is only a sentimental dream, then man is writing the final sordid chapter, and this creature meant to be 'a little lower than the angels' will indeed expire with a 'bang and a whimper'."

But some of us will see this island of hope and meaning rising again this year and we will rejoice. Not that we will hide our head in the sand and refuse to see the realities around us. No, we are not so naive as to believe that any sentimental dream will help us now. We know, however, that this island is not a sentimental dream; that Christ did not come into this world to bring us an illusion. We know that, in spite of weapons, hatred, prejudice, bigotry, or any other evil, God's love in Christ is THE reality of our existence. We know that beside the redemptive love, all other, so called, realities are reduced to ashes. This message comes in loud and clear to us at this season.

As a result, Christmas is all the more beautiful to us this year. We dare to believe that this love can transform the lives of all man, and turn this world up-side down. Instead of the despair of the world, we will experience the joy of fellowship in Christ this year. Let us sing the message loudly and clearly. Let us not be ashamed of the tears of joy. Let us proclaim with the excitement of a child, that Christ has come, come to bring peace on earth and good will among those who trust Him. We Christians are mad enough to believe that this message will prevail, and we rejoice in that madness.

Typical of Christmas Services in Our Two Hundred Churches

Women of our Tryon church held their annual Christmas Tea at the parsonage Friday afternoon, December 14.

At Southern Pines: White Christmas Program December 16, with food parcels for needy; tree decorating in Fellowship Hall December 22; Christmas music December 23, 11:00 a.m.; church school program and party, December 23, 7:00 p.m.

Apple's Chapel: Sunday school program and tree, December 21; special worship services of hymns, anthems, carols and scripture, December 23, 11:00 a.m.; pageant, "Come to the Manger" by senior high class December 23, 7:00 p.m.

Great Bridge, Norfolk: Special evening services — "The Holy Nativity" presented by the Pilgrim Fellowship December 16 and "The Christmas King" presented by the choir December 23.

Asheville: Adult choir joined with choir of First Presbyterian Church in a vesper service consisting of three short cantatas; Frances Goodrich Circle is giving a party for children of the church school Saturday afternoon, December 22; candlelight service December 23, 5:00 p.m., with special music by junior and senior choirs with violin and cello accompaniment.

Elon College Community: Outdoor Nativity scene erected by young people December 15; Senior Choir will present special service of music December 16, 11:00 a.m. with Junior Choir participating; family "dessert" and fellowship in parish hall December 16, 6:00 p.m.; December 23 — White Gifts brought to classes; special organ selections at 11:00 a.m. service; 2:00 p.m., women pack White Gifts and at 3:00 Laymen's Fellowship distributes them; 7:00 p.m., candlelight communion service.

The Hotel Will Get Its Bible

Last Christmas Eve, the Gazette called upon Rev. Carl Key, executive secretary of the West Virginia Council of Churches, to write an "editorial sermon" suitable for publication on Christmas morning.

Rev. Mr. Key agreed to do so, and asked the Gazette for the use of a Bible for research.

A Gazette editor produced a Bible from the newspaper's library. It was clearly stamped "Gideon."

Mr. Key looked mildly surprised. The newspaperman looked mildly uncomfortable. Some years before, he explained to the clergyman, the newspaper had desperate need of a Bible. There was none in the newspaper's library. The city editor, more resourceful than upright, had ordered a reporter to go to a hotel and steal a Bible, and, well . . .

Mr. Key wrote the editorial. Then he offered to make a deal. He would obtain a Bible for the Gazette if the Gazette would publish a story making a clean breast of the Gideon affair. The city editor protested that it was his understanding that the Gideon Society actually wanted people to steal Bibles.

Rev. Mr. Key persevered. The newspaperman agreed. Mr. Key obtained a Bible from the American Bible Society last week, and presented it to the Gazette.

This is the Gazette's confession. The Gideon Bible will be returned to the Kanawha Hotel.

—The Charleston Gazette, October 10, 1962

Sunday School Lessons for December 23 and 30, 1962, by Rev. H. S. Hardcastle

God Comes To Us

Background Scripture: Isaiah 9:6-7; Hebrews 1:1-4; John 1:1-18.
Devotional Reading: Luke 2:46-55.
Memory Selection: **And the Word became flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.** John 1:14.

THE PARADE OR THE MAIN SHOW

A little country boy, riding his pony, started to the circus. On the way he met the parade, which excited him greatly. His shiny dollar he had saved for the circus he gave to the clown, and then returned home without having seen the circus. When the lad reported what had happened, the father said: "Bobby, you didn't see the main show; you saw only the parade."

And in those simple words, that father summed up the tragedy in the lives of many people concerning Christmas. They never see anything about Christmas but the parade. The central figure in Christmas is Santa Claus. It is a day for exchanging presents, for cocktail parties, for dissipation, for sports.

Christmas is the anniversary of the birth of Jesus Christ. It is not simply a holiday; it is a holy-day.

God In The Abstract

The idea of God can be an abstract, and even a cold idea. Perfect truth and beauty and goodness and power and wisdom and even love are abstract as such. God as creator, sustainer, and ruler are abstract ideas, even though real in fact. It was, I think, John Fish who said that for many people, "God is an oblong blur." The Word has existed from the beginning. But until Jesus came it was but a Word.

God In The Concrete

"The Word Was Made Flesh And Dwelt Among Us." That which was abstract, an idea behind which there was reality, became flesh and dwelt among men. God took upon himself the form of a man and came down to dwell among men. This is the meaning of Christmas. And this is the most stupendous fact in history. Christmas marks the coming into the world of God in the flesh. The invisible God became visible in Jesus Christ. Looking at Jesus Christ, men saw God. Jesus himself later said "He that hath seen me hath seen the Father." It pleased God that in Christ should all the fulness of the godhead dwell bodily. He was the express image of God. The Eternal, invisible God clothed himself in a body and came to dwell among men.

Man's Response

"He came unto his own" and two things resulted. Some saw in him a revelation of God the Father. Not at first, and not fully, all at once. But as a little company lived intimately with him, they soon saw that he was different. There was something about him that not only reminded them of God, but made them realize that in him God had drawn nigh. And eventually, Peter as the spokesman of the group, said "Thou are the Christ, the Son of the living God." This man Jesus was God in human form. John writes that he was **"full of grace and truth."** He was altogether lovely, the fairest of ten thousand. And he was real, genuine, the embodiment of truth. There was no question in the minds of those men who lived intimately with him, listened to his words, saw his mighty works, and felt his spirit. The Word had become flesh, and was dwelling among them.

But there were others who saw only the human Jesus. "He came unto his own, and his own received him not." That is history's supreme tragedy. They did not recognize him as God in the flesh, or recognizing him as such, they did not yield themselves to him.

"But as many as did receive him, to them gave he power to become the sons of God, even to them that believed on his name." Yielding themselves to him, men became conscious of a new quality of life. They came through him into a new relationship with God. They became sons of the heavenly Father through faith. Life took on new qualities and new dimensions. Mere existence became adventurous living. They had more abundant life.

And so may we. He came that we might have life, and have it more abundantly. To those who receive him into their hearts, he gives power to become sons of God, even to those who believe on his name.

* * *

A MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL.

Discipleship

Background Scripture: Matthew 28:19, 20; Acts 16:9-10; Romans 1:14-17; I Corinthians 2:1-5; Ephesians 4:11-16, 25-32; Colossians 1:24-29.

Devotional Reading: Romans 10:8-17.

A disciple is a Learner and a Follower. Strictly speaking, a man is not a Christian in the finished sense; he is a Christian in the becoming sense.

Casual or Committed Christians

As we read the Scriptures of today's lesson, we ask ourselves the question: "Am I a **casual** (or an occasional) Christian, or am I a **committed** Christian?" And if we are frank and honest with ourselves, many of us will have to admit that we are casual, and not committed Christians; there is no deep commitment, no deep loyalty, no full surrender to the Lordship of Jesus Christ. We are not willing to pay the price. We work at it only part time, and only in certain areas of our lives.

Doctrine and Deed

Paul's letters to the churches are full of doctrine. In almost every one of them he emphasizes the doctrines of the Church, and devotes much space to dealing with them. But he never ends a letter without an equal emphasis on discipline and deed.

Diversity of Gifts —
Unity of Spirit and Purpose

"And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith. . ." God gives men different gifts and abilities, but for one purrpose — men are to use them in his service and the service of fellowmen. Let no man feel that because he does not have the talents which another has that he cannot do anything in Kingdom service. Let the one talent man use his talent, even as the ten talent man must use his talents.

(Continued on Page 15)

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Keep Christmas All The Year

Dear Friends:

At the Loyal Men's Bible Class Christmas Banquet this year I heard Mr. Ted Brown, of the Burlington Times-News begin his address by saying: "How wonderful it would be if we could keep the spirit of Christmas throughout the year." He pointed out that in the early days of the advent season we begin to build up a spirit of good-will and it continues until it reaches its climax on Christmas Eve. Being a business man he pointed out, also, that about the middle of the afternoon on Christmas Eve this feeling is so evident that the very air one breathes seems to be charged with good-will. The whole world of Christendom seems to be under a spell of a kind of mysticism. He went on to say that it would be so wonderful if this spirit of good-will could be eaten as a food and we, who believe so much in the event of the Christ-child, could generate that kind of spirit throughout the year.

As I listened to Mr. Brown speak I could not help but think of our situation here at the Children's Home. If our Home for Children was on the hearts of people throughout the year, as we are at this season of the year, we would have no financial worries and could do the kind of job we should do throughout the year in caring for neglected and dependent children.

We hope and pray, in this space-age when there is so much need for understanding and good-will among the people of the world, we who believe in the event of the coming of the Christ-child will make even a greater effort to keep the spirit of Christmas alive throughout the coming year.

Here at our Children's Home, as in any ordinary home, as we move toward Christmas day the children are becoming more excited. At the writing of this letter (December 8), sixty-five of the seventy-five children know where they will be spending the holiday season. We are hopeful that in the next few days the remainder will also have a home to visit during the holidays. These ten are teen-agers and requests this year have than for the older ones. We have been greater for younger children many more requests for younger children than we can ever hope to fill.

On behalf of the children and staff at the Children's Home we would like to take this opportunity to wish for each of you a Very Merry Christmas and a most Joyous and Prosperous New Year.

Many thanks to each of you for all you are doing for us here at our Children's Home.

EVERYONE LIKES A GOOD STORY

There's nothing like having someone read you a good story. Mrs. Corinne Harris, one of the housemothers at our Home for Children, is shown doing this for an interested audience consisting of, from left, Danny Pegram, Jimmy Wells, Ricky Uzzell, and Grover Beckley.

REPORT FOR DECEMBER 10, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 42.00	
Eastern Virginia Conference	136.83	
Western North Carolina Conference	91.66	
North Carolina and Virginia Conference	1,109.99	
Total		$ 1,380.48
SPECIAL OFFERINGS		
World Friendship Guild, Marblehead, Mass.	25.00	
Women's Fellowship, Archwood Avenue Congregational Church, Cleveland, Ohio	15.00	
New Sharon Federated Circle, New Sharon, Maine	5.00	
Women's Fellowship, First Congregational Christian Church, Stanton, Michigan	10.00	
First Congregational Church, Walla Walla, Washington	25.00	
Newman Guild of Newman Congregational Church, Rumford, R. I.	50.00	
Women's Fellowship, Parkwood Congregational Church, Lakewood, Ohio	10.00	
Hampshire Colony Congregational Church, Princeton, Ill.	10.00	
Women's Fellowship, First United Church of Christ, Norfolk, Va.	3.00	
Friendship Bible Class, Congregational Christian Temple, Norfolk, Va.	15.00	

D. Presley Duke, Jr., Franklin, Va.	15.00	
Bradford Circle. Lakewood Congregational Church, Lakewood, Ohio	5.00	
Women's Fellowship, Holland Christian Church, Holland, Va.	5.00	
In Memory of Lane Vaughn		
In Memory of Mrs. W. G. James		
In Memory of Mr. H. I. Earle		
In Memory of Lucille B. Joyner		
In Memory of M. W. McPherson		
Total Memorial Gifts	35.00	
Thanksgiving Offerings:		
Waverly Christian Church Sunday School, Waverly, Va.	14.01	
Concord United Church of Christ, Sunday School, RFD Elon College, N. C.	50.54	
Edgewood Congregational Church School, Hamden, Conn.	50.00	
Oak Grove Church, Sunbury, N. C.	12.00	
Antioch United Church of Christ, Rt. 4, Harrisonburg, Va.	16.39	
H. M. Holland, Suffolk, Va.	25.00	
Youngsville Christian Church, Youngsville, N. C.	22.57	
North Clayton Christian Church Sunday School, Clayton, N. C.	22.94	
Bethlehem United Church of Christ, Broadway, Va.	26.24	
Apples' Chapel Congregational Christian Church, Gibsonville, N. C.	112.40	
Zion Christian Church, R. 7, Burlington, N. C.	10.47	
Shallow Ford Christian Church, Rt. 1, Elon College, N. C.	100.00	
Martha's Chapel Church, Chapel Hill, N. C.	16.00	
Congregational Christian Church, Morrisville, N. C.	20.00	
Pleasant Grove Christian Church, Bennett, N. C.	50.35	
Wentworth Christian Church, Rt. 3, Raleigh, N. C.	91.66	
Flint Hill Congregational Christian Church, Sophia, N.C.	6.25	
Wake Chapel Church, Varina, N. C.	1,170.10	
First United Church of Christ, Randleman, N. C.	51.84	
The Church of The Covenant, Lynchburg, Va.	7.00	
Union Ridge Christian Church, Rt. 2, Burlington, N. C.	84.45	
J. E. Barlow, Graham, N. C.	100.00	
John Talbert King, Westfield, N. J.	10.00	
Reliable Bible Class, Bethel Church, Elkton, Va.	12.50	
Burke Buchanan, Sanford, N. C.	10.00	
Elsie P. Woodward, Marlboro, Mass.	1.00	
J. H. Rountree, Greensboro, N. C.	5.00	
Miss Mary Griffin, Liberty, N. C.	10.00	
First United Church of Christ, Liberty, N. C.	23.75	
Apples' Chapel Congregational Christian Church, RFD 1, Gibsonville, N. C.	107.69	
Youth Fellowship, First Congregational Christian Church, Richmond, Va.	31.00	
Palm Street Christian Church, Greensboro, N. C.	102.88	
Worth Matkins, Burlington, N. C. (Rotary)	20.00	
Maurice N. Jennings, Burlington, N. C. (Rotary)	15.00	
Mt. Carmel Christian Church, Windsor, Va.	54.06	
Mt. Zion Christian Church, Suffolk, Va.	50.00	
Liberty Christian Church, Circle No. 1, Liberty, N. C.	10.00	
R. W. Tucker, Beacon Falls, Connecticut	10.00	
Burcon Hosiery Mills, Inc., Burlington, N. C.	15.00	
Tower Hosiery Mills, Inc., Burlington, N. C.	200.00	
Mrs. Joseph Vilandue, Stafford Springs, Conn.	2.00	
Providence United Church of Christ, Graham, N. C.	14.88	
Special Gifts	667.76	
Total		$ 3,660.73
Total for the Week		$ 5,041.21

SUNDAY SCHOOL LESSON

(Continued from Page 13)

All is for the unity of the Church. Not uniformity, not sameness of liturgy, not even identity of belief, but unity of spirit, and union in Christ. Real faith is not simply believing something; it is a shared fellowship, a most difficult thing to maintain.

Mature Christians

"Unto a perfect man, unto the measure of the stature of the fulness of Christ . . . may grow up unto him in all things, which is the head, even Christ." There are many people who have "never grown up" in an emotional way or spiritually. They are children and what is worse they are childish. One of the banes of every church are folks who, although adults in age and size, are still childish in belief and action. One must keep growing in the Christian life.

Spelling It All Out

Only brief mention can be made of some of the practical aspects of the Christian faith as Paul presents them in his letter to the Ephesians which comprises a part of today's lesson. **Put away lying, and speak the truth.** Because we are all bound up in the bundle of life we ought to tell the truth. A lie is a false signal and it is a menace to sound social life.

"Be ye angry and sin not; let not the sun go down on your wrath." Better not take your anger to bed with you. Broken fellowships with others ought to be repaired at once. Delay is dangerous. And such anger as we feel should be righteous indignation, and not personal and petty feeling.

"Let him that stole steal no more, but rather let him labor working with his hands the thing that is good, that he may have to give to him that needeth." A strange injunction indeed — earn money so that you can give it away! ! But the basic function of wealth is to share with others, whether that wealth be much or little.

"Let no corrupt communication proceed out of your mouth . . ." Clean hands and also clean speech. Vile and vulgar words are an expression of a vile and vulgar heart. Out of the heart the mouth speaketh.

"Grieve not the Holy Spirit of God. . ." Keep sensitive and obedient to the Holy Spirit. Do not live in such a way that he will be grieved and ashamed of us.

Christmas Songs Through The Centuries

Unto us a boy is born!
The King of all creation,
Came he to a world forlorn,
The Lord of every nation.

Now may Mary's son, who came
So long ago to love us,
Lead us all with hearts aflame
Unto the joys above us.
—Latin Carol, 15th century

Come, my heart, canst thou not hear it,
Mid the tumult of thy days?
Catch the old sweet song of angels,
Join thy voice to swell their praise!
Hast thou never shared the blessing,
Never known kind Heaven's gift?
Bethlehem thy Saviour cradled!
Heart of mine, a song uplift.

Long ago the angels vanished—
But their song is sounding still!
Millions now with hope are singing,
"Peace on earth, to men good will."
Sing, my heart! Tho' peace may tarry,
Sing good will mid human strife!
Till that old sweet song of angels
Shall attune to heav'n our life.
—William A. Knight, 20th century

"What means this glory round our feet,"
The magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"Today the Prince of Peace is born!"

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men."

All round about our feet shall shine
A light like that the wise men saw,
If we our willing hearts incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And kindly clasping hand in hand,
Sing, "Peace on earth, good will to men."
—James Russell Lowell, 19th century

All my heart this night rejoices
As I hear,
Far and near,
Sweetest angel voices.
"Christ is born," their choirs are singing,
Till the air
Everywhere
Now with joy is ringing.

Come, then, let us hasten yonder!
Here let all,
Great and small,
Kneel in awe and wonder!
Love him who with love is yearning!
Hail the star
That from far
Bright with hope is burning!
—Paul Gerhardt, 17th century

Christian, awake, salute the happy morn
Whereon the Savior of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God incarnate and the Virgin's Son.

Then to the watchful shepherds it was told,
Who heard the angelic herald's voice: "Behold,
I bring good tidings of a Savior's birth
To you and all the nations upon earth;
This day hath God fulfilled his promised word,
This day is born a Savior, Christ the Lord."
—John Byrom, 18th century

O Morning Star, how fair and bright thou beamest forth in truth and light! O Sovereign meek and lowly!
Thou Root of Jesse, David's Son, my Lord and Master, thou hast won my heart to serve thee solely!
Thou art holy, fair and glorious, all-victorious, rich in blessing, rule and might o'er all possessing.
Thou heavenly Brightness! Light divine! O deep within my heart now shine, and make thee there an altar!
Fill me with joy and strength to be Thy member, ever joined to thee in love that cannot falter;
Toward thee longing doth possess me; turn and bless me; here in sadness eye and heart long for thy gladness!
—Philipp Nicolai, 16th century